

The Signs of the Times.

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

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The Signs of the Times.

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THE BIBLE.

POISED between earth and heaven,
Is swept by angels' wings
And yet so low it swings,
A little child may touch its secret spring.

All the glad songs of earth, or air, or sky,
Wake not the joyful strain,
Or give such sweet refrain,
To soothe an aching heart or bed of pain.

The poet sweeps afar on fancy's wing;
But here our thoughts may rise
Beyond etherial skies,
Still on, where nature faints and dies.

Towering where earthly wisdom cannot reach;
And yet so simply clear
Sublimar truths appear,
The wayfaring with confidence draw near.

There may be gathered with a skillful hand,
The fairest things of earth,
But oh! their paler birth
Stamps them forever with a meaner worth.

Nations and kingdoms utter their behest.
Their voice, though small and still,
Softer than a murmuring rill,
Can sway with readier might the human will.

Love born of earth may shroud itself in tears;
But this love never drew
A veil of sabler hue,
But what some promise sweet might struggle through.

Afar its healing flows, yet oh, how near!
How wide yet deep within,
Covering all space of sin,
Along the steep where human steps have been.

—American Messenger.

General Articles.

Cæsar's Household.

BY MRS. E. G. WHITE.

THE gospel has ever achieved its greatest success among the humbler classes. "Not many wise men after the flesh, not many mighty, not many noble, are called." It could not be expected that Paul, a poor and friendless prisoner, would be able to gain the attention of the wealthy and titled classes of Roman citizens. Their whole life—physical, mental, and moral—was on a different plane from his. To them vice presented all its glittering allurements, and held them willing captives. But from the toil-worn, want-stricken victims of their oppression, even from the poor slaves, ignorant and degraded as they were, many gladly listened to the words of Paul, and found in the faith of Christ a hope and peace which cheered them under the hardships of their lot.

Yet while the apostle's work began with the humble and lowly, its influence extended, until it reached the very palace of the emperor. Rome was at this time the metropolis of the world. The haughty Cæsars were giving laws to nearly every nation upon the earth. King

and courtier were either wholly ignorant of the humble Nazarine, or they regarded him with hatred and derision. And yet in less than two years the gospel found its way from the prisoner's lowly home into the imperial halls. Paul is in bonds as an evil-doer; but "the word of God is not bound."

Among the saints who send greetings to the Philippian church, the apostle mentions chiefly them that are of Cæsar's household. Nowhere could there exist an atmosphere more uncongenial to Christianity than in the Roman court under such a monster of wickedness as then stood at its head. Nero seemed to have obliterated from his soul the last trace of the Divine, and even of the human, and to bear only the impress of the Satanic. His attendants and courtiers were in general of the same character as himself, fierce, debased, and corrupt. To all appearance it would be impossible for Christianity to gain a foot-hold in the court and palace of Nero.

Yet in this case, as in so many others, was proved the truth of Paul's assertion, that the weapons of his warfare were "mighty through God to the pulling down of strongholds." Trophies of the cross were won, even in Nero's household. From the vile attendants of a viler king were gained converts who became sons of God. These were not Christians secretly, but openly. They were not ashamed of their faith. They felt the warmest affection for those who were older in Christian faith and experience, and they were not afraid or ashamed to acknowledge them as brethren.

And by what means was an entrance achieved and a firm footing gained for Christianity where even its admission seemed impossible? In former years the apostle had publicly proclaimed the faith of Christ with winning power; and by signs and miracles he had given unmistakable evidence of its divine character. With noble firmness he rose up before the sages of Greece, and by his knowledge and eloquence put to silence the arguments of proud philosophy. With undaunted courage he had stood before kings and governors, and reasoned of righteousness, temperance, and judgment to come, until the haughty rulers trembled as though already beholding the terrors of the day of God.

But no such opportunities were now granted the apostle, confined as he was to his own dwelling, and able to proclaim the truth only to those who sought him there. He had not, like Moses and Aaron, a divine command to go before the profligate king with the rod of God, and demand his attention, and in the name of the great I AM rebuke his cruelty and oppression. Yet it was at this very time, when its chief advocate was apparently cut off from public labor, that this great victory was won for the truth, and members were gained to the church from the very household of the king.

In his Epistle to the Philippians, Paul ascribes to his own imprisonment his success in bringing converts to the faith from Nero's household. He expresses himself as fearful lest the Philippians have thought that his afflictions have impeded the progress of the gospel. He assures them that the contrary effect has been produced: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds

in Christ are manifest in all the palace, and in all other places."

It was not by the sermons of Paul, but by his bonds, that the attention of the court had been attracted to Christianity. It was as a captive that he had conquered rulers. It was with his chain that he had broken from so many souls the bonds that held them in the slavery of sin. Nor was this all. He declares: "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

The patience and meekness with which he submitted to a long and unjust imprisonment drew the attention of the public, and forced the conviction upon many minds that where there was such a willingness to suffer, there must be an unwavering faith in the doctrines advocated. His cheerfulness under affliction and imprisonment was so unlike the spirit of the unfortunate and afflicted of the world, that they could but see that a power higher than any earthly influence was ever abiding with him. His courage and faith were a continual sermon. And by his example, other Christians were nerved to greater energy. They felt that they would not be losers in becoming the advocates of truth and pushing forward the work from which Paul was temporarily withdrawn. In these ways were the apostle's bonds influential, so that when to all appearance he could do the least, when his power and usefulness seemed cut off, then it was that he was gathering sheaves for Christ, in fields from which he seemed wholly excluded.

When a servant of God is withdrawn from active duty, when his voice is no longer heard in encouragement and reproof, we, in our short-sighted judgment, often conclude that his usefulness is at an end. But the Lord does not so regard it. The mysterious providences over which we so often lament, are designed of God to accomplish a work which otherwise might never have been done.

The Christian who manifests patience and cheerfulness under bereavement and suffering, who meets death with the peace and calmness of an unwavering faith, may accomplish far more toward overcoming the opposition of the enemies of the gospel than he could have effected had he labored with his utmost energy day and night to bring them to repentance.

When the servants of Christ move actively through the land to contend against prevailing errors and superstitions, they are doing the work which the Lord has given them, standing in defense of the gospel. But when, through Satan's malice, they are persecuted, their active labor hindered, and they cast into prison, as was Paul, and finally dragged to the scaffold or the stake, it is then that truth gains a greater triumph. Those who before doubted, are convinced of their sincerity, as they thus seal their faith with their blood. From the martyr's ashes springs an abundant harvest for the garner of God.

Let no one feel that because he is no longer able to labor openly and actively for God and his truth, he has no service to render, no reward to secure. A true Christian is never laid aside. God will use him effectually in health and in sickness, in life and in death. It is in the darkness of affliction, bereavement, trial, and persecution, that the light of Christian faith shines brightest, and the Lord's promises are found

most precious. And when the grave receives the child of God, he being dead yet speaketh. His works do follow him. The memory of his words of admonition and encouragement, of his steadfast adherence to the truth under all circumstances, speaks more powerfully than even his living example.

Patience as well as courage has its victories. Converts may be made by meekness in trial, no less than by boldness in enterprise. If Christians would be reconciled to the apparent suspension of their usefulness, and would cheerfully rest from the strife, and lay off the burden of labor, they would learn sweet lessons at the feet of Jesus, and would see that their Master is using them as effectively when they seem to be withdrawn from employment, as when in more active labor.

(Concluded next week.)

Inside View of Spiritualism.

THE SPIRITS CANNOT BE IDENTIFIED.

(Continued.)

THE following experience of a circle of "six ladies and gentlemen," is taken from the *Boston Bee*. The spirit of a dog first identified itself; the paper states:—

"Several satisfactory answers were given relative to its name, that of its late master, time of its decease, etc. . . . The next spirit was that of a cat, who revealed the secret that it had been drowned while at a very tender age, in a cistern, by a young lady who was present. The answers in this instance were correct and satisfactory.

"After this, a gentleman (who was a medium) asked if the spirit of a favorite horse was present. The raps were in the affirmative. The raps then gave the name of the horse by the alphabet, its age, the number of years it had been dead, the name of the place where it had been struck by lightning," etc. [Copied from Professor Matteson.]

In these instances the most satisfactory "tests of identity" were given. Who has ever known any better to be given by any spirits?

Dr. Hare became satisfied that he was conversing with Christ, but Woodman says:—

"For our part, we do not believe that Jesus Christ has communicated through any medium *directly* during the present century, though we do not pretend to know. If he should come to communicate, how would he be known? No living person would know him by his form, his voice, or his writing. No person could be induced to recollect by the relation of unpublished facts in his life, or by any peculiar marks or idiosyncrasies of character, for all these are unknown. So far as we could see, there could be nothing to identify his person. If the communication should be in any respect impure or immoral in its tendency, it would stand self-condemned. If it should be found in perfect harmony with the divine law, still it might come from some other intervening spirit."—*Reply to Dwight*, page 65.

These remarks would apply to any other as well as unto Christ. And if the professed Christ should communicate "in perfect harmony with the divine law," Mr. Woodman would be inclined to regard it as some intervening spirit—and lying spirit, of course, professing to be what it was not. But suppose it professed to be one who had lived in the present century, with whose form, voice, writing, character, etc., we were acquainted, could we identify him with any greater certainty? A. J. Davis, in the *Herald of Progress*, Feb. 1, 1862, in answer to a question concerning the appearance of spirits, says:—

"These appearances are intended merely as *reminders* and as *tests* of identity. All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them, in the style which would produce the greatest impression on the receiver. . . . They can easily represent themselves as being old or young, as in worldly dress or in flowing robes, as is deemed best suited to accomplish the ends of the visitation. They substitute pantomime and appearance for oral explanations."

In the *Spiritual Telegraph* of July 11, 1857,

the leading editorial is entitled, "On the Identification of Spirits." The following is the commencement of the article:—

"The question is continually being asked, especially by novitiates in spiritual investigations, How shall we know that the spirits who communicate with us are really the ones whom they purport to be? And for want of a satisfactory answer many minds are thrown into perplexity, and even doubt as to whether the so-called spiritual manifestations are really such. In giving the results of our own experience and observation upon this subject, we would premise that spirits unquestionably can, and often do, personate other spirits, and that, too, often with such perfection as, for the time being, to defy every effort to detect the deception. Not only can they represent the leading personal characteristics of the spirits whom they purport to be, but they can relate such facts in the history of said spirits, as may be known to the inquirer, or to some one else with whom the communicating spirit is or has been *en rapport*. And this, in our opinion, is done so often as to very materially diminish the value of any specific tests that may be designedly instituted by the inquirer for the purpose of proving identity; and that if *direct* tests are demanded at all, we would recommend that they be asked for the purpose of proving that the manifesting influence is that of a *spirit*, rather than to prove what *particular* spirit is the agent of its production."

So it appears that all their talk about "tests" and "test mediums" is entitled to no credit whatever. The "experience and observation" of the editor of the *Telegraph* entitles his testimony to as much credit as that of any Spiritualist in the country. According to his view, we can only assure ourselves "that the manifesting influence is that of a spirit," which we would not deny, but we cannot ascertain "*what particular spirit*" is communicating, as they "personate with such perfection as to defy every effort to detect the deception." This is all that we have ever claimed or could claim, in regard to this great system of falsehood. The following from the same article is equally expressive of their characters and actions:—

"From much experience and observation, however, we are satisfied that if, after having received in all good faith, such messages directly from the spirit friend whom it purports to be, we proceed to inquiries about matters of theological faith or speculative philosophy, or even about such practical concerns of human life as may involve the ambition, conceits, or prejudices of other spirits than the one with whom up to that moment we have been talking, *other* spirits who may be more nearly related to, or who may have more perfect control over, the mediums, will most probably assume instantly the name and position of our friend, pushing the latter aside, and will set forth his own theories, fancies, and probably falsities, using the name of our friend and all the confidence we may have gained in the latter's identity, by way of enforcing what he would have us believe. And we receive the communication perhaps with the utmost surprise that our friend, in passing into the spirit world, should have so soon changed his opinion on that particular subject!"

What a confession is this! How completely are all their tests of identity and claims for reliability swept away!

Mr. Tiffany has also given pointed evidence on this subject:—

"When communications are received through public mediums, the probabilities are that the communicators belong to a very low plane of development, and that the communications cannot be relied upon, whatever may be the professions of the communicator. There is almost always an influence which belongs peculiarly to each medium—an influence which seems to be a presiding spirit, which that medium will usually recognize, answering to the name of 'Jim' or 'John.' It is generally the case that this spirit will be found on hand first, and is the one to do whatever is to be done, and he becomes the father, mother, brother, sister, or friend of everybody. . . . The circumstances of a public circle are exceedingly unfavorable to getting communications from spirits of a high degree of refinement. The most that can be obtained under such conditions is some external evidence of spiritual existence. The point to which I wish to call your attention is the almost universal fact that mediums devoted to external manifestations, while

under the influence of this presiding spirit, are under an influence to deceive, to cheat, which is almost irresistible. It does not matter particularly how good manifestations they get. I have seen this deceptive disposition manifested in mediums who could get very remarkable manifestations, such as the movement, in the open light, of a table with several men standing upon it."—*Lect.*, pages 122-3.

According to this high spiritualistic authority, all the mediums advertised to give public *seances* are deceivers and cheats, and subject to a deceptive influence; as the Scriptures say of this class, "Deceiving and being deceived;" and those who consult them are mere dupes. Mr. Tiffany has spoken our mind exactly.

Dr. Potter says:—

"Not one per cent. of the manifestations have had a higher origin than the first and second spheres. These spheres being full of low, ignorant, deceptive, mischievous, selfish, egotistical spirits, fond of controlling media, they have, by reading the minds of mortals, and picking up old poetry, essays, and the floating notions of the times, with a few facts obtained from higher spheres, passed themselves off for our friends and relatives and the great and good of all ages."—*Spiritualism As It Is*, page 16.

Dr. Randolph says:—

"The fact is, good spirits do not appear one-tenth as often as imagined; the majority of spiritual appearances are but out-creations—subjective images of the seer objectified—else are psychological projections of other minds—images impressed upon the susceptible person's brain."—*Dealings with the Dead*, page 255.

A. J. Davis, in "Present Age and Inner Life," says:—

"A medium may obtain thoughts from a person sitting in the circle, or from a mind even in some distant portion of the globe, and still be wholly deceived as to the source of them. Because, so far as all the primary interior sensations and personal evidences are concerned, such impressions do appear and feel, to the receptive vessels of the medium, precisely identical with those which emanate from a mind beyond the dominion of the tomb."

So, according to the great seer, all the phenomena of test-mediumship may be produced without any spirit influence at all!

Jacob Harshman, a medium, writes:—

"Under these influences, they become impatient with the spirits, who do our work by immutable laws. And under such a state of excitement, they respond to their own questions, by a law which they do not understand, and consequently mistake it for a spiritual operation."—*Love and Wisdom*, page 28.

EDITOR.

(To be concluded.)

Character.

THERE is a structure which everybody is building, young and old, each one for himself. It is called character, and in it every act is a stone. If day by day we are careful to build our lives with pure, noble, and upright deeds, at the end they will stand a fair temple, honored by God and man. But as one leak will sink a ship, and one flaw break a chain, so one mean, dishonorable, untruthful act or word will forever leave its impress, and work its influence, on our character. Then let the several deeds unite to form a day, and one by one the days grow into noble years, and the years, as they slowly pass, will raise at last a beautiful edifice, enduring forever to our praise.

