

# The Signs of the Times.

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

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## The Signs of the Times

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[For terms, etc., see last page.]

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### THE BIBLE.

BY D. M'COURT.

How well that book of heavenly birth  
Has triumphed o'er the waste of time;  
And though dire change convulse the earth,  
Unchanged it beams with truth sublime;  
On its inspired all-sacred page  
How lightly falls the foot of age!

The structures reared by mortal man,  
The pomp and pride of earthly kings,  
Survive but for a measured span  
The crumbling touch the future brings.  
But truth's undimmed immortal flame  
Shines on through every age the same.

Unchanged though infidels blaspheme,  
And haughty critics all deride,  
Or error's voice triumphant seem  
To cast its heaven-born page aside.  
How ill the power of tongue or pen  
Can still the voice of God to men.

Vain man in science newly born,  
Proud o'er some weak achievement grown,  
Proclaims God's word is brought to scorn,  
And gives th' ambitious world his own.  
How much men lose in the exchange  
Of truths long-tried for theories strange.

Conceit and hate have swept earth's fields,  
And plied the cruel torch and brand;  
Knowledge and truth were doomed to yield,  
And darkness shrouded all the land.  
Love gave again the holy word,  
And truth and knowledge were restored.

In vain, mortality, thy power  
To thwart God's purpose all divine;  
His word undimmed to Heaven shall tower,  
And o'er its conquests brighter shine.  
All hate may do, or man may say  
But speeds it farther on its way.

Chart of the pilgrim on life's sea;  
The gift of love to mortals given;  
Blest hope where weary hearts may flee  
And find the path that leads to Heaven;  
Love all divine illumines thy page,  
The guide of youth—the staff of age.

Fort Howard, Wis.

## General Articles.

### Cæsar's Household.

BY MRS. E. G. WHITE.

(Concluded.)

WHEN the Christian churches first learned that Paul contemplated a visit to Rome, they looked forward to a signal triumph of the gospel. Paul had borne the truth to many lands; he had proclaimed it in great cities. Might not this champion of the faith succeed in winning souls to Christ, even in the court of Nero? But their anticipations were crushed by the tidings that Paul had gone to Rome as a prisoner. They had confidently hoped to see the gospel, once established at this great center, extend rapidly to all nations, until it should become a prevailing power in the earth. How great their disappointment! Human calcula-

tions had failed, but not the purpose of God. Paul could not labor as he had hoped, yet before the close of that two years' imprisonment he was able to say, "My bonds in Christ are manifest in all the palace, and in all other places;" and among those who send greetings to the Philippians, he mentions chiefly them that are of Cæsar's household.

The zeal and fidelity of Paul and his fellow-workers, no less than the faith and obedience of those converts to Christianity, under circumstances so forbidding, should be a rebuke to slothfulness and unbelief in the followers of Christ. Never let us, by our human, short-sighted judgment, limit the plans and work of God. Never let us excuse ourselves from efforts to win souls to Christ, even in the most unpromising fields. The apostle and his subordinate ministers might have argued that the servants of Nero were subjected to the fiercest temptations, surrounded by the most formidable hindrances, exposed to the most bitter opposition, and that under such circumstances it would be in vain so call them to repentance and to faith in Christ. Should they be convinced of the truth, how could they render obedience? But the gospel was presented to those souls, and there were some among them who decided to obey it at any cost. Notwithstanding the obstacles and dangers, they would walk in the light, trusting in God for opportunity to let their light shine forth to others.

Who is placed in circumstances more unfavorable to a religious life, or required to make greater sacrifices, to encounter greater dangers, or to bring upon himself fiercer opposition, than would follow the exchange of heathenism for Christianity by those who were in office in the court of Cæsar? No man can be so situated that he cannot obey God. There is too little faith with Christians of to-day. They are willing to work for Christ and his cause only when they themselves can see a prospect of favorable results. Divine grace will aid the efforts of every true believer. That grace is sufficient for us under all circumstances. The Spirit of Christ will exert its renewing, perfecting power upon the character of all who will be obedient and faithful.

God is the great I AM, the source of being, the center of authority and power. Whatever the condition or situation of his creatures, they can have no sufficient excuse for refusing to answer the claims of God. The Lord holds us responsible for the light shining upon our pathway. We may be surrounded by difficulties that appear formidable to us, and because of these we may excuse ourselves for not obeying the truth as it is in Jesus; but there can be no excuse that will bear investigation. Could there be an excuse for disobedience, it would prove our heavenly Father unjust, in that he had given us conditions of salvation with which we could not comply.