THE efficacy of silent prayer is illustrated by Hannah when she prayed at the tabernacle gate for a son. There are many moments when audible prayer is hardly possible, yet prayer at that time is very necessary because of the presence of danger or temptation. He who has formed this habit of silently communing with God can easily ask his assistance in the midst of the busy throng, on the crowded street, in the car, or wherever he may be. If we have accustomed ourselves to pray under all circumstances our liability to going astray is reduced to the minimum.

The Necessity of Law.

THE whole universe is governed by law. The planets that pace their rounds in their orbits are held in place by the fixed laws of nature. So exact are these laws in their operations that men have been enabled to tell for months in the future just when certain planets would make their appearance, and also when an eclipse would occur.

There are laws that govern us in our physical nature. A violation of these laws bring its sad result. No man can indulge in intoxicating drinks without injuring himself both physically and mentally. To the degree he indulges, just to that degree he must suffer. The partaker is not the only sufferer. Others often suffer from the inebriate's cruel blows, and from his neglect in procuring the necessities of life for his family. No one can transgress the laws of his being without others feeling the effects more or less.

Man's interests are mutual. We are dependent one upon the other. Each has rights which the other is bound to respect. There must be law to define our rights and to point out the limits of our privileges, lest man in his selfish nature overreach and trample upon his neighbor's rights. No man has any legal right in a freak of passion to kill his neighbor; he has no right to steal from him, or even lie about him. Were there no law of punishment for these offenses, no community would be safe or have any degree of prosperity. Law is indispensable among us as citizens.

In order to have the highest degree of happiness in the home circle, there must be a standard of discipline and a willingness on the part of all to obey. The parents are the head of the family, and, consequently, the ones to make and adopt such rules as shall be for the good of all concerned. We often find upon the part of the children an unwillingness to submit to parental authority; then it becomes necessary to command. This command must be obeyed, or some penalty inflicted, otherwise the parent's word would become of little force. If the parents are disobeyed, not only must the disobedient one suffer, but the whole family must suffer in consequence. To illustrate. The father has a crop of wheat in fine condition to garner in, and business being very urgent in another direction, he commands his sons to secure the grain. The boys do not stop to consider that they are dependent upon that father for clothing and food, or the justice of the command, but follow their own inclinations in pleasure-seeking. The work is left undone. A heavy rain comes on, and the wheat is spoiled. All the labor in sowing and reaping the crop is lost, the father is crippled in his means to support his family, and they must all suffer in consequence of the disobedient ones.

There are rights between children that each are bound to respect. Because John is stronger than James, he has no right to maltreat and abuse him. If he does, it is the parent's duty to correct him. The parents brought the children into the world, and therefore are responsible for their behaviour toward them and toward one another. Just so with the great God. He brought man into the world, and on him devolves the responsibility of seeing that man obeys his law or suffers its penalty. He has a right to command his obedience, and so particular was he in giving commandments to men that he wrote them with his own finger on the most enduring tablets—stone. Ex. 31:18. The law of commandments we find recorded in the 20th chapter of Exodus. The first four of these commandments point out duty to God, and the last six our duty to our fellow-man.

The laws that govern the planets and the laws that govern us in our physical nature are immutable. Our moral nature stands pre-eminently above the physical nature. Our spiritual interests and duty to God are of the first importance. Shall we not expect then to find

that the principles that govern us in these last-mentioned particulars are unchangeable? Let us see. We find David declaring: "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7,8. He also tells us, "The law of the Lord is perfect, converting the soul," &c., Ps. 19:7. Now that which is perfect certainly needs no remodeling. Christ himself bears the most positive testimony in respect to the enduring nature of this law. He says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17,18. Luke bears full as strong testimony relative to the Saviour's words. He says: "And it is easier for heaven and earth to pass than one tittle of the law to fail." Luke 16:17.

We need the law to point out our defects of character. If it were not for the law we would not know when we were sinning. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, 'Thou shalt not covet.'" Rom. 7:7. The disciple John tells us that sin is the transgression of the law. 1 John 3:4. Then if by the law is the knowledge of sin, and sin is the transgression of the law, we conclude that as long as it is necessary for man to know his sins, and as long as sin exists, there will be a necessity for God's law, and it will be in force.

Reader, a promise is offered to those who obey these divine precepts: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." E. HILLIARD.

National "Reform."

SEVERAL meetings under the auspices of the National Reform Association have been held in our State during the past year. The leaders of the party seem very hopeful in view of the rapid progress of their work. They are gradually molding the minds of the people in harmony with the principles contained in their platform. But the real, true interest of the effort is concealed by those who are sent out to instruct the people.

This is characteristic of the work of an enemy. Satan deceived our first parents, making them believe that the forbidden fruit would be an actual benefit to them, while his true object was to deprive them of freedom, and bring them in subjection to himself. So with this party—while they promise freedom of conscience, it can only be found in submitting to the principles they advocate. This all persons cannot conscientiously do, consequently their rights will be restricted. Of course they attempt to show that the principles they advocate will really benefit our nation, bringing happiness and prosperity to all our borders; and that God will therefore sanction and bless their adoption. As they present the matter, this looks plausible, but is it true? It is, so far as those principles are in harmony with the Bible. This point should be carefully and prayerfully considered by every party that starts out with a work of reform.

If it can be shown that the principles of this party are not founded on Scripture, it must be evident to every candid mind that the movement is not of God; and that the final results, if the effort should prove successful, instead of bringing happiness and prosperity, will produce anarchy and confusion. But I want to more than intimate that this movement is not of God. I want to show conclusively that such is the case. It was my privilege to attend one of their meetings recently held in Mt. Pleasant. The sentiments of the party were set forth by earnest speakers. Prominent among other

things they asked the people to consider the matter of securing a better observance of the Sabbath (Sunday). One speaker remarked, with emphasis, that in his judgment it is unnecessary for a wheel to turn on the Sabbath; and that these railroad and steamboat corporations, in violating the law of the land, violate also the law of God. This is the point I question; viz., how can labor upon Sunday, the first day of the week, be a violation of the law of God? Where have we in the Bible any law requiring the observance of the Sunday as a Sabbath, or day of rest? Unless this so-called "reform party" can produce such requirement, they must admit that their effort is nothing more nor less than the enforcement of a man-made institution; and that it is in direct opposition to the plain command of God, which says, "The seventh day is the Sabbath of the Lord thy God."

But this, they say, is not a religious question. It is the observance of Sunday as a day of rest, simply, and not as a religious dogma; and therefore will not interfere with anybody's conscience. Not a religious question! and yet Sunday desecration is a violation of the law of God! How can this be explained? Suppose a man conscientiously observes the seventh day, and, having a family to support, cannot afford to rest on Sunday in harmony with the law of the land, what provision will be made for him? The answer would no doubt be the same as I heard given recently in reference to restriction of conscience among Liberals—"Are we to bring down the standard for them?" The party claims that there would be no justice nor equality in allowing a few to conduct business on the Sabbath, and prohibiting others from doing the same thing. In other words, all (without respect to their religious convictions) must submit to the majority, or abide the consequences. Such is the impression given by those who are the most zealous in the work of the party. Such is the deceptive nature of this so-called reform, that many will fail to discern its real object till they are awakened by a spirit of persecution, such as the offspring and image of the papacy alone can instigate.

While the people of God are endeavoring to lead men to a knowledge and observance of the true Sabbath of the fourth commandment, they are at the same time warning them against the claims of the "man of sin," and the reception of the mark of his power, which will consist in the observance of a counterfeit Sabbath (Sunday), instituted by the Catholic power, and enforced by the united efforts of Protestantism.

Glasgow, Iowa.

IRA J. HANKINS.

Envy.

OH, the misery and the meanness of envy!—the most hateful child of a hateful mother. For of all the evil progeny born of the love of approbation, envy is the meanest and the worst. It desires naught for itself except superiority over its fellows, and this it seeks to attain, not by lifting itself up, but by casting its fellows down. From the love of praise the transition is easy and natural to that spirit which hates to hear praise bestowed upon another. This spirit is a stirrer-up of strife; it poisons social conversation with slander and detraction; it entices to treachery and falseness and all underhand measures; it undermines and destroys; it smiles upon its enemy, and smites him under the fifth rib. It is itself the mother of bitterness, wrath, backbiting, hypocrisy, treachery, murder, and all uncharitableness. Beware how you allow this evil spirit to rest for a day, for an hour, in your heart. Beware how you allow yourself in your inmost thought, in your most secret feeling, to wish ill of another's enterprise or evil to another's fame.—*Lyman Abbott.*

DUTIES done, and temptations resisted, fit us for new victories in the fight of faith, and greater advancements in the heavenly course.

The Judgment.

(Concluded.)

It does not seem to admit of a doubt that the judgment of the saints, the blotting out of sin, the making of the atonement, and the cleansing of the sanctuary, are identical. And we have seen that in the type the atonement was made—the sanctuary cleansed, when the high priest went into the most holy place before the ark; and the most holy was opened only on the day of atonement. This fact is also referred to in the scripture under consideration. Under the sounding of the seventh trumpet it is said, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

It has been noticed that John was shown a door opened in Heaven; a throne set; and seven lamps of fire before the throne. Rev. 4. But it was not till the seventh trumpet sounded that the temple of God in Heaven was opened where the ark of his testament is seen. By reference to "the example" of the heavenly things—to "the figures of the true"—we learn that the seven lamps, or candlesticks, were in the holy, and the ark of the testament in the most holy place of the sanctuary. And further, that the work of intercession was continual in the holy place, but the most holy was not opened except on the day of atonement.

From this we learn that the work of intercession of our High Priest in the holy place in the heavenly sanctuary extended from the commencement of his ministry in A. D. 31, to the sounding of the seventh trumpet (1844), when the antitypical day of atonement commenced, in which the sanctuary is cleansed.

There are differences in the work of the priest in the two holy places of the sanctuary. The intercession, or work of the priest in the holy, is general, for the whole world; and herein is shown the benefit that the whole world receives from the death of Christ. Every sin deserves its punishment, which is death; and without a mediator this would be the unavoidable and universal consequence. But through the pleading of the Saviour, sentence against the evil work is not speedily executed; Eccl. 8:11; the sinner is granted an opportunity to repent; a time of probation is given in which he may return to God through Christ. In this sense Jesus is the propitiation for the sins of the whole world. He has prepared a covering beneath which all may find refuge. By virtue of his death for sin, wherein mercy is exalted and justice honored, the transgressor is spared and invited to accept the blood of Jesus as his substitute, and be reconciled to God. And herein is shown the correctness of the apostle's declaration that God is the Saviour of all men; but there is a special salvation to them that believe. 1 Tim. 4:10. The benefits of probation which all enjoy, are by the blood and intercession of Christ. And surely these are no slight benefits. Though the sinner may pass them by unheeding; may scorn the warning voice, and despise the precious blood; the countless multitude of the redeemed who are all reconciled by these very means, forever attest the value and fullness of those means so blindly disregarded by the impenitent.

On the other hand, the Atonement, made in the most holy place, is specific and limited. By this it is not to be understood that repentance and reconciliation are not granted in the day of atonement, as some have inferred. To uphold that view it would be necessary to show that the penitent would not have been received, according to the type, on the day of atonement. But that cannot be shown; it was not the case. The offering on that day was made for all the people; but they only received the benefit of it who "afflicted their souls," as the Lord commanded. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be

cut off from among his people." Lev. 23:29. The reception of benefit from the work of the priest was conditional upon that day, as upon any other day; but upon this day it was complete and final. For incorrigibility upon this day there was no extension of time.

And so it will be in the antitype. As Christ closes his priestly work in Heaven before he comes to earth; and, when he comes he will find both righteous and wicked ones living on the earth, it follows that the Atonement will be completed and probation ended before he comes. And thus it will be, that they who do not "afflict their souls," who do not repent and leave their sins while our Advocate is doing that last work, will be cut off without remedy. Crying for mercy after he puts aside his priestly robes will be of no avail. How necessary that we be fully in harmony with the work of God in his last warning message (Rev. 14:9-12) in order that that day shall not come upon us as a thief.

It is a very solemn thought that the last generation of men, living upon the earth just before the Lord appears, and up to the hour of his appearing, will remain here, busied with the things of this world after probation has closed. The great majority having turned away from the alarm which has been sounded; having rejected the warning which has been given by the servants of the Lord, will not understand the great change which has taken place in the position of the Son of God; they will scoff at the idea of his coming being near, and become bolder in sin as the restraining influence of God's Spirit leaves them.

Our Saviour has given a lesson upon this subject which demands the careful consideration of all. He said: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

In Gen. 6 we learn that Noah and his family were commanded to enter into the ark seven days before the flood of waters came. "And the Lord shut him in." But when Noah was shut in, all others were shut out. They had neglected the warning too long. They said as will be said in the last days, "All things continue as they were from the beginning of the creation." 2 Peter 3:4. Even after Noah entered into the ark, and the Lord had closed the door, they saw no change; they were emboldened in their hardness of heart because the judgment was delayed. Each day confirmed them in their ideas of their own wisdom, as day after day passed and the flood did not come. Poor souls! they knew not that their destiny was sealed; that there was no chance for them to enter the ark; that they had recklessly passed beyond the offer of mercy. "So shall also the coming of the Son of man be."

The testimony of Jesus after he was glorified teaches the same thing. When he is soon to come the second time he announces: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12. This decision is not made when he comes, nor after he comes, but when he is quickly coming. This is further proof that it will be as it was in the days of Noah, and that every case must be decided before the Son of man is revealed, "taking vengeance on them that know not God."

The relation of justification and obedience has been fully discussed in articles on that subject. But the relation of justification to the

Judgment demands consideration. Peter said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, who before was preached unto you; whom the Heavens must receive until the times of restitution of all things," &c. Acts 3:19-21. It is evident that Peter did not think their sins would be blotted out when they were converted, but at some future time; and the Scriptures clearly show that that time is when the sanctuary is cleansed and the Atonement made.

But in thus using this text it becomes necessary to vindicate the translation. Some affirm with much assurance that "when the times of refreshing shall come" is an incorrect rendering, and that it should be—"so that times of refreshing shall come." Liddell & Scott give as one definition of the original: "Of the time of a thing's happening, when, as soon as." Pickering says: "When, as to time." Barnes, while he admits that the objection has in its favor the more usual use of the word, says: "Others have rendered it, in accordance with our translation, when, meaning that they might find peace in the day when Christ should return to judgment, which return would be to them a day of rest, though of terror to the wicked. Thus Calvin, Beza, the Latin Vulgate, Schleusner, etc. The grammatical construction will admit of either."

Thus it is seen that the claim that the Authorized Version is wrong, is far from being established. We have no doubt that "when" should be retained in the text; that the expression, "the times of refreshing," refers specially to the blessing of the Spirit which will be given to the saints when they are sealed with the seal of the living God (Rev. 7), which will enable them to stand when Jesus ceases his priestly work, and during the time of pouring out the seven last plagues.

And yet another question has been raised, on which some minds have been perplexed. If the blotting out of sins is done in the closing work of the priest, when the sanctuary is cleansed, that is to say, in the Judgment, then the sins of all the saints must stand on record till that time. Now it has been shown that justification by faith and salvation are not identical; the former is a fact of experience at the present time, while the latter is contingent on "patient continuance in well-doing" on the part of the justified one. As was remarked, "justification by faith is not a final procedure; it does not take the place of the Judgment, nor render the Judgment unnecessary. It looks to something beyond itself to be accomplished in the future."

The same perplexity has arisen over the Apostle's words in Acts 2:38, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins." From this it has been inferred, but without sufficient reason, that sin is remitted in the act of baptism. Such an idea is not expressed in the text. Evidently the terms signify in order to the remission of sins; and it is too much to claim that in laboring to gain a certain object, that object is obtained in the very act of laboring. God told his people that they should have life—eternal life—if they kept his commandments, which, to the faithful, will be fulfilled "when Christ who is our life shall appear," and not till then. The declaration above quoted, from Acts 2:38, points to the same fact as that in chapter 3:19. The remission of sin is the work of the Judgment; and the believer must stand justified by faith, looking to the priest for the accomplishment of his hope.

But that the sin is not really blotted out, or atonement made at baptism, or at any other period in probation, is proved by the word of the Lord to Ezekiel, 18:28: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his

iniquity that he hath done he shall die." Again, in chapter 32:13: "All his righteousness shall not be remembered." That is, he shall be treated as though he had never been righteous. Now the righteousness of the righteous is by faith; therefore if he turn and commit iniquity he shall be treated as if he never had faith; his justification is annulled—he falls from grace.

For a demonstration of the truthfulness of this view, we look to the cases of the faithful who lived before the time of Christ. Were it admitted that the Atonement was made at the death of Christ, it would still remain a fact in the cases of the patriarchs and prophets that their sins were not atoned for, not actually blotted out till the blood was shed by which they are blotted out. But they were justified by faith, and died in that justified state, looking forward to the work of Christ when the object of their faith should be realized; when his blood should take away the sins of which they had already repented; or, in other words, when the Atonement should be made. This is decisive on the point. It proves beyond dispute that it is possible for a person to be justified by faith, accepted of God, and die in hope, without actually having his sins yet blotted out when he dies. And if the patriarchs and prophets could thus rest in hope, waiting for the blood of the coming Messiah to be shed to blot out their sins, so can the saints of a later age take hold of that blood by faith, waiting for Jesus our High Priest to blot out their sins when the times of refreshing shall come.

We think that our position is fully proved by the Scriptures, that, however closely justification and reconciliation are allied, the Atonement is subsequent to both. And this because *it is the Judgment*. If we are justified or reconciled, and so *continue to the end*, we may hope that our sins will be blotted out when the times of refreshing shall come from the presence of the Lord. This work is effected in the most holy place, where the ark of the testament is; this place is opened in Heaven under the sounding of the seventh trumpet, and this trumpet ushers in the judgment of the dead, the coming of Christ without sin unto salvation to them that look for him; the giving reward to all his servants, and the destruction of them that corrupt the earth. These events pass beyond the bounds of human probation, and close up the dispensation of the gospel.

Having traced this subject thus far; having found what the Atonement is; by whom and where it is made; and also for whom; we may turn back to "first principles" and again consider the law of God, and the position it occupies under the gospel. In the type, the testimony—the law—was put into the ark, in the most holy place; and it was over the law that the blood of the covenant was sprinkled by the high priest on the day of atonement. The glory of God was above the cherubim; these were upon the mercy-seat, and this was upon the ark in which was the law. As God looked down upon his law, the very basis of his Government, his justice was aroused, for his law was violated. But mercy interposed; the high priest entered with the blood that brings remission, that had been offered to vindicate the majesty of the law. The blood was sprinkled "upon the mercy-seat and before the mercy-seat."

Again the Lord looks down upon his law, but between him and the law is the mercy-seat sprinkled with the blood of the victim; the law is honored; its penalty has been enforced; a substitute has been accepted; and the penitent sinner is pardoned. We notice that here was a real law, taking hold of the moral relations of God's creatures; that here was actual transgression; on the part of the creatures a disregard of moral obligations. But under the Atonement there was no actual taking away of that sin; it remained to be taken away by the blood of Christ. Therefore Christ offi-

ciates in behalf of that same law, as Paul shows in Heb. 9:15; and therefore the ark of his testament in Heaven contains that same law, where Jesus offers his own blood. Our High Priest has declared that he delighted to do the will of God, yea, the law was in his heart; he magnified the law and made it honorable; he upheld it in his life; he honored it in his death by suffering its penalty to vindicate its justice; he pleads his blood in Heaven in behalf of those who have broken it.

You who claim that God's law is abolished: look to his heavenly temple where Jesus our great High Priest is, and behold it there safely lodged in the ark. You who say that the law is changed—behold the original in Heaven, of which a copy only was given to Israel. Did not God speak it with his own voice? Did he not write it with his own finger? Did he not give it as a rule of holiness of life? Was it not perfect? Did it not contain the whole duty of man? Yes; and by it God will bring every work into judgment. Here is that justice and judgment which are the habitation of his throne. Ps. 89:14. What evidence have you that the heavenly record of God's immutable will has been changed? Men may mutilate the copy he has given them; they may strike out the name of the Holy One, and insert a term of reproach in its stead, but with him is neither variableness nor shadow of turning.

Peter says that Government is "for the punishment of evil-doers, and for the praise of them that do well." All rights and privileges are protected by Government—by law. To subvert the law is to destroy the security of our rights. The law-making power has the sole right to change or abolish laws. Yet in the case of the fourth precept of the law of Jehovah men have not only changed its terms, but they now claim that it is their right to determine whether they shall keep it as the "one lawgiver" proclaimed it, or make changes in it, and observe it according to their own amendments! God said, "The seventh day is the Sabbath of the Lord thy God," and gave the reason, that he rested the seventh day when he created the heavens and the earth. But men say, "The seventh day is the old Jewish Sabbath," and substitute in its place another day which was not the rest-day of God, upon which he never bestowed his blessing, which he never sanctified, and which he never commanded men to keep. They have so long pursued this course that they think it a small matter to make such a change. But how must it look in the sight of Heaven? How must God regard the slight put upon his authority?

EDITOR.

Spots and Wrinkles.

"Not having spot or wrinkle." Eph 5:27.

We sometimes see a garment coming from the laundry imperfectly washed; and, to complete the negligence, the ironing imperfectly done. You feel that your money is wasted, and you are greatly annoyed at the slackness of the work.

Again you receive from the same place your nice garments, all washed white and clean, and the laundress has taken pains to fold so evenly and smoothly that you are fully satisfied and well pleased, and you wear the same with sensible delight.

Now the apostle here would convey to us the idea that our sins and errors and mistakes are spots and wrinkles in the character; and for the love of God and man, he wishes to remove these spots and wrinkles, and present you faultless before God in the last great day.

How is it, brother, or sister, are you willing to have the spots all removed? It will probably require much labor to remove these spots and to smooth down all the wrinkles. It will give you much pain; but will you shrink from the task? Perhaps the hot water and the soap

have terrors for you, or the heavy smoothing-iron all heated has pain in store for you; but do not shrink, and say, I am clean enough, and I need no smoothing down. Depend upon it, Paul understood this thing. Some careless launderer had suggested this illustration in his experience, and he would improve upon the idea. Let us submit to be thoroughly washed from all our sins, have all spots removed and all our roughness smoothed down, our impatience, harshness, anger, and fretfulness.

JOS. CLARKE.

Submit Yourselves to God.

Did you ever notice a child led along by its mother's hand? How safely it walks so long as it holds fast to her. But if it runs away, unwilling to be led, how soon it falls, and is hurt or lost, not knowing how to go. When travelers climb high mountains, they have a guide to lead and help them. The guide knows every rocky path, every steep place; he furnishes rough shoes and a staff for each traveler, and has ropes to fasten around each person to keep them from going too far from him. Suppose a traveler refused to put on the rough shoes, or to use the staff, or to be fastened to the guide. How soon he would be on the wrong path, stand on some dangerous ledge, slide down some steep place, or fall over a deep precipice. So with our life; it is God's gift; all we have and are belongs to him, and he offers to be our guide. Shall we not gladly ask his will, and try to do as he would have us? Suppose a smooth-tongued person, pretending to know the way, should try to entice the travelers to leave the rightful guide and go with him, would it be wise to do so? There is one great enemy who from the beginning has tried to persuade men not to obey God, not to submit themselves to him. We are to resist him, refuse to listen to him, and he will flee away. The best way, then, to live remembering we are in God's sight, is to submit to him.—*Self*.

For My Own Sake.

A COMMONPLACE truism of Christian ethics is that right giving carries with it two blessings: one to the receiver, and another, and a greater one, to the giver; but however trite is this phrase, the truth which it teaches can never become trite or commonplace. An anecdote which is told of the late Professor Sophocles of Harvard, by a Philadelphia gentleman of his acquaintance, provides a fresh illustration of this truth. Walking together, Professor Sophocles and his friend passed an organ-grinder on the street, and the professor, seizing an opportunity when his friend appeared to be looking away, pressed some money into the musician's hand. "I did not know that you gave alms to those fellows," said his companion, who had not been so unobservant as he appeared to be. Professor Sophocles was confused for a moment. Then he said simply: "I did it for my own sake—to keep my heart open." That simple sentence speaks eloquently for the reflex blessing of beneficence.

Like Zacharias.

A MAN of the Perfectionist school of thought called to see an old Christian of his neighborhood, and began enlarging upon that interesting topic. "Can you point to a single perfect man or woman in the Bible?" inquired the aged saint. "Yes," readily answered the other, "turn to Luke 1:6, you will there read of two, Elizabeth and Zacharias walked in all the commandments and ordinances of the Lord blameless." "Then you consider yourself a believer like Zacharias?" "Certainly I do," said the visitor. "Ah," replied the old man, "I thought you might be, and we read a few verses further on that he was struck dumb for his unbelief!"

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—FEB. 23.

ACTS, CHAPTERS 6-8.

The Seven Deacons.

"AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." These Grecians were residents of other countries, where the Greek language was spoken. By far the larger number of converts were Jews who spoke Hebrew; but these had lived in the Roman Empire, and spoke only Greek. Murmurings began to rise among them that the Grecian widows were not so liberally supplied as the needy among the Hebrews. Any partiality of this kind would have been grievous to God; and prompt measures were taken to restore peace and harmony to the believers. The Holy Spirit suggested a method whereby the apostles might be relieved from the task of apportioning to the poor, and similar burdens, so that they could be left free to preach Christ.

The church accordingly selected seven men full of faith and the wisdom of the Spirit of God, to attend to the business pertaining to the cause. Stephen was chosen first; he was a Jew by birth and religion, but spoke the Greek language, and was conversant with the customs and manners of the Greeks. He was therefore considered the most proper person to stand at the head, and have supervision of the disbursement of the funds appropriated to the widows, orphans, and the worthy poor. This selection met the minds of all, and the dissatisfaction and murmuring were quieted.

The seven chosen men were solemnly set apart for their duties by prayer, and the laying on of hands. Those who were thus ordained, were not thereby excluded from teaching the faith. On the contrary, it is recorded that "Stephen, full of faith and power, did great wonders and miracles among the people." They were fully qualified to instruct in the truth. They were also men of calm judgment and discretion, well calculated to deal with difficult cases of trial, of murmuring, or jealousy.

This choosing of men to transact the business of the church, so that the apostles could be left free for their special work of teaching the truth, was greatly blessed of God. The church advanced in numbers and strength. "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

It is necessary that the same order and system should be maintained in the church now as in the days of the apostles. The prosperity of the cause depends very largely upon its various departments being conducted by men of ability, who are qualified for their positions. Those who are chosen of God to be leaders in the cause of God, having the general oversight of the spiritual interest of the church, should be relieved, as far as possible, from cares and perplexities of a temporal nature. Those whom God has called to minister in word and doctrine should have time for meditation, prayer, and study of the Scriptures. Their clear spiritual discernment is dimmed by entering into the lesser details of business, and dealing with the various temperaments of those who meet together in church capacity. It is proper for all matters of a temporal nature to come before the proper officers, and be by them adjusted. But if they are of so difficult a character as to baffle their wisdom, they should be carried into the council of those who have the oversight of the entire church.—*Mrs. E. G. White, in The Great Controversy.*

Death of Stephen.

If the apostles could deem it a cause for rejoicing to suffer indignities for the name of Jesus, and could sing psalms in stripes and imprisonment, we must conclude that Stephen was highly honored in being the first to have the privilege of suffering martyrdom. The glorious manifestation of divine approval in the presence of his persecutors and enemies of the Lord, was a glowing tribute to his character and labors. This must have been a strong reminder to the twelve of the words of Jesus: "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service." John 16:2. See also Acts 26:9; Gal. 1:13, 14. How insignificant seem many of the complaints in our day regarding trials and persecutions; were they estimated as privileges, they would not appear half so great; privileges are generally underestimated, and reverses greatly exaggerated. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake. Rejoice, and be exceedingly glad," &c. Matt. 5:11, 12.

The Dispersion.

THE death of Stephen marked a new era in the church. Up to this time it had been growing in favor with the people (chap. 2:47), and was several thousand strong. This state of prosperity could hardly have lasted long without internal declension, even if permitted from the outside. It would soon have been no sacrifice, or trial of faith, to be a Christian. Saul, a young, learned, and ambitious Jew, had been one of those who disputed with Stephen, and "were not able to resist the wisdom and the spirit by which he spake." Chap. 6:10. He was terribly angered at his failure, which feeling was no doubt increased by secret conviction to which he was determined not to yield. He led on the persecution, even after the death of Stephen, until many of the disciples were obliged to flee from the city and from the province. Chap. 8:1.

Philip.

PHILIP (the evangelist) was also one of the seven deacons of the church at Jerusalem prior to the dispersion. Chap. 6:5. He then made his way to Samaria, where he preached the gospel with great power. Chap. 8:5, 12. The manner in which he was led by the Spirit would indicate that he was an active and efficient worker. He was afterward sent out upon the desert southward toward Gaza, where he met and baptized the Ethiopian eunuch; and the record traces him to Azotus, and on to Cesarea where he appears to have made his home, and "had four daughters, virgins, which did prophesy." Chap. 21:8, 9.

The Samaritans.

PHILIP was so successful in Samaria that he sent to Jerusalem for assistance, and Peter and John were sent to help him. Chap. 8:14. The readiness of the Samaritans to hear the word, as contrasted with Jewish stubbornness, has had counterparts in all ages. Those who make the least show of holiness are generally the most susceptible to the truth, especially truth that requires radical changes in customs or belief. Those who have had reason to believe that their church ever was approved of God, at any time, are the most backward in moving on to new positions, as duty is indicated by new light and the economy of true reformation. The zealous followers of the "reformers" of other days are generally very bigoted when an effort is made to show them that further reformation is necessary. They lose sight of the fact that man's reformation never can be complete until he has become perfect in Christ. The Judaism of the

popular church of to-day is as bigoted as it was in the beginning of the dispensation; and those who most gladly receive the truth are the ones who can be made to realize their need of a closer walk with God, rather than those who "have need of nothing." Rev. 3:17.

Simon the Sorcerer.

AMONG those who believed, in Samaria, was one Simon, who hitherto had bewitched the people with his sorceries to such an extent that they all gave heed to him, saying, "This man is the power of God." Chap. 8:9-11. His belief was evidently limited to what he saw, namely, that Philip and the apostles had power to work miracles beyond any power that he possessed. And furthermore, policy would cause such a man to endeavor to retain the favor of the people who were leaving him to obey the new doctrine. His selfish object was solely to get possession of the wonderful power manifested by the apostles, in order to use it in connection with his magic.