Servants employed in an irreligious family are placed in circumstances somewhat similar to those of the members of Cæsar's household. Such are deserving of sympathy; for if they seek to live a religious life, their situation is often one of great trial. A bad example is constantly before them,—an example of Sabbath-breaking and of neglect of religion. Few religious privileges are granted them; and should they manifest an interest in religion, they might lose the favor of their employer, and bring upon

themselves the ridicule of their companions. He who is thus situated has more than a common battle to fight, if he stands forth as a witness for Christ, a candidate for Heaven. But there can be nothing in his surroundings to excuse him for neglecting the claims of God. Whatever the difficulties in his path, they will be powerless to hinder him if he is determined to seek first the kingdom of God and his righteousness.

The Christian should not array before his imagination all the trials which may occur before the end of the race. He has but to begin to serve God, and each day live and labor for the glory of God that day, and obstacles which appeared insurmountable will gradually grow less and less; or, should he encounter all that he has feared, the grace of Christ will be imparted to him according to his need. Strength increases with the difficulties met and overcome.

Daniel, the Hebrew captive, the prime minister of a royal realm, encountered great obstacles to a life of fidelity to God. But at the very beginning of his career, he determined that whatever might oppose, he would make the law of God his rule of action. As he maintained his steadfastness amid the lesser trials which he daily met in the court of a heathen king, his faith, courage, and firmness grew stronger; and when the royal decree went forth forbidding him to offer supplication to his God, he was able, with the den of lions open before him, to stand true to principle and to God.

He whose heart is fixed to serve God, will find opportunity to serve him. He will pray, he will read the word of God, he will seek virtue and forsake vice. He can brave contempt and derision while looking unto Jesus, the author and finisher of our faith, who endured the contradiction of sinners against himself. Help and grace are promised by Him whose words are truth. God will not fail to fulfill his promise to all who trust in him.

Are any tempted to make their circumstances an excuse for neglecting the religion of Christ? Let them remember that Satan can frame one difficulty after another to bar the way of those who will permit themselves to be thus hindered. Let them consider the situation of the disciples in Cæsar's household, the fierce depravity of the emperor, the profligacy of the court. It was like rushing into the fire to accept Christ under such circumstances. If those Christian converts could maintain their fidelity amid all the difficulties and dangers of such surroundings, no one can offer a sufficient reason for neglecting the claims of duty. There is no such thing as an impossibility to obey God.

There is another fact concerning those disciples which is worthy of our attention. Not only were converts won to the truth in Cæsar's household, but they remained in that household after their conversion. They did not feel at liberty to abandon their post of duty. The truth had found them where they were, and there they would remain, and by their life and character testify of its transforming power. The example of those Christians has great weight, from the fact that they had direct intercourse with Paul, and therefore enjoyed the benefit of his instruction and counsel. It teaches that believers are not always to withdraw from positions of difficulty and trial, and place themselves where there would be less temptation or opposition.



Let us ever bear in mind that our Saviour left the heavenly courts, and came to a world polluted by sin. By his own life he has shown his followers how they can be in the world, and yet not be of the world. He came not to partake of its delusive pleasures, to be swayed by its customs, or to follow its practices, but to seek and to save the lost. With this object, and this only, can the Christian consent to remain in the company of the ungodly.

No one who is seeking to save his soul should without good reason place himself in an uncongenial atmosphere, or where he will be surrounded by hindrances to a religious life; but if in such a position he has received the truth, he should diligently inquire if God has not there a work for him to do for the saving of other souls. That one Christian in the midst of unbelievers, may, in the providence of God, be like the piece of leaven "hid in three measures of meal," that is to do its work until the whole mass is leavened. A consistent Christian life will accomplish more good than could be accomplished by many sermons. Whatever the Christian's station, be it exalted or humble, he will manifest the power of true religion by the faithful performance of the duties of that station.

It is not the absence of temptation or trial that is most favorable for the development of Christian character. Where there are fewest difficulties to meet, the Christian is in the greatest danger of spiritual slothfulness. The God of all grace has promised that his people shall not be tempted above that which they are able to bear, but that with the temptation he will make a way of escape. Constant exposure to rebuffs and opposition, will lead the Christian to greater watchfulness and more earnest prayer to the mighty Helper. Extraordinary trials, endured through the grace of God, will give him a deeper experience and greater spiritual strength, as vigilance, patience, and fortitude are called into exercise.