Little wonder that Peter should be "moved with indignation" because Simon "had thought the gift of God might be purchased with money." Chap. 8:19, 20. This offer showed his hypocrisy, and that he did not discern the gift of God. His highest idea of value was measured by a money standard. It is a rare lesson to learn how to so blend gold and silver with spiritual things that they will not clash and result in disaster to the possessor. If Simon had plenty of money, which he no doubt had, he might have reaped a great blessing by unselfish use of it, as others had at Jerusalem; while we see what a dangerous position he assumed through spiritual ignorance and mercenary motives. So with the rich young man who came to Jesus inquiring what he must do to be saved. He lost all hope of salvation because he declined the blessing offered for a judicious investment of his means. He wanted to do as he pleased with that, and have the credit of giving himself to the Lord. Money spent as the Lord directs will bring its reward; while the same means may bring only shame and contempt, if God's favors be estimated by the intrinsic value of the offerings.

Simon's fear (for it was not penitence) when denounced and exposed by Peter, is a subject for thought. Note his request; it is not that he might be forgiven for an honestly confessed crime, but, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." Selfish to the last, he comprehended not the sin, but considered the punishment only. Commentators and historians have speculated as to his further history, but the Spirit of inspiration says nothing further regarding him, and it is just as well. The continued history of such a man would be of no practical value to any one.

The Ethiopian Eunuch.

God's care for honest seekers after truth is manifested in sending his minister out upon the desert to meet one who was earnestly studying the Scriptures but was unable to understand them. Chap. 8:26-39. No doubt this Ethiopian nobleman was well informed and highly cultured, but he needed instruction in the word, which is spiritually discerned. 1 Cor. 2:14. His honesty of purpose is shown in his readiness to obey immediately upon learning his duty. We sometimes hear people wondering how the eunuch got the idea of being baptized from the text he was reading, and concerning which he asked information. Verse 35 tells us plainly that Philip "preached unto him Jesus." This statement, in connection with the great commission recorded in Matt. 28:19, 20, is sufficient to explain how he learned his duty regarding baptism. Philip's mission would have been incomplete without including this important lesson.

W. N. GLENN.

Temperance.

Prohibition in Georgia.

THE summary way the people of Georgia have of disposing of the whisky question, which so disturbs and perplexes other parts of our country, is refreshing. In many of our sister States it is a most complex and delicate question. So entangled has it become with party issues, so blended with political measures and promises, that many of our best men see no way of settling it than by letting it alone. Among our people it is a very simple question. We have not permitted the politicians to complicate it with Democracy or Republicanism, or with the measures of any party. It stands here upon its own merits. So related is it to the interests of the whole people, and so intimately bound up with their present and future welfare is it, that any political party which should essay a monopoly or it would be thought guilty of seeking to make private and peculiar an issue equally dear to all parties. It is a pity that anywhere this most important social and moral question should be tacked on to a political party. It is too vitally related to the moral and spiritual interests of the people, irrespective of parties, to be forced to suffer on account of political sins. It should not be taken up by any party, either to make amends for past offences or to commend it to the favor of temperance people. Its triumph should be achieved upon its own merits, its defeat not secured nor prevented by the failure or success of a political party. Thus its success would be the measure of temperance sentiment and conviction among the people. Identified with a successful party, its prominence might be out of all proportion to temperance conviction. In that event it had better fail than succeed; for temperance law, unbacked by temperance sentiment, is a dead letter. It tends to bring the whole question into disrepute. On the other hand, if associated with a defeated party, its failure might be no expression of its hold upon the people. Thus discouragement might be brought to its friends with, perhaps, the elements of success all about them, if organized and applied on their own merits.

This question must be settled, then, outside of political parties. The friends of prohibition should keep this question so completely out of the realm of politics as that men of all political affiliations and creeds could unite without compromise upon it. In no State should a Republican be compelled to embrace Democracy in order to get at prohibition; nor should a Democrat be forced to take Republicanism in order to be a prohibitionist.

In Georgia there are ninety counties out of one hundred and thirty-six with partial or entire prohibition; but the question has never got into politics. No party can claim the credit of the work. We have accomplished it as citizens. Nor do we expect to cease our efforts till the sale of whisky is prohibited in every county in the State. The success of the movement has been so great here, so helpful to trade, to morals, to education, that it is hardly necessary to make an argument in favor of it in places where liquor is sold. Concrete arguments in favor of it are so numerous and commanding about us that we have only to point to those counties where it has been in operation a few years—their factories, their better schools, their improved farms, their increased trade—to settle it. There are counties in the State that, ten years ago, were noted for their ignorance and thriftlessness, which have absolutely been revolutionized in tone, in business, in appearance, by the influence of prohibition. Whenever prohibition is established in a town, first-class men are elected to the positions of mayor and aldermen. Loafers and "dead beats" either move

away or go to work. The capital and labor utilized in the whisky business are applied in more profitable and healthy lines of trade.

There is no longer any question among our people as to whether prohibition prohibits. We know that it does prohibit, not whisky simply, but vice, idleness, ignorance, and all other evils which go along with the liquor traffic.—*Rev. J. W. Lee, in New York Independent.*

Avoid the Net, Boys.

COME here, boys, let me speak to you. Where are you going? I heard one of your company say, "Come, let us go down to the saloon and get some beer." Is it there you are going? Hold on a moment; that is a bad place for boys. I have known a great many boys begin at the saloon or liquor-shop, and end in State's prison. Did you ever see the fisherman cast a net and draw in the fish? How the fish dive, and flop, and try to escape, but can't! Did you ever see birds caught in a snare or net? If you have seen pigeons in a net, you have noticed how they try but can't escape. Listen to what the Bible tells you: "As the fishes are taken in an evil net, and as the birds that are caught in a snare, so are the sons of men snared in an evil time." Every liquor saloon or rum-shop is a net or snare; if you go there you are in danger of being caught. Shun it—keep away. If you begin drinking beer, you will soon want still stronger drinks, and once started on this track, no one can tell where you will end. But if you never taste a drop of intoxicating liquor, we all know where you will end—you will end sober men. How easy, then, to escape becoming a drunkard, to wit, by never drinking a drop of intoxicating liquors. Avoid the ale, and beer, the lager—don't begin and you will never get into the net or snare. Think of five hundred thousand drunkards in America, all caught in the net. Some try as hard as do the poor fishes to escape, but in vain. Avoid the net, boys, avoid the net! is the cry of an old sentinel. Listen to the note of warning—keep away from the dram-shops.

A poor drunkard tried to borrow five dollars of me a few months ago. He wandered around in drunkenness, and not ten days later was run over on a railroad track and killed. I knew him when a bright, promising boy. But he went to the rum-shop, was caught in the snare, and in an evil hour ruin came suddenly upon him. Keep out of that net!—*Benjamin Jay.*

No Hard Times in "Temperance" Villages.

MR. WILLIAM E. DODGE, the well-known manufacturer and merchant of New York, when recently before the Congressional Labor Committee as a witness, said that his firm, employing some 2,000 persons, made it a rule that persons engaged in their manufacturing village should not use intoxicating drinks. As a consequence, there was no complaint of hard times among them. The villages named by him were: Ansonia, Conn.; Dodge Mills, near Williamsport, Penn.; Tobyhanna Mills, Warren County, Penn.; St. Simon's Mills, Ga.; Wabasheen Mills and Magnattiwan Mills, Ontario, Canada, and Collingswood Mills, Canada. "Many of our employes," Mr. Dodge continued, "are property owners. They own their dwellings and have reared large families. Some of them have been with us ten, twenty, and twenty-five years. Our men have not suffered during this depression. They have accepted wages which we could pay, and there has, therefore, been no special distress among them. Crime is practically unknown among them."—*Scientific American.*

THE *Mississippi Argus* asserts that liquor will be driven from three-fourths of the counties in that State inside of two years.

Cigarettes and Consumption.

THE record of evil against tobacco is daily growing more and more formidable. The most recent observations indicate that the use of cigarettes is a common cause of consumption. It has long been known that coal miners are subject to a peculiar form of consumption due to the lodgment of little particles of carbon in the lungs, which set up an irritation, resulting finally in a breaking down of the lung tissue, and death. Chimney sweeps are subject to the same form of disease. It appears also that the use of tobacco in the form of cigarettes produces the same results and in the same way. The little particles of carbon present in the smoke are retained in the lungs, and the continuance of the habit results in just such accumulation of soot as may occur in the lungs of the professional chimney sweep; the lungs break down, and the victim of a depraved practice dies.

If a man were compelled by circumstances beyond his control to live in an atmosphere charged with an ill-smelling smoke, he would receive the profound sympathy of his fellow-men, and no effort would be spared to rescue him from his unhappy position. And yet we see thousands of men who live continually in a smudge, voluntarily subjecting themselves to a martyrdom by smoke, scarcely breathing one breath of pure air during their waking hours, preferring to take the life-giving fluid, which Heaven has provided in such purity and abundance, filtered through "a stinking-pipe." Nature evidently abhors smokers, and adopts every possible means of getting rid of the nuisance as soon as possible.—*Sel.*

The Economic View.

THE economic view of the drink question is thus forcibly presented in a temperance lecture by F. C. Campbell: "Few ever stop to calculate the cost of dram-drinking. At ten cents per drink, one drink per day will cost \$36.50 per year, two drinks per day will cost \$73, three drinks \$109.50, and four drinks \$144, per year. A man came to me the other day to pay the interest on a note for \$100 I hold against him. Said he: 'I only receive \$600 a year, and with a family to support I am not able to pay my debts.' I asked him to take a pencil and make a slight calculation for me, and then asked him how often he drank at a bar. His average was three drinks per day, which, by his own calculation, amounted to \$109.50, or enough to have paid both principal and interest of the note and have \$1.50 left. He was astonished at this discovery, and is now determined never to drink at a bar again."

How beautifully high license works: According to the sworn statement of W. D. Christy, City Clerk of the City of Des Moines, Iowa, the license fee in that city in 1871 was \$150 per year, and that year there were twelve saloons. The next year the fee was increased to \$200, and that year they had twenty-five saloons. The fee remained at \$200 until 1880, when it was made \$250, and the number of saloons rose to forty-nine, a gain of ten over 1879, the last year of the \$200 fee. The fee was \$250 until 1882, by which time there were fifty licensed saloons, and several that paid no license. In 1882 they clapped on a \$1,000 fee, and the first quarter sixty saloons took out license. Now the question is, if Des Moines keeps on raising the license fee, how long before she will have prohibition?—*The Lever.*

WHY is it so hard to give up the habit of strong drink? Because the whole system is under its influence, and when the man quits its use, and nature begins to cleanse itself, the man thinks he is sick and must return to it to cure him.

The Signs of the Times.

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

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Ye Are God's Building.

SEVERAL figures are used in the New Testament to represent the people and church of God. One is that of *grain* in a field. Said Jesus: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Matt. 13:38. All are ripening for the great harvest; the wheat to be gathered into the garner of the Lord, and the tares and chaff to be burned up with unquenchable fire.

Another, and one of which frequent mention is made, is that of a *body*; the members of the church are represented by the various parts of the human body. Christ is the head—the chief and mover of all. An interesting feature of this subject is Paul's argument in 1 Cor. 12-14 and Eph. 4, in which the various gifts of the Spirit are shown to be necessary to the completeness and unity of the body.

And another is the figure of a *building*, as in our text: "Ye are God's husbandry; ye are God's building." 1 Cor. 3:9. Each of these figures has its own lessons according to the terms used. The one last named we will examine. As presented in the Scriptures, it contains instruction of great practical benefit if rightly considered.

1. *The foundation.* This is Christ. No other can be laid. God has set forth his Son as the only way of salvation, and he accepts no work on any other foundation than this. Without faith in him no man can succeed in any work, for he said, and he is the truth, "Without me ye can do nothing." John 15:5. As no other foundation can be laid, 1 Cor. 3:11, he who does not build on him builds on the sand. Matt. 7:24-27.

2. *The builders.* These are the ministers of the gospel of Christ. The apostle has not spoken of any work outside the gospel, in his argument in 1 Cor. 3. In denying any other foundation than Christ, he shuts out of consideration every work but that of building on Christ. "But let every man take heed how he buildeth thereupon." They who are not building "thereupon" are not noticed. Very much of the instruction given in the Scriptures regarding this figure is to and for the benefit of the builders—the ministers of the gospel.

3. *The materials.* These are believers in the doctrine of Christ, or of the gospel. As Christ is the foundation, none but believers in him can have any place in the building. Thus Paul said to his brethren of the church of Ephesus, "Ye are . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner." Eph. 2:20. The apostles and prophets were closely connected with Christ in his work of grace to the world, but he alone was *the* foundation—the chief corner-stone. All the members of the church are built thereupon.

Peter also, addressing the scattered saints, speaks of the precious corner-stone which God has laid in Sion, and says: "Ye also, as lively stones, are built up a spiritual house." 1 Peter 2:5.

Paul speaks of those who build with various kinds of material. And here is the first strong admonition to the builders. He speaks of wood, hay, and stubble, as well as gold, silver, and precious stones. Now as every man's work is to be tried by fire, it is evident that they who build with wood, hay, and stubble must suffer loss; their work will not endure. None but imperishable material will be retained.

And thus it appears that the laborer will be rewarded, not according to *the amount* of work he does, or of material which he gathers, but to *the kind* of work he does, and the material he gathers. As has been so well and truthfully expressed (Testimony to the Church, No. 16), "God measures more with how much love one worketh than the amount he doeth."

4. This building is called a *temple*. The temple at Jerusalem was erected as a dwelling-place for Jehovah among his people. It was the place of his sanctuary, which was his dwelling-place. Ex. 25:8. And this gives us the idea of *unity* in the work and the building. Indeed, unity is one of the most prominent ideas presented in the Scriptures of the gospel work. Paul says, "There is one body." Eph. 4:4. All followers of Christ are members of that one body. So intimate is this union that Paul says again we are "every one members one of another." Rom. 12:5. There cannot be more than one body, because there is only one head. "Christ is the head of the church." Eph. 5:23. Even so there is but one temple, as there is but one King. And this idea involves several important considerations.

(1) If there is but one building to be erected, there can be but *one plan*. Builders cannot work on the same building and work on different plans. If one works on a plan for a certain size and a certain shape, he cannot work in unity with one who is working on a plan for a building of another size and shape. Their work will not agree.

(2) They must work by *the same rule*. Even though they should agree in regard to the general plan or outlines, if they did not work by the same rule their work would never come together. Abundant provision is made for this in the Scriptures. Although men say, "We cannot all think alike," it is a saying of our modern "Worldly Wiseman." It is not according to the word of God. There is a most powerful appeal on this subject in Phil. 2:1, 2: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." And again: "Whereunto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. 3:16.

(3) The necessity of this is clearly shown by numerous expressions in the word. Thus in Eph. 2:21, "In whom all the building *fitly framed together* groweth unto an holy temple in the Lord." Suppose one workman uses a rule twelve inches in length, another one of eleven, and another one of thirteen, all calling them the same rule; one frames timber for a square, and another for an oblong, building; one calculates on a height of twenty feet, another of fifteen; one cuts a tenon at an angle of forty-five degrees to work with a right angle; let this diversity be multiplied indefinitely, and when all the work was brought together, would any "master workman" say it was "fitly framed together"? By no means. Paul exhorted Timothy, and through him all other laborers in the gospel, to show himself a workman that need not be ashamed. But, in the case above supposed, the workmen would be put to shame if they professed to be working on the same building.

But the above is not altogether a supposition. Inspiration has furnished us the figure, and given the direction to be of one mind; to speak the same thing; to walk by the same rule. But now we find as many rules (creeds, etc.) adopted as there are different churches, and, in many cases, diverse rules recognized in the same church. The Saviour prayed that his followers might all be one. Now it is considered evidence of a true Christian spirit to generously and harmoniously "agree to disagree!" They agree to work together on the one building, though their rules are contrary to each other, and

their speech as diverse as was that of the builders of the tower of Babel. "God is not the author of confusion." 1 Cor. 14:33.

(4) If such a state of things existed on any work on earth, we should expect the proprietor to send a *general overseer* to correct their errors, to bring them into harmony, and thus to insure the work being properly done. God, in establishing the work of the gospel, made wise and sufficient provision for this. This is the work of the Spirit of God, and it is to be accomplished by "the gifts of the Spirit" which he set in the church. The apostle Paul, in Eph. 4, after commenting on the unity of the work, enumerates the gifts, and says they were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Why, then, do we see such confusion existing among the workers? It is because they refuse to submit to the divine rule, and to accept the Heaven-appointed means of unity; because they have entered into a league to "agree to disagree." "My brethren, these things ought not so to be."

5. But one more point we can notice now. When the apostle says, "Ye are the temple of God," does he speak to the followers of Christ individually, or to the church collectively? We answer, Both. We are the temple of God if God dwells in us. And this refers to us as individuals, for the Spirit of God cannot dwell in the church, except as it dwells in the individuals composing the church. Every one would reject as an absurdity, the idea that God dwelt in the church, but not in its members. The perfection of a building depends entirely on the perfection of the materials of which it is composed. We cannot build a stone house of wood and hay. And some of the expressions of the Scriptures on this subject must be directed to individuals, such as 2 Cor. 6:14-18, which please read. Also Rom. 8:9, 11: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." See also verse 11.

And, on the other hand, if the Spirit dwells in the members, it must also of necessity dwell in the church. If it can be said to individuals, "Ye are the temple of the living God," much more can it be said of the church in which these members are united in one body. And as all the members suffer when one member suffers, every exhortation to purity, spoken to an individual, makes it incumbent upon him to endeavor to preserve the church in purity. Every member ought to have the same care for the welfare of the church that he has for himself. The suffering of the church is really his suffering; the church's loss is his loss; the reproach of the church is his reproach.

These points might be enlarged upon to profit, but we leave the subject with these suggestions, hoping that some may be incited to study the Scriptures further which speak thereon, and be led to improve in faith and knowledge of these important relations. And above all, let us pray that God will not leave us to choose our own way, but to guide us by his counsel, that we may afterward be received into his glory.

Ferndale, Cal., Feb. 1.

A BAPTIST minister, near Gronigen, Holland, had his attention called recently through the *Boodschapper* to the Sabbath. At first he was disposed to make light of it, but now he has embraced and confessed the Sabbath before the Haarlem S. D. Baptist Church. He says, "By my baptism I lost my friends and my living, and if the Lord ask now another sacrifice I hope to be faithful." The promise of the inspired word is, "Trust in the Lord and do good, and verily thou shalt be fed."

Esau's Argument Reproduced.

Not long since, a friend permitted us to read a letter written by a man who professed a sincere regard for religion and for the Bible. But he had also a sincere contempt for all who taught strict obedience to the ten commandments! Among other things he related was an incident which seemed to particularly interest him. It was the case of one of his neighbors who nonplused an "advent minister." This neighbor became convinced by the argument that the seventh day is the Sabbath, but he had too much discretion and good sense to try to keep it! When the "advent minister" endeavored to reason the case with him, and to impress him with the great importance of obeying the law of God, the man informed him that "there is a higher law than the fourth commandment of the decalogue." When asked what is that law, he replied: "It is the law of bread and butter."

More than a score of years ago Wm. H. Seward startled the dignity of the United States Senate by declaring that there was a higher law than that of the United States; that the law of God, the highest of all laws, was opposed to the law of slavery. This declaration produced much discussion, and by many the doctrine of Mr. Seward was pronounced radical and dangerous. But at this time his doctrine is indorsed by a large majority of the people, when applied to the subject of slavery! Esau well represented human nature in the fable where the ass came boldly up and contemptuously kicked the lion when he was dead. And later, Dr. Lyman Beecher stated the truth in the case when he said that men loved to berate the devil when they believed him to be in a foreign land; but when they turned and found him at their elbow, they greeted him with a bow and a friendly word. Men believe the Bible, and wonder at the blindness and hardness of the Jews; they will apply its most cutting truths to the heathen, and to the inhabitants of other lands, but never fail to find a good excuse for setting aside or evading its plainest requirements when they are likely to bring a cross to themselves.

This "argument" of the "prudent" Californian sounds strange to a Bible believer; to one who believes that the Bible comes with the authority of Heaven, with a curse to him who disobeys and neglects its truths. But it is not new. It was urged by Esau under circumstances where, if ever, it ought to be accepted as sufficient. Esau well understood "the law of birthright," and knew that it conferred on him great privileges and blessings; but in his mind "the law of pottage" was much more important. "Behold," said Esau, "I am at the point to die; and what profit shall this birthright do to me?" Our California friend will see that his "law of bread and butter" is Esau's argument reproduced. It is the same old "law of pottage" which Esau used, and with which he so successfully quieted his conscience.

It is true that Paul presented the case of Esau as a warning to us who live in this age. But when worldliness and selfishness rule the heart and the life, warnings fall short of their mark. Esau's example has been and is followed by all those who consider themselves "wise and prudent" in the things of this world. The gospel is hid to them who are lost, because "the god of this world has blinded the minds of them which believe not." 2 Cor. 4:3, 4. "Diana of the Ephesians" never had a more determined following in her own city than Mammon has even in the professed Christian churches of the present age. And they have so far turned truth backward that "the higher law" of to-day is the law of worldliness, of selfishness, of the popular will, and of human legislation. When the Sunday Law of California was the political issue in the State, "Rev. A. J. Nelson" declared that he was only a low politician who attempted to exalt his conscience above the law of the land! Of course the man of "ad-

vanced Christian thought" is the man who subordinates his conscience to human authority, and who ignores the authority of the commandment of God in obedience to mere "police regulations." Strange as it may appear, all this passes for genuine Christianity in these closing years of the nineteenth century.

"For what is a man profited, if he shall gain the whole world, and lose his soul? or what shall a man give in exchange for his soul?" But the men of this generation have not yet learned the first principles of Christ's teaching. They fully believe that they can serve God and Mammon, and they think they are making a splendid success of it. But their work has yet to be tested in the Judgment, and that day, not this day, will declare it.

The perils of the last days are summed up in the declaration that men will have the form of godliness, but deny the power thereof. 2 Tim. 3:1-5. Covetousness will be a trait in their characters. These perils are thickening all around us. The deceptions of Satan are increasing. True followers of Christ are wanted now, who will not count their lives dear unto themselves; who, like Paul, will not hesitate at the call of duty though stripes and imprisonment everywhere await them. He proved the genuineness of his faith in braving perils by land and by sea; in the wilderness and among enemies; "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." It is quite evident that Paul was not an obsequious follower of Esau; he had no faith in "the law of bread and butter," as opposed to the law of God and to his duty in the gospel.

The gospel and its requirements have not changed, but they are sadly perverted. Christ is the same yesterday, to-day, and forever. Heb. 13:8. And human nature, the carnal mind, is the same. And now, more than ever before, do the followers of Christ need to pray the prayer of the disciples: "Lord increase our faith."

Come, Lord Jesus.

WITH such appropriate words does the volume of inspiration close. Who cannot fervently respond to this beautiful petition of the apostle? Who that has ever tasted the good word of God and the powers of the world to come, does not feel less and less desire that this state of evil should continue, and more and more desire that the reign of righteousness should be brought in.

In what a world do we live! Iniquity abounds, sin reigns, evil prevails, pain racks almost every frame, hopes are disappointed, prospects are blighted, sorrow fills every heart! Who is contented? Who is satisfied? Who has more joy than sorrow? Who more good than evil? Truly when we take into comparison the good and ill, the joy and sorrow, the pleasure and pain, that exist in this world, one is lost sight of in the prevalence of the other. The joy and pleasure can scarcely be found for the evil and distress that everywhere prevails. It is not a false charge when it is said that this world is indeed a world of sorrow.

Then here is Death plying his cruel task. Closely has he followed the race from Eden down. Six thousand years have nearly rolled away, but scarcely a human being can date the commencement of his existence back a hundred years. Thus stand the race, a thin line skirting the borders of eternity, driven like a flock before the relentless destroyer; and the path over which they have traveled is stained with blood and filled with graves. And Death is not content simply with making clean work in the past. Thickly his fatal shafts fly amid the living throng. The young, the innocent, the gay, the sad, the weak, the strong, from all ranks and all classes, fall continually into the silent tomb. Each hour numbers its hundreds, each day its thousands.

The prayer, "Come, Lord Jesus," looks to an end of all this. Who, then, cannot utter it with sincere heart and fervent lips? Come, Lord Jesus, come, and stay the ravages of the destroyer. Come and put an end to sin. Come and arrest these floods of evil that sweep over the world. Come and put an end to these scenes of suffering, lamentation, and woe. Come and let the transgression of thy Father's law, and the blasphemy of thy dear name, forever cease. Come and let nations learn war no more, but peace spread her bright wings over the world, and righteousness reign. Come and let the expectations of thy long-waiting, yet still hopeful church be fulfilled. Let the heavenly vision, the reflected light of which has lighted up their pathway through long years of toil and darkness, open in all its glorious reality upon their longing sight. Yes, come Lord Jesus, come quickly.

But shall the Lord come, and mankind be no more thoroughly warned? Shall the proclamation of the near coming of the great day be so limited in extent? Shall not the cry be made to ring in every ear, "Behold the plan of salvation draws to its conclusion? The great day of the Lord is near and hasteth greatly! The Judge of all is about to arise and shake terribly the earth!" But where are the men who will take the weight of these great truths fully into their hearts, and go forth to warn their fellows? In every county, town, and village, almost, the way is open for the truth to be spread. Church of God! see ye the fields already white to the harvest? and do ye remember the direction of the great Head of the church, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest"? God will be inquired of by his people in this respect.

It is in his purpose that the warning should be proclaimed. The great Jehovah from his shining throne above, has sent forth a message to call out a people and make them ready for the coming of his Son. He has noted it in his prophetic word. His power is pledged to sustain it, and cause it to accomplish that whereunto it is sent. But that does not release us from responsibility and action in the matter. We are not to argue, because God's word is sure, and will certainly be fulfilled, that we can therefore settle down in inactivity and ease, and feel no responsibility in the work.

The prophet Daniel did not do thus. When the seventy years' captivity drew to their close, he understood by books, referring to the prophecy of Jeremiah, that that period of the desolation of Jerusalem was accomplished, and that consequently the time had come for the Lord to begin the restoration of his people to their own land. But he did not sit down and say, Well, this will surely be accomplished; for the Lord has pledged his word for it, therefore I will leave it all to him, and give myself no thought or concern in the matter. Far from it. Rather he set his face to seek the Lord with all his heart, even with fasting and sackcloth and ashes; and he said, "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary which is desolate, for the Lord's sake."

So with us. We must rise into communion and sympathy with the plans and work of the Lord, and show it by offering up our petitions to him in accordance with his will. He has workmen whom he can thrust forth into his harvest; but the church must first see the need of their labors. He can and will supply the wants of his cause; but his people must first feel them. Then, only, we can appreciate and thus make a right use of his blessings.

Brethren, look at these things, and let fervency take the place of lukewarmness, and indifference give place to zeal. Pray, Come Lord Jesus, come quickly, and then give efficiency to your prayers by engaging heartily in the work which devolves upon us first to do.

Search the Scriptures.

WE have never as yet fully realized the importance of Bible-readings. Connected with our colporter work they become a power. Every colporter and missionary worker who visits from house to house should be prepared to give them upon the various subjects which relate to the truths of the Bible.

The apostle Paul exhorts Timothy to study to show himself "approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Timothy was a young man of promise, having known the Scriptures from his youth. His ancestors on his mother's side were individuals of piety. While in Rome, and about to be brought before Nero the second time, Paul writes to him as follows: "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." And yet, notwithstanding the faith of his mother and grandmother, and the knowledge of Scripture he must have had, the apostle exhorts him to study to show himself approved of God, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

Each writer of the Bible has spoken in a style peculiarly his own concerning doctrine, reproof, correction, and instruction in righteousness; "that the man of God may be perfect, thoroughly furnished unto all good works." To rightly divide the word would be to gather all the truths upon the same point, as each Bible writer presents them, and so arrange them that the evidence of the truth of the doctrine may appear in its most forcible manner. The Waldenses understood this method of rightly dividing the word. Their missionaries, who went among the Catholics throughout Europe, carried with them portions of the Scriptures of their own transcribing, according to the arrangement in which they had been instructed from youth up. That people have left a record which has come down to us through all the dark ages of the past. The divine mold, given in generations past, is now seen upon the descendants.

There is a power in the word of God that convicts and converts the soul. Nothing can be more important than the word of God. Says David, Ps. 138:2, "Thou hast magnified thy word above all thy name;" and again, "The entrance of thy word giveth light; it giveth understanding unto the simple." With a fountain that is so complete in itself, and with a promise of the aid of that Spirit which inspired the word, we have no excuse. Many will be found wanting in the day of Judgment because of its neglect.

Those who are looking for Christ to come in the clouds of heaven, and expecting that soon every earthly thing will be dissolved, should be the most thorough Biblical students in the world. It will be a sin of no small magnitude for us, with the privileges we have, to come up to the day of Judgment without a knowledge of the teachings of the word of God. The language of the apostle Peter is not confined to ministers, when he says, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear." These words apply to all the followers of Christ. If it is so important that all the people of God be prepared to give a reason for their hope, how should it be with those who go out as missionary workers?

Our brethren should not only read the Bible, but study it, not simply to commit to memory without regard to order, but to rightly divide the word of truth. The words of our Saviour are as important

in this generation as they were when he walked the country of Judea. "Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me." The Jews rejected Christ because they did not know him. They were not familiar with the scriptures that described the manner of his coming and his character. He said to them, "Had ye believed Moses ye would have believed me, for he wrote of me;" and yet they had the Scriptures in their houses, and heard them read in the synagogues every Sabbath-day. They did not see the force of them; had not understood their bearing, and so they themselves fulfilled the Scriptures they professed to believe, in condemning him.

There are some subjects which I have made a special study during my entire ministry, and within the past few months have given many Bible-readings upon these same subjects, but never without seeing some new beauty in them. They seem to shine out with a clearer light. These long winter evenings should be occupied by our brethren in giving Bible-readings, either with their neighbors, or among themselves. Solomon with all his learning never reached a time when he did not feel the necessity of searching to find out "acceptable words, even words of truth." Eccl. 12:9, 10.

We have schools where the Bible is made prominent. A specialty is made of teaching the students how to present the truths of God's word in the most forcible manner. Hundreds of young men and women should be thus studying, that they might go forth as light-bearers to those who sit in darkness. Not only are the young and middle aged wanted, but what could be more pleasing in the sight of God than to see gray-haired men and women devoting their time to the study of the word, that they may go forth with the experience of age and gather souls for the kingdom of God? It should be thus. Our schools should be honored with men of mature judgment, preparing themselves to labor in the cause of truth. There are men who have reached their threescore years, at our College in California, preparing themselves to go as missionaries to the islands of the Pacific Ocean. May God bless them, and as they go forth weeping, bearing precious seed, may they be comforted with the thought that they shall doubtless come again with rejoicing, bringing their sheaves with them; for they that sow in tears shall reap in joy.

S. N. HASKELL.

The Prohibition Home Protection "Bait."