The followers of Christ should expect to be regarded by the world with no more favor than was their Master. But he who has God for his friend and helper can afford to spend a long winter of chilling neglect, abuse, and persecution. By the grace which Christ imparts, he can maintain his faith and trust in God under the sorest trials. He recalls the Saviour's example, and he feels that he can endure affliction and persecution if he may thus gain simplicity of character, lowliness of heart, and an abiding trust in Jesus. The triumph of Christian faith is to suffer, and be strong; to submit, and thus conquer; to be killed all the day long, and yet to live; to bear the cross, and thus win the crown of immortal glory.

### Inside View of Spiritualism.

#### THE SPIRITS CANNOT BE IDENTIFIED.

(Concluded.)

JUDGE EDMONDS makes a statement bearing directly against the reliability of the communications. He says:—

"Occasionally there are instances where it would seem as if the medium was giving the precise words of the spirit. But this is rare, because it involves a state of things in the medium, both physically and mentally, that is very difficult to attain, namely, an exclusion of the medium's self-hood—a suspension of his own will, and spirit control, that is very unnatural, very difficult, and very dangerous, and, therefore, necessarily very rare."

The Judge saw that their discord and contradictions needed some apology, and this was his plea in their behalf. Being questioned in relation to the disagreement between himself and Dr. Hare, both under the instruction of the spirits, he answered as follows:—

"Thus Dr. Hare has all his life long been an honest, sincere, but inveterate disbeliever in the Christian religion. Late in life, Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of a God, and his own im-

mortality. So far his spirit teachers have already gone with him. But he still denies Revelation. He is as sturdy and sincere now in that denial as he ever was. Will it be just to conclude, because his spirit teachers have not yet brought him up to that point, that, therefore, there is not and never has been a Revelation?"—*Spir. Tract No. 5, page 12.*

Such an evasion as the above goes very far toward destroying our confidence in the honesty and sincerity of Judge Edmonds. Yet we would not consider it worth while to notice it here did he not do Revelation the injustice to connect it with Spiritualism. That it is nothing better than evasion is evident, for

1. He knew—he could not be ignorant of the fact—that thousands have been led to renounce Revelation under the influence of Spiritualism.

2. Spiritualists, including Judge Edmonds himself, deny a Revelation of "authority," without which the Bible is not only a nullity, but a falsehood, for it claims authority to the fullest extent.

3. He must have been aware of Dr. Weisse's statement that spirits and mediums do not contradict his views of the Bible (which coincide with those of Dr. Hare), that it is only a transcript of heathen fables.

4. He very well knew that A. J. Davis, who is the great apostle of Spiritualism, has ever been unsparing of his denunciations of the Bible.

5. He well knew that Dr. Hare not only continued to deny Revelation, but that his teachings were sanctioned and approved by the highest spirits! It is stated by Dr. H., in his preface to the fifth edition of his work, that his infidel strictures on the New Testament were indorsed by Christ himself! in the presence of Washington, Franklin, and others. If Judge Edmonds were not a Judge—not acquainted with the laws of evidence—his statement might be considered more excusable. We have seen the claim put forth by a Spiritualist, in a boastful manner, that Dr. Hare has done more to destroy faith in the Bible than any other man of this age; yet his teachings come to us more strongly attested by spirits than those of any other Spiritualist. He received ministerial credentials (which he published) as a teacher of truth to the world; these credentials were given under the sanction of an assembly of spirits, and "obtained under test conditions." The assembly said that they accredited him as their minister to earth's inhabitants, and that he was battling fearlessly against error. In this assembly were "Geo. Washington, J. Q. Adams, Dr. Chalmers, Oberlin, W. E. Channing, and others." Could the Judge show any better indorsement than this?

Again, Warren Chase was one of the very earliest advocates of Spiritualism. He has been most persistent and untiring in his efforts to advance its interests. Perhaps no one has delivered more lectures, or cast a wider influence in its favor, than he. An infidel at the beginning of his course, what has Spiritualism done to correct his infidelity? At this time he stands a most defiant infidel, or more nearly an atheist, everywhere indorsed as a faithful exponent of Spiritualism. And so of Ambler, Harshman, Hoar, Denton, Wadsworth, Hull, Carter, etc. In fact, we can scarcely find an exception. Without being able to identify a single spirit, they yet follow them blindly, willingly, into the lowest sinks of Pantheism.