DR. McDONALD, the leader of the Prohibition Home Protection party in California, having been accused through the S. F. *Examiner*, by a writer signing himself "Prohibitionist," of an intention to lead the party "into the Republican net," defines the real intent in that journal of the 6th inst. We extract as follows:—

"Let me refer 'Prohibitionist' and your readers to the national call for the county conventions to be held on February 22d, which reads: 'We hereby pledge ourselves to each other that we will entirely separate ourselves from the Republican and Democratic parties, and from all parties not opposed to the liquor crime.' I think that is explicit enough, and leaves no room for doubt. But since the process of leading the Prohibition Home Protection party into the Republican net has been spoken of, it may be as well to let our would-be capturers know what they will get us.

"If 'Prohibitionist' is well informed about his party's plans he will know that we will make a stand, not only for prohibition, but also for the enactment and enforcement of an intelligent national Sunday law,—believing that Sunday is an institution so beneficially connected with our social, business, and moral life that we cannot dispense with it without sacrificing the very best interest of the community and the highest welfare of the whole people.

"This is the bait which we will put into our net for the purpose of catching the votes, not of Democrats or of Republicans, but of all citizens who are patriotic enough to desire their country's good."

College Notes.

THE present term of school which opened Jan. 14 promises to be the very best in all the essentials of success.

The students have never before manifested a deeper interest in their school work and in the general success of the school.

The order and deportment of all in attendance is almost wholly above adverse criticism.

The students boarding at the North College Hall at present number fifty-four. There are now in daily attendance in our various classes, 132 students.

Our work is advancing steadily. It will be limited only by our accommodations and facilities to meet the growing demand. It may be twice as great in a very few years if our plans are made broad enough to meet the necessities now pressing upon us.

We must have increased facilities for boarding students next year. Our present capacity is not half as great as it should be.

Without reserving any rooms at the North Hall, we can now lodge sixty-five students. We should have facilities to board and lodge at our Students' Home not less than 150 students.

We can safely expect that about half of our attendance at any time in the growth of our school shall want to board at the College Hall. Though the number now there is somewhat less, it is just what we would expect during the first year of the boarding system. The general attendance will soon reach 300 if we plan to accommodate that number. I recommend to the friends of the College that we should not cripple so important a work as our school enterprise by failing to provide ample accommodations for its growth.

I believe the Lord wants it to be a blessing to our youth on this entire coast. S. BROWNSBERGER.

Rural Health Retreat.

I CAME to our Rural Health Retreat, at St. Helena, one month ago, in feeble health. I am very much improved. I have many times said since I came here, "How can any one be sick in such a place as this?" What an excellent place to rest the weary body and tired brain. Where can it be surpassed? Echo answers, *Where?*

How pure and soft the water. How clear and invigorating the atmosphere. How grand and lovely and exhilarating the surrounding valleys and mountains, covered with vineyards, orchards, and evergreen forests. What an endless series of varying landscapes. Thank God for such a health retreat, in the hands of those who fear and love God, and work righteousness. The God of nature has specially adapted this place for a health retreat.

A letter from the East reminds me that it is mid-winter; that the snow lies deep upon the ground; that the mercury is 22 degrees below zero; but here the flowers are blooming, the bees are humming, the birds are flitting, the grass is growing, and the farmer is sowing.

And then when we consider the institution itself, we find every department in the hands of those persons who love the Lord Jesus Christ in sincerity, and who, as physicians, nurses, cooks, and helpers, seek to obey the Golden Rule—always do unto others as you would have them do unto you. Say what you please, this is the very heart and soul of true politeness.

A lady physician has long been needed in the Retreat, but this lack is now supplied in the coming of Mrs. Dr. Chamberlain, from the East. Dr. Chamberlain is a lady of integrity and piety, and long and successful experience in treating the sick. The Retreat may be thankful for such efficient help.

Reader, do you tell the afflicted whom you meet, of the Rural Health Retreat, at St. Helena, Cal.? Do you tell them *where* they may be benefited, soul and body? If not, why not? H. A. ST. JOHN.

The Missionary.

Report from a Far Country.

MANY years ago, by an old volume of the *Review and Herald* placed on board a ship at New Bedford, Mass., a gentleman on the island of Tobago received some ideas which led him to send for publications to Battle Creek, Mich. As a result, he embraced the Sabbath, and since then has been an active worker as a colporter, and has met with considerable success.

From Tobago he went to South America, and has traveled in different parts, preaching and selling our publications. He has been kept in supply by the International Tract Society, and the Southampton Mission, England.

Something over a year ago, while explaining the nature of the change of the Sabbath, he was knocked down senseless, and when he came to himself he found he was in a hospital. He also learned to his surprise that the books which he had for sale had been stolen from him and sold for a nominal sum. Individuals in the hospital where he found himself had purchased the books and had become interested in the truths they contained. Packages of the *Signs* and other publications were immediately sent to the hospital. We have received before this, letters from parties in British Guiana requesting publications, who had become interested in the truth through his efforts. To-day's mail brings us two letters from parties in British Guiana. In giving account how they received the truth, one writer says:—

"Bro. —, from Tobago, a member and agent of Seventh-day Adventists, bearing credentials from you, is the one of whom I first learned of Seventh-day Adventists, and obtained reading matter. I have read a good many of the tracts and pamphlets, and also 'Honor Due to God' in the *Signs*, and with God's help I have decided to follow fully. There are other interested readers here whose names and addresses I give," and then follows a list of four names, to which he adds "all of whom would be glad to receive some reading matter."

"I am keeping the Sabbath, and thus preparing to meet the Lord when he shall come. I desire an agency, and knowing the truth as I do, a responsibility to spread it has been upon my mind. I desire to be engaged in canvassing and colporter work. Let me hear from you by return mail. As one seeking light, I would like to understand fully about Seventh-day Adventists. Please send me 'Life Sketches of Eld. and Mrs. E. G. White,' and 'Thoughts on Daniel and Revelation.' Put down my name as a subscriber for the *Signs* and *Advent Review* for the quarter, and send back numbers. I shall pay the subscription. You will continue both during the year (D. V.). Have you got more 'Scripture References?' They are very interesting. I would be thankful for your explanation of 2 Cor. 5: 6-9. Accept 1 Peter 5: 4 and Jude 24, 25."

Another letter is also received from the same place, which reads as follows:—

"I have had the pleasure of reading some of the tracts published by Seventh-day Adventists, and I solicit your sending some of the back numbers of the *Signs*, also books and pamphlets giving information upon the tithing system, and the truths and principles of Seventh-day Adventists."

"I wish to be an agent, and will be thankful for any information respecting my duties. Let me have a catalogue, etc. I am satisfied that the seventh day is the Sabbath of the Lord, and that I am responsible to keep it; and also that the signs of the times indicate the soon coming of Christ. I wish to read more on these subjects, and be the means, the Lord helping, of spreading those truths here."

Publications have been sent to the above

parties. We are thankful that God has gone out before us, and our work is not limited; but the truth is God's, and we hail with joy the privilege of co-operating with friends in British Guiana, and in every part of the civilized world. From the depths of our heart we pray God to speed the truth and clothe the letters written with a living power; and the tracts and papers which are sent forth, may they be accompanied by his Holy Spirit. The reward will soon be given to the faithful workers, and those who go forth bearing precious seed shall doubtless come again with rejoicing, bringing their sheaves with them.

The time has come when there should be new life given to every effort connected with the missionary work. God is raising up co-workers in his cause everywhere. Shall we not be stirred by these appeals? Shall we not labor with redoubled energy in the spreading of the truths of the last solemn warning to mankind?

S. N. HASKELL.

Norwalk, Los Angeles Co., Cal.

OUR meetings at this place have closed. A neat church has been built and entirely paid for. This building was dedicated to the Lord's service Jan. 19, to the great satisfaction of the newly gathered company of commandment-keepers, who have been so active and self-sacrificing in its erection. A church society of thirty members has been organized. Besides these, there are about as many more covenant members who we hope will soon unite with the church. Five were baptized last Friday, which makes twenty-seven in all who have received this ordinance at my hands in this place. Sabbath, Jan. 26, we had the ordinances of the Lord's Supper, and a blessed meeting it was. My post-office for the next few weeks will be El Monte, Los Angeles Co., Cal. May the Lord continue to rouse up the honest-hearted, and to bring them to the observance of "the commandments of God and the faith of Jesus."

Jan. 29, 1884.

E. A. BRIGGS.

A Touching Appeal.

DEAR friends, it is a great honor to be connected with the Lord's work, and if you look down upon it you certainly are not fit for his service. It is the highest position any mortal can have to be a co-worker with God; but you must forget self. Many Christians are walking in darkness and bondage, who would be in the clear light of Heaven if they were only willing to forget themselves and work for the Master. If you cannot do some great thing, be content to do some little thing.

You may have heard the story of the man in the cabin of a vessel at sea, who was sea-sick; those of you who know what it is will agree with me that one feels very little fit for work at such a time. This man heard a shout that there was "a man overboard." He wondered what he could do, and at last he thought he could hold up the bull's-eye lantern, in the hope that it might do some good. The drowning man was rescued. When the sick passenger was able to go on deck, he was talking to this rescued man, who told him that just as he was sinking for the last time, and they could not find him on account of the darkness, some one held up a bull's-eye lantern, which threw a light on his head, whereupon he was seized and saved.

How many of you could cheer others on. Go and help them in their work; your presence will do some good, and may influence some one else. If you cannot sing as well as other people, you can pray. If you cannot speak, you can lift up your heart in silent prayer to God. If you have been saved yourself, ought you not to try to rescue others?

If God has redeemed you and you do not try

to redeem others, I would not give much for your Christianity. If any drunkard has been raised out of the pit and out of the miry clay, his feet established, and a new song put into his mouth, and he is not willing to save others, there is something wrong with him.—D. L. Moody.

Some Young Heroes in Turkey.

IN a certain school a knot of boys had their heads together disputing about something. You could never guess what, if you tried. It would all have seemed strange to you—the school-room, the teacher, and the scholars, their odd dress and odder speech. It was in far-off Asia, and the scholars were not orderly as ours. The boys talked when they pleased, and made so much din that one could scarcely hear himself think.

Missionaries had come to this city and opened schools and churches to teach the people that they must worship God alone, and that Jesus died to save them. When the natives found that their boys were beginning to stray into Protestant schools they said, "We must start schools of our own," and so they started one, but it was too late. Some of the boys had already learned to love Jesus, sing sweet hymns, and read the Bible.

The teacher in this school was a very bitter enemy of the new religion, so he listened sharply that day when he heard a discussion going on among the boys. It was not in our language, but was something like this:—

One boy said it was not right to worship pictures of saints, nor to kiss them and burn candles before them. Another one said: "It is right; it's the only true religion."

Others joined with the first boy and said it was wrong, and that we must worship none but God. The dispute grew warmer, and there were cries of "Heretic! heretic! mean old heretic! mean old Protestant!"

The teacher had made up his mind that this thing must be stopped; that the boys must not go any more where they would hear such bad doctrine, so he said in a loud, strong voice:—

"Boys, stand up!" They all stood up.

"Now let all the Protestants step out."

He did not suppose that any one would dare to confess to him that he was a Protestant; but those little Christians must have remembered the solemn words of the Saviour, how he said, "If any man will confess me before men, I also will confess him before my Father which is in heaven."

There was a moment's pause, then seven little fellows stepped out. The teacher was amazed.

"What!" he said, "don't you believe in worshipping the pictures of saints?"

"No, sir, we don't; and please, sir," said the bravest of them all, "If Jesus wanted us to worship pictures of the saints, wouldn't he have left us his own to worship?"

This was an unanswerable argument, but the tyrant teacher did not let them know how they had cornered him. He said, "Boys, how shall these heretics be punished?" And the boys decided they must be "spit upon."

So the whole school formed a procession and marched around those seven, spitting upon them as they went.

"Now sing!" the teacher said, and all the school except the seven struck up one of their patriotic songs.

"Sing, I tell you!" he said to the seven.

"We will, if you will sing the songs of Jesus." was the grand answer of the martyrs.

"Sing it yourselves!" said the teacher; and, wonderful to tell, this sweet song came to the ears of the teacher:—

Must Jesus bear the cross alone,

And all the world go free?

No, there's a cross for every one,

And there's a cross for me.

The Home Circle.

THEY DIDN'T THINK.

ONCE a trap was baited with a piece of cheese; It tickled a little mouse it almost made him sneeze. An old rat said, "There's danger—be careful where you go!"

"Nonsense!" said the other, "I don't think you know." So he walked in boldly; nobody in sight; First he took a nibble, then he took a bite. Close the trap together, snapped as quick as wink, Catching mousey fast there, 'cause he didn't think.

Once a little turkey, fond of her own way, Wouldn't ask the old ones where to go or stay. Said she, "I'm not a baby, here I am half grown; Surely I am big enough to run around alone!" Off she went; but somebody, hiding, saw her pass; Soon, like snow, her feathers covered all the grass. So she made a supper for a sly young mink, 'Cause she was so headstrong that she wouldn't think.

Once there was a robin lived outside the door, Who wanted to go inside and hop upon the floor. "No, no," said the mother, "you must stay with me; Little birds are safest sitting in a tree!" "I don't care," said robin, and gave his tail a fling, "I don't think the old folks know quite everything." Down he flew, and kitty seized him before he'd time to wink, "Oh!" he cried, "I'm sorry, but I didn't think."

Now, my little children, you who read this song, Don't you see what trouble comes of thinking wrong? Can't you take a warning from their dreadful fate, Who began their thinking when it was too late? Don't think you're always safe, or that you know more Than anybody knows who has gone before; But when you're warned of ruin, pause upon the brink, And don't go under headlong, 'cause you didn't think.

Marian's Choice.

THREE English girls, at school at Dieppe, were sitting, after the fashion of girls, with their arms around one another's waists, on the deep window-seat of a spacious, old-fashioned room. It had been the saloon or dining-room of a fine manor house, and was now occupied by a ladies' school.

"Now who do you think is the happiest person you ever saw?" said the one who sat in the middle—a handsome girl, frank and good-tempered looking, but with a lurking expression of haughtiness on her finely-turned features.

"Let Edith say first," said the one on her left hand; "she is the eldest." This speaker was plain but pleasant in appearance, with nothing either in dress or person to attract notice.

"No!" said Edith, a rather comely-looking girl, who crept close under the arm of her companion, "let Katharine say first, and I'll follow her, for I haven't made up my mind yet, and then you, Marian, shall finish."

"Well, then," said Katharine, "I'll tell you the only person I ever wish to be. You know I have everything a girl could want; plenty of pocket money, and all that sort of thing. I like school very much, and when I am at home I am as happy as I can be, for I go to all the parties that I am old enough for, and when I leave, I know I shall come out, and have no end of balls and concerts. All this is very nice, but oh! there is one person that *must* be happy. I'm afraid you'll laugh at me, if I tell you whom I mean. I never thought of it till last holidays, but since then the happiness of that person is often coming into my mind."

Her companions assured her they would not laugh.

"Very well; last holidays I was in Paris, and papa and mamma took me to see the Empress at a review. She rode several times so close to us, that I saw her distinctly. Oh! it was such a sight!" and here she described minutely all the pomp and ceremony of the proceeding—and oh! how happy she looked, and well she might; only fancy to be the head of all the people in France! Well, she is my choice, and if I could be any one besides myself, I'd be the Empress!"

Neither of her companions seemed much impressed by her choice.

Edith, according to agreement, followed. "Well, I've been thinking, and I don't know any one that I should like to be so much as cousin Jane. She is the only child; she does not go to school. My uncle and aunt are so fond of her; I believe they think she is perfect. She has a maid that mends all her things, and she has only to ask for anything she thinks she wants, and she has it. Now when I am at home, instead of enjoying myself as she does. I am obliged to help to mend not only my own clothes, but my sisters', for you know there are two younger than I am. And then the boys make it so disagreeable; they are very well at the beginning of the holidays, when they are new, but they soon get unruly, and make me wish myself back at school; so really, I should like to be cousin Jane. Now, Marian, it is your turn."

Marian looked thoughtfully, and said, "I believe you will laugh at me, and perhaps I had better not tell you my choice."

They assured her they would not be astonished at anything.

"Then listen," she continued. "I was brought up by my aunt and uncle, for I am, as you know, an orphan. My uncle was rector of L—, in Monmouthshire. He was rural dean, and my aunt had almost as much to do with the parish as he had, in the way of visiting the sick and poor."

"It was his way to have a dinner every Sunday, for such of the poor as came from long distances to church, for the parish was extensive; and there was a large nail factory at the end of it, and he was anxious to get the workmen to church if he could. There was one old man that came regularly every Sunday. I used to watch him in church, and often noticed how he would fix his eyes upon my uncle during the sermon. When he came into the kitchen to dinner, without seeming to notice any one there, he would go down upon his knees, and ask God for a blessing upon the minister who had spread a table for the poor, but above all, that the souls of those who had been at church might be strengthened by the bread of life. I told my aunt once, I thought this was not like entering into your closet, and shutting your door, and praying to your Father in secret; but she said she hoped and believed the old nailer did that too."

"One Sunday he missed church, and a day or two after, my uncle being sure he was ill, begged my aunt to go and look after him, as he was too much engaged with work at home. She took me with her; we had a very long walk, before we reached the hut-like dwelling of the old man. It was but one room, and there was little space in it, so that his bed took up nearly the whole. He earned very small wages, being very infirm, and unable to work except occasionally. He was on his bed, and had been very ill from severe rheumatism; his eyes glistened with delight when my aunt appeared at the door. 'We thought you were ill, John,' she said, 'and I came to look after you.' He dwelt but a very short time on his illness, and then began to tell her how good the Lord had been to him, and how happy he was. 'Now, missus,' he said, 'just look here at the riches of his grace, and see what is laid up for us;' and he took a great old Bible from the head of his bed, and began to show her many places in it. It was most curious to see it; it was quite full of straws—for whenever he heard anything at church (not only the text, but other texts as well) that struck him, he always pulled a straw out of his bed when he got home, and put it into that place that he might be able to find it; and he had marked so many, that the end of his Bible looked more like a brush than anything else I could think of. We were there a long time. He said, 'Thank ye, missus,' for the things my aunt brought him, but told her he was very

comfortable and wanted nothing, for he thought he should be able to work again the next week. It was not *one* night, but a great many nights, that I thought of that old man. I shall never forget his face as long as I live. I have never seen any one quite so happy since, though my uncle and aunt are very happy people; and I really think if I had to change places with any one, it should be with the old nailer."

Her companions interrupted her with a murmur of surprise.

"Yes," she said, "I think even as he was then I would, but certainly for his good prospect hereafter of a crown that will never perish, at God's right hand, where 'there are pleasures forevermore.'"

The tea-bell summoned them from the window-seat, but the story of the old nailer made some impression on Katharine and Edith; and they often in their leisure hours asked Marian to tell them more of the people and doings in her uncle's parish.—*Sel.*

Sunshine in the Nursery.

"I SHALL never get through this mountain of sewing, Amy, even with my sewing-machine. I am quite out of heart with the prospect. If I were not so down-spirited, I could accomplish much more; but somehow the world itself looks uncommonly dull this bright spring day."

"I can furnish the key to your difficulty, and tell you how to remedy it."

"Then please do, dear, and I shall be under lasting gratitude to you."

"First, then, you have been busy in this room nearly all day—have you not?"

"Yes, except about two hours this morning."

"It is a north room, and, though warm and light, it has not seen a ray of sunshine this day. Your machine faces on that chill northern sky. The whole of this side of the house is in deep shadow. Now there is my beautiful room, with the sunshine pouring in at two windows, which have been wide open most of the day. It really glorifies the room, as Sydney Smith used to say. Let us call up Bridget, and she will help us move the machine across to my room. We'll bring the little sewing-chair, and Katy's box of playthings. All our spirits will improve in five minutes."

"But it will muss up your tidy room so. I am used to having work all about mine."

"That will do no harm. Rooms were made to use. I never wish to have anything so nice I am afraid to use it. But, Martha, you need a taste of fresh air before you set about your afternoon's work. No one has been for your mail to-day. It will not take you more than fifteen minutes, and will save you an hour in your quickened energies."

After a little further persuasion, Martha consented to take this little walk in the sweet, pure sunshine, and came back with cheeks and eyes glowing.

The afternoon passed cheerily in the little room so flooded with sunshine, and the nimble fingers of the lady and the sewing-machine accomplished wonders.

"Susy's suit all finished," she said, as she shook out the soft folds. "Now it will be in perfect readiness for next Sabbath, as she so much wished. I am sure I never could have done it but for your kindness and perseverance, Amy. And how good our little pussy has been all day!" and the mother stopped to give little Katy a hug.

"I wish you'd always live in Aunt Amy's house," said the little one, whose spirits had also been wonderfully improved by the change.

"I do think, if I were you, sister, I would take this for my own room, and abandon that gloomy north room. It will answer very well for a state apartment. You can furnish it for guests, who stay but a short time, and will be very comfortable in it. But your nursery should be all sunshine. I will help you arrange

it before I leave, if you will consent. I do not doubt but it will add vastly to your own and your children's health, not to speak of the increase in happiness."

Martha considered the plan, and at last decided to make the change, which proved all and more of an advantage than her friend predicted.

I wish that every mother could be persuaded to take the room with the sunny windows for her own. There would be far less of distressing nervous difficulties among the little ones, and she would find her own neuralgias and nervous troubles lessened tenfold. No doubt it would add years to her own and her children's lives, and help her to spend those years in happiness and usefulness to others.—*Arthur's Home Magazine.*

Modern Palestine.

We came to Nazareth, where he [Jesus] was brought up. We rode over the hills and looked on the same fields over which he had roamed. We saw some things which he saw, and whose influence was upon him in the long years of his waiting, when among the quiet scenes of this hill-country he held communion with the nature which he had created, and with his own heart, and with the Father. We did not think that we stood where Mary's house was; or that we saw the foundation stones of Joseph's shop; or that we touched the table of stone from which Christ ate with his disciples. But we did think that we were where his Nazareth was, and among the mountains and plains in which he found delight. We could not bring him into the streets which we trod, and make him such a Nazarene as the men about us; but we did remember that here his life of purity and beauty was lived till he was ready for his work, and that among the names which have endeared him to the world is "Jesus of Nazareth."

We pitched our tents at Shechem, or Sychar, or Nablous, as they call it now. There between the mountains we rested, according to the commandment. Abraham had been there, and he whose day Abraham desired to see. Jacob had been there, and in our journeying on Monday we turned aside and rested by his well, and heard again the wondrous words which revealed God to Samaria, and the world. The glory of Samaria has departed, but the glory of his words fill the earth.

We came to Bethel, and made our camp in the dry reservoirs of the perished town. Not even the ancient name remains for the hovels which stand where Abraham built an altar, and Jacob saw a ladder reaching to the skies; where Deborah dwelt under a palm-tree, and Samuel held his annual court; where Jeroboam set up his golden calf to keep the people from straying to Jerusalem; where Elisha was mocked by the children, and was avenged by bears from out the wood. Women came to the well for water, and finding strangers there, added to their purpose a clamor for bakhshesh, while the men whom we found among the huts made their petition for tobacco.—*Alex. Mackenzie.*

SOCRATES SCHOLASTICUS reports the story of one Pambo, a plain, ignorant man, who came to a learned man and desired him to teach him some psalm or other. He began to read unto him the thirty-ninth Psalm, "I said, I will take heed to my ways, that I sin not with my tongue." Having passed this first verse, Pambo shut the book, and took his leave, saying that he would go learn that point first. When he had absented himself for the space of some months, he was demanded by his reader when he would go forward. He answered that he had not yet learned his old lesson; and he gave the very same answer to one who asked the like question forty-nine years after.—*Spencer.*

Sweet-minded Women.

SO GREAT is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort. One soothing touch of her kindly hands works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowing sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cosy sitting-room, and sees the blaze of the bright fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirit. We are all wearied with combatting with the stern realities of life. The rough school-boy flies in a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with its own large trouble, finds a haven of rest on its mother's breast; and so one might go on with instances of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—*Baptist Weekly.*

How to Put Children to Bed.

NOT with a reproof for any of that day's omission or commission. Take any other time but bedtime for that. If you ever heard a little creature sighing or sobbing in its sleep, you could never do this. Seal their closing eyelids with a kiss and a blessing. The time will come, all too soon, when they will lay their heads upon their pillows, lacking both. Let them at least have this sweet memory of a happy childhood, of which no future can rob them. Give them their rosy youth. Nor need this involve wild license. The judicious parent will not mistake my meaning. If you have ever met the man or the woman whose eyes have suddenly filled when a child has crept trustingly to its mother's breast, you may have seen one in whose childhood's home dignity and severity stood where love and pity should have been. Too much indulgence has ruined thousands of children; too much love not one.

XANTHUS, expecting some friends to dine with him, ordered his servant Æsop to provide the best things the market could supply. Course after course was served, each consisting of tongue. "Did I not order you," said Xanthus, in a violent passion, to buy the best victuals the market afforded?" "And have I not obeyed your orders?" said Æsop. "Is there anything better than a tongue? Is not the tongue the bond of civil society, the organ of truth and reason, and the instrument of our praise and adoration of the gods?" Xanthus ordered him to go again on the morrow, and buy the worst things he could find. Æsop went, and again he purchased tongues, which were served as before. "What! not tongues again!" exclaimed Xanthus. "Certainly," rejoined Æsop; "the tongue is surely the worst thing in the world. It is the instrument of all strife and contention, the inventor of lawsuits, and the source of division and wars; it is the organ of error, of lies, calumny, and blasphemies."—*Sel.*

A WRITER of mathematical bent finds from the census returns that there are about 17,000 dentists in the United States, who, he estimates, pack into the teeth of the American people a ton of pure gold annually. Continuing his speculations, he predicts that in the twenty-first century all the gold in the country will be buried in the grave-yards.

Good Language.

YOUNG people should acquire the habit of correct speaking and writing, and abandon as early as possible any use of slang words or phrases. The longer you put this off the more difficult the acquirement of correct language will be; and if the golden age of youth, the proper season for the acquisition of correct language, be passed in its abuse, the unfortunate victim will most probably be doomed to talk slang for life. You have merely to use the language which you read, instead of the slang you hear, to form a taste in agreement with the best speakers and poets in the country.

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4. The expenses of Students for Board, Tuition, etc., come within the ability of all.

5. The Discipline is rigid, and the instruction is thorough and Practical throughout.

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

During the year 1883 there was completed a large building called

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

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It is generally understood that the publishers of the SIGNS have adopted what is called the "advance pay plan," that is, all subscriptions are to be paid in advance, and when the time of the subscription expires the paper is to be stopped, unless we are authorized to continue it by written request of the subscriber.

We have adopted this plan because it suits the largest number of our patrons. On some accounts it would please us just as well to send the paper until we were told to stop it, and collect its price at the close of the year. But many subscribers object to this plan. Having adopted a policy, we must follow it unless there are good reasons for a change.

That all may have ample time to renew before the expiration of their subscription, we notify them by postal card two or three weeks beforehand that it is time to pay for another year. If no response is made to this card, it is our duty to stop the paper.

We want to retain your names on our lists, we want you to read our paper. And if there are any of our old friends who wish to have the SIGNS another year but who cannot send the subscription price just when it is due, we will continue it *at their request*, until they can make payment.

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The clerks who have charge of the lists of subscribers do not know one per cent. of the persons whose names are on the lists. Your name looks just the same on our lists as that of the person who has subscribed for six months, who wants his paper stopped at the end of that time, and who would think we were taking a dishonest course if we should continue it six months longer and then ask for payment.

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On all clubs of ten and upwards we will receive subscriptions and renewals for three and six months at proportion of the yearly club rate.

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A LITTLE girl ten years old who lives in Kirwin, Kansas, has sent us a club of five names. This shows what the children can do. Will some of our young readers heed the scripture injunction, "Go thou and do likewise"?

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.

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"ONLY a prayer-meeting!" said brother Lake. Too often, indeed, these prayer-meetings are so dull as to almost justify brother Lake's reference to them. How can we improve them?

1. Put more *thought* into them.
2. Come with more *will* to the service.
3. Put more *Bible* into them.
4. Have more *children* present.
5. Let the prayers be *shorter*.
6. Let the singing be more *spirited*.
7. Don't let them *drag*.
8. Let the *air* of the room be purer.
9. Make the room *lighter*.
10. Last and first and all-important, let them be full of *faith* in God and his word.—*S. S. Journal*.

News and Notes.

RELIGIOUS.

—The eightieth hall of the famous McAll Mission has just been opened in Paris.

—The various Roman Catholic orders own property in France valued at \$142,000,000.

—The Methodist Church Extension Board erected seventy-five churches in Dakota last year.

—The new Governor of Massachusetts still retains his position as superintendent of a Unitarian Sunday-school.

—General Booth, of the Salvation Army, is coming to America to look after the interests of his command. His headquarters are in London.

—On Sunday, Jan. 27, a petition was circulated among the churches of Kankakee, Ill., asking the postmaster not to open his office on Sundays.

—It is asserted that the whole world is now open to the reception of the gospel. The Bible is printed in 250 different languages and dialects, and there are 150,000,000 copies in circulation.

—The Baptist Church at San Jose, by a vote of its trustees, indorsed the pastor, Mr. Ravlin, in his strong anti-prohibition sentiments, which have recently been subjected to much criticism in and out of the denomination.

—"There ought to be a common ground somewhere upon which all just and true men could stand and be friends while yielding perfect liberty to all in all other matters."—*Christian Advocate*. "Great peace have they which love thy law." Ps. 119:165.

—The Minister of Education of Canada has informed the Legislative Committee of the Ontario Teachers' Association that it is his intention to introduce Bible-reading immediately into the schools. It is proposed to select passages from Scripture, one for each day in the year, to be published in pamphlet form, and sent to each teacher in the Province.

—It is reported from London that one of Mr. Moody's after-meeting inquirers asked him why people keep Sunday instead of the seventh-day Sabbath, and the reply was, "O it would take half the night to tell." He might have answered in four words—"Because they want to." But the evasion is evidence that he knew there was no "thus saith the Lord" for it; for the Lord's commands are generally very brief, and the great revivalist is supposed to be pretty well acquainted with them.

—At a recent church fair held in an Episcopal Church on Staten Island, N. Y., a young lady bought a chance in a gold watch and won it. On the way home she was accused of gambling, and next morning she returned the watch to the managers of the fair, and positively declined to keep it. The rector, Rev. Dr. Bush, heard of the transaction, and at once tendered his resignation, stating that he would not allow his name to be used in connection with a church that sanctioned gambling. It is said that about half the congregation are with him, and there is talk of a new church.

"We present the anomalous spectacle of a people predominantly Christian, governing themselves through a body of men, who, with notable exceptions, give painful evidence that they have not the fear of God before their eyes."—*Christian Statesman*. It is possible that there is an overestimate regarding the predominance of Christianity in this country. Rated by the standard, Love the Lord with all thy heart and thy neighbor as thyself, the proportion could hardly be called a predominance. We believe the office-holders of the country are fair representatives of the people; and if they are getting worse and worse, it is a sure indication that the standard of "predominantly Christian" sentiment is correspondingly lowering.

SECULAR.

—A cloudburst inundated the C. P. Railroad track in San Joaquin Valley, last week.

—A very heavy snow-fall is reported in the Sierra Nevada within the past two weeks.

—Wendell Phillips, the once great anti-slavery orator, died in Boston, on the 2d inst.

—The temperance ticket won the day at the town election at Chico, Cal., on the 4th inst.

—A Corunna, Spain, dispatch reports the loss, last week, of a vessel and crew of nineteen men.

—Seven large meetings of socialistic workingmen were held on Sunday, the 3d inst., in Berlin.

—It has been discovered that there is a connection between Russian nihilists and Austrian socialists.

—Five firemen were killed and eleven wounded by falling walls at Allentown, Pa., on the 6th inst.

—Five persons were wounded in an Orangemen and Nationalists riot at Ballymore, Ireland, on the 3d inst.

—Placards were recently displayed in Paris inciting unemployed workingmen and disaffected police to arms.

—Both American and British companies are insuring Florida orange groves against damage by ice and frost.

—Letters purporting to disclose a plot against the life of the Sultan, have been received at the palace in Constantinople.

—The Legislature of Texas has placed \$50,000 in the hands of the Governor to assist in putting down lawlessness in the State.

—A strike among the Fall River, Mass., mills stops the labor of 7,000 employes and the distribution of \$25,000 a week as wages.

—Vigilantes in northern Nebraska are pursuing outlaws in a determined manner. It is said they have disposed of a dozen or more.

—On the 7th inst. two children were stolen from Madison, Fla., and the next day the kidnapper was killed and the children recovered.

—The European powers are endeavoring to agree upon a plan for carrying on the work of civilization in central Africa begun by Belgium.

—A delegation from Richmond, Va., is making a tour of the Eastern cities in quest of means to build a home for indigent Confederate soldiers.

—The Egyptian troops at Sinkat, Soudan, are said to have eaten all their camels, dogs, and cats, and at last report were eating leaves of trees.

—In this city, on the 6th inst., a mother gave her little boy, aged 7 years, a dose of carbolic acid in mistake for castor oil. It died in half an hour afterward.

—The Board of Trade of Sacramento, Cal., has memorialized the U. S. Senate remonstrating against forfeiture of the land grant of the California and Oregon Railroad.

—On the 3d inst., two Mexicans at Colton, Cal., quarreled about a dollar and decided to settle the matter with pistols. One was mortally wounded, and the other is in jail.

—Plots for the assassination of the Emperor of Austria, and several prominent officials and citizens, have been discovered in Vienna. There is great excitement among all classes.

—On the 6th inst. a fire occurred in San Francisco, among the lumber yards and mills in the vicinity of Mission, Steuart, and Spear Streets, which resulted in a loss of property valued at \$100,000.

—At Prosser Creek, six miles from Truckee, in the Sierra Nevada, mercury was frozen on the 8th inst., and snow was from nine to ten feet deep. This is one extreme of California climate.

—The timbers of a coal mine under the village of Hazletown, Pa., gave way on the 7th inst., and a whole block of the town suddenly dropped about three feet. Several houses were wrecked, but no person injured.

—New York capitalists are offering to take the Canadian Pacific Railroad and complete it without further aid from the Government; agreeing also to give up the monopoly privileges and pay duty on the materials to be used.

—The French are reported to have gained a decided victory over Tonquin rebels, and are going ahead with aggressive operations. Material for six gunboats has been forwarded. China is as yet undecided what course to pursue.

—A "cowboy" rode into Denver, Col., one day last week, and meeting the police judge and city marshal, commenced firing at them. The judge was mortally wounded, and the marshal shot in the leg. They returned shots but the culprit escaped.

—It is again asserted that an extensive and organized business is being carried on in smuggling contraband Chinamen from British Columbia across the line into Washington Territory. They are run over in canoes, during the night, from Victoria.

—"The use of money to influence elections is a growing and alarming evil in American politics."—*Christian Statesman*. Too true. It is appalling to contemplate the vast sums that will eventually be employed by the "National Reform" party, in carrying through the "Religious" Amendment to the Constitution.

—A company is being organized at San Rafael, to construct a telephone line from San Francisco across the bay to Sausalito, and thence to Cloverdale in Lake County, connecting intermediate points. Other extended lines will probably follow.

—A woman of bad repute recently came to Warrenton, Ga., and attempted to pass in respectable society. Her true character being discovered, she was publicly flogged in the street, and ordered to leave town, which she did as soon as possible.

—A petition of the Legislature of British Columbia to the Dominion Government asks a restriction upon the importation of Chinese, and that a tax of \$100 per annum be imposed upon each Chinaman coming into the province. The petition sets forth that there are about 18,000 now there, and that most of them are destitute.

—The new management of the Northern Pacific Railroad is making itself popular along the line of the Blue Mountain, Or., extension, by reducing freight rates, and giving a rebate on previous charges. The Portland Board of Trade have petitioned Congress against the forfeiture of the company's land grant.

—Baker Pasha's army in Soudan has met with disastrous defeat near Tokar. He lost 2,000 men and all his camels and baggage. Many of his Egyptian troops fled in confusion, deserting their guns; others threw themselves on the ground and cried for mercy. Although mainly officered by Europeans, the army was beaten by inferior numbers.

—The State of Maine is to have another contest over prohibition. The question comes up in the form of a Constitutional amendment to be submitted to the people. Mr. Josiah H. Drummond, of Portland, one of the Vice-Presidents of the National Reform Association, says, "Strange as it may seem, the success of the amendment is by no means assured."

—A tragedy at Hot Springs, Ark., last week, grew out of a man named Flynn endeavoring to prevent a gambler from opening a den in the town. The latter gathered some friends and set about revenge, which resulted in the death of Flynn's brother and two others, and the wounding of himself, another brother, and a bystander. The gambler and his six companions are in jail, with strong threats of lynching.

—Southern California has had an unusually heavy rain-fall this year. The cry of too much water from that region is an alarm seldom heard. The San Gabriel River railroad bridge is gone, and nearly fifty miles of track on the Colorado Desert was washed out on the 4th and 5th insts. Extensive washouts are also reported in San Diego County, on the California Southern road. As a consequence of the storm, the city of Santa Barbara was twelve days without a mail.

—It has been discovered that Miss Anna Hockwalt, of Dayton, O., supposed to be dead, was really buried alive, Jan. 11. At the funeral, some of her friends remarked the freshness of her appearance, and could not afterwards clear their minds of the impression. Finally it was determined to take up the corpse, when it was discovered that the body was turned over on the side, the hair torn from the head in handfuls, and the fingers bitten to the bones.

—High water and destructive floods are reported "all along the line" from the Allegheny to the Arkansas River. In and around Pittsburg, Pa., the loss of property is estimated at \$3,000,000. At Wheeling, Va., 10,000 people are said to be homeless and unprovided for; and the loss of property in that vicinity is estimated at \$6,000,000. Newport, Ky., presents the appearance of a lake; and at Cincinnati many people are left in want, as also along the Indiana and Illinois borders. At Memphis, Tenn., there is not much loss, but at points below there was great danger at last reports.

Obituary.

KIRTH.—Died at her home in College City, Colusa County, Cal., January 31, 1884, Annie May Kirth, daughter of Wm. and Mary Kirth, aged 1 year, 11 months, and 25 days. Her disease was supposed to be membranous croup. She leaves, besides her parents, four sisters and five brothers to mourn their loss; but they mourn not as others that have no hope. She rests but not forever; for if faithful, we hope to meet her where parting shall be no more. "Yet a little while, and he that shall come will come and will not tarry." Rev. 22 was read by Bro. Keath. JOHN CLASBY.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 14, 1884.

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Various Matters.

THE Bible-readings held at the late meeting in Healdsburg have been published, and may be had at this office. It is a pamphlet of 35 pages. Two editions; one of very thin paper, to put in the Bible; the other, heavy paper cover. Each, 25 cts.

FROM a distant part of the country comes the following: "I want an explanation of the punishment of the wicked after the final condemnation. Please reply soon." We have often given articles on that subject, but as our paper is constantly going to many new readers, we will publish a reply to the query next week.

THE St. Helena Star, of Feb. 4, says some Italians have a garden on Howell Mountain, just above the "Crystal Springs," where there are potato vines growing that have not been touched with frost. This shows an unusually mild climate at the "Health Retreat." The Star reports four new houses to be built immediately by private parties near the Retreat. They can find no more pleasant place to live on this earth until it is "made new." We invite all our friends who wish to take a "run" from home the coming season, to visit this rural home. They cannot fail to be delighted with it.

A FRIEND inquires if it is right to pledge himself to vote for the State Prohibition ticket; his query is drawn out by his fears that the Sunday Law will be incorporated with the temperance question. Our advice is: Pledge yourself to nothing, but to "fear God, and keep his commandments." When the time comes for voting, be free to act as the circumstances require and as your conscience will approve. All parties adopt a "platform," upon which the nominees are expected to stand. The present prospect is that the platform of the professed Prohibition party will be open to strong objections. We shall be happy if it proves to be otherwise. We would be pleased to give our support to a party which dared to let temperance stand on its own merits.

A Gloomy Prospect.

A CORRESPONDENT of the *Christian Statesman* writes thus of St. Louis, Mo.:—

"In a population numbering half a million, it has churches enough to seat thirty-seven thousand people, but these churches are not half full. The pastors almost all complain of the growing difficulty of getting their members to attend. Dr. Nichols, pastor of the largest Presbyterian Church, told his people lately, 'I must leave unless you attend better.'"

This makes a church attendance of less than one-fortieth of the population, with "a growing difficulty of getting their members to attend." The prospect for the speedy coming of the millennium is not good, unless it can be brought in by amending the Constitution of the United States! But we fear that even an Act of Congress would not Christianize St. Louis, nor any other of our American cities.

Your Name?

ON Feb. 29 we will cut from the SIGNS list all names that have expired previous to Feb. 1, 1884. Therefore if you desire the paper continued to your address please renew your subscription immediately. The little yellow tab on your paper this week will tell you the date your time expires.

Dedication at Ferndale, Cal.

JANUARY 30 we left San Francisco on the *City of Chester*, for Eureka, Humboldt County. The trip was every way a pleasant one; though the weather was somewhat cold, and showery, the sea was calm for the season, and the steamer made her time in good style. She reached the Eureka wharf Thursday morning, the 31st, where Bro. Ballou met us, to take us to Ferndale by his own conveyance. About twenty miles, roads mostly muddy, brought us to his home. Friday we spent writing for the SIGNS.

From that evening to Sunday evening we preached five times, and every time to attentive, interested congregations. Considering that it rained every day, and that the soil is a rich loam, well suited to muddy roads, the attendance was good. Some of the brethren and sisters live a considerable distance from the place of meeting, and their efforts to attend showed a deep interest in the meetings and in the cause of truth.

The dedicatory services were held Sunday, Feb. 3, at 11 A. M., and providentially the first part of this day was fair. The house was filled, all the surrounding country being well represented. The house was dedicated free from debt, which was a matter of surprise to some, and of rejoicing to all. It is well built, and very easy to speak in. Beside the building of the house, about \$170 has been raised toward procuring a bell.

The spirit and energy displayed by the newly-formed company of believers in building such a house, and freeing it from debt before it was dedicated, are truly commendable. Some help was afforded by those outside of our faith, as the general feeling seems to be very favorable in Ferndale and vicinity toward the church and the cause which it represents.

The church was organized on Sunday, after the dedication. We have not room for all the particulars this week. But the work is not done at Ferndale. Several candidates are yet awaiting baptism, and others are deeply interested, and we may reasonably expect still further additions to the church there. Considering that this is the place where it was reported that Mr. Woodward had checked *Adventism*, we must say the outlook is very gratifying. And thus is furnished another illustration of the truth stated by the apostle: "For we can do nothing against the truth, but for the truth." 2 Cor. 13:8.

Humboldt is a prosperous county, rich in its resources, and presents an excellent field for proclaiming the truth. Several favorable openings are awaiting labor, but they can hardly be entered to advantage in the rainy season. But the county is large, and there is plenty of colporter and missionary work to do, which can be done at all times.

Our return trip was made on the *Humboldt*, a smaller vessel, but a good sailer also. The weather was stormy and cold, but there was compensation for this in the opportunity of seeing "the works of the Lord, and his wonders in the deep." Ps. 107:24. We never weary of beholding the grandeur of the ocean, especially when it is moved by "the stormy wind, which lifteth up the waves thereof." We shall always remember with pleasure our visit to Ferndale, and the opportunity of becoming acquainted with the friends there. We shall watch their prosperity with increased interest.

Two young men came with us to go to the Healdsburg College, and others are intending to go from that county. There is talk of raising a fund in Humboldt to assist those who ought to go to the College, but are not able. If this should be done before our State fund is raised, it will be a credit to Humboldt County. And from what we saw of the people there we believe it will be done.

The Bible Defended.

ELD. R. S. WEBBER, of Richmond, Maine, has furnished us a copy of a book which he has written, with the above title. Since receiving it we have not had time to read it all. It opens with some facts of the life of Thomas Paine, followed by a review of his writings against the Bible; a review of Ingersoll, etc. It is not generally understood that when Mr. Paine wrote "Common Sense," and indeed everything which he wrote in favor of the Revolution, he was professedly a believer in the Bible, and spoke as one who accepted the Christian religion. The evidence on this point must be interesting to all. The book contains 340 pages. Address, R. S. Webber, Richmond, Me.

Shall We continue Your Paper?

SEVERAL hundred of our readers will find by examining the date of the paster on the SIGNS, that their subscription is about to expire. We want to send you the paper another year. As the SIGNS has grown in favor, the publishers have put forth special efforts to make it interesting, valuable, and acceptable, in every feature. It was changed in 1880 from eight to twelve pages, and at the beginning of this volume to sixteen pages, without an increase in the subscription price.

Our terms are payment in advance, yet we are continuing to send to some whose subscriptions expired in January, because we think they like to read the SIGNS, and will renew their subscription very soon.

Please examine the credit on the paster of your paper, and if the time is expired, send us a postal note for a renewal of subscription.

We have established regular subscription agencies in almost every State. Subscriptions sent to them receive prompt attention. A list of authorized State agents is given in Publishers' Department.

PUBLISHERS.

Signs Items.

WE have received encouraging letters and reports from ten of our State Agents concerning the work in their respective fields, and the future for the SIGNS looks bright.

In the past five weeks there has been added over one thousand to the circulation of the SIGNS, and we have reason to expect a large increase in our subscription lists in the next few months.

Miss Anna L. Ingels State Agent for California, in ten days sent in new subscribers and renewals for 477 copies.

Minnesota, in all the clubs that she has renewed, has increased the number of papers taken in each club and in some cases more than doubled their former number.

Pennsylvania has just added fifty to their State club, and Illinois has added fifty more to their Chicago clubs.

The Northern Pacific and Upper Columbia Agencies are doing good work, increasing their clubs and sending in new single subscriptions.

We have printed a new revised edition of "Instructions in Canvassing for the SIGNS," which we mail this week to all the State Agents. If you intend canvassing for the SIGNS write to your State Secretary for this little book and circulars containing valuable information to those desiring to labor in this good cause.

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