Recently a case has been reported in the *Medium and Daybreak*, of England, which is offered as evidence of identity, but is really a strong proof against their claims. It was the "materialization" of the spirit of a Mr. Thomas Ronalds, who revealed as follows:—

"I have to inform you that my last life on earth was a reincarnation. In a former existence I was a Persian prince, and lived upon the earth some hundreds of years before Christ. In that life I was possessed of a quantity of beautiful and valuable jewels. Strange to say, I have become aware of the existence of those jewels in this very city of London.

They are diamonds of the purest water and brilliancy, and moreover they are charmed stones, and would therefore be of inestimable value to their possessor. I wish you, my dear brother, to become the purchaser of those stones."

Here is a revival of two heathen pagan notions: the transmigration of souls, and the possession of charmed objects to preserve from harm. We lately heard some of this class object to the Bible on the ground that it was merely a transcript of pagan dogmas. Yet they are ever ready to adopt the most absurd dogmas of paganism contrary to the teachings of the Bible. If they really believe that the Bible is of pagan origin they are singularly inconsistent in rejecting it, for they take to pagan notions as a duck takes to water.

But in this instance the doctrine was turned to practical account, as the following will show. It is an extract from the instruction of the spirit for the disposal of the ring in which were set the charmed jewels:—

"This ring, my dear brother, I wish you to present to our medium, Arthur Colman, as a testimonial of my gratitude to him for his services in enabling me to materialize for you. . . . It will be a talisman to protect him; it will increase his power as a medium; and with that ring he can never want a friend; indeed, he will bear a species of charmed life."

The unbeliever may be so uncharitable as to suppose that the medium had something to do with the direction, but Spiritualists, who profess to be guided only by reason! cannot see it. The spirit gave very explicit directions as to where the stones might be found, and how obtained, and the brother was stimulated to activity in the matter by the information that another party was intending to purchase the ring the following day. This is a dodge often played by speculators in this world, and we are led to suspect that the spirit which dictated the direction was not far removed from the plane of earthly interests.

But the point on the question of identity is this: At a certain "seance" this spirit appeared in both forms at once, as a Persian prince and an English gentleman. Now as no individual can exist in two forms at the same time, it follows that one of these appearances was manufactured for the occasion, if we even allow that the identical spirit was present. And if one was certainly got up for the occasion, it is proof that both might have been produced in like manner. So, instead of being evidence of personal identity, it is destructive of their claims for tests of identity. We think, as A. J. Davis says, the parties were "psychologized to see them" in the form desired, and that Mr. Ronalds was not there either as English gentleman or Persian prince. It is all a work of deception by Satan, the prince of deceivers.

Although Spiritualism does not furnish any test of identity, nor any means of detecting the tricks of mediums or the falsehoods of spirits, we feel assured that there is a test which will "detect the deception." It is "the law and the testimony" of God's word. "If they speak not according to this word, it is because there is no light in them." We have shown that they do not speak according to this word, and that, even by their own admissions, there is neither light nor truth to be expected from them. Every test by which Spiritualists profess to be convinced of its truthfulness is proved fallacious by the evidence quoted from Partridge, Davis, and others; and we give not a tithe of the testimony that might be collated on this point. Professing to be led by "the most enlightened reason," they daily receive and credit what is most unreasonable. They would overthrow the word of God, and introduce as a substitute the caprices and fancies of unknown evil spirits. They would dethrone God, "the Judge of all," and arrogate to themselves the prerogatives of his office. They would bring the Saviour from the Father's throne, where he sits a priest to intercede for man, and be their



own redeemers—their own saviours. They would destroy all distinctions of right and wrong. They would cast off moral restraint in the name of freedom, and make no difference between liberty and licentiousness.

EDITOR.

### Punishment—Death.

THAT this glorious universe of God will eventually be cleansed, and all that would disturb its harmony and beauty, so far as it cannot be transformed and purified, will be cast out like chaff and destroyed, and all sinful creatures that will not or cannot be brought into sweet and loving conformity to his holy will must pass away and give place to those who are worthy of his eternal love and favor, would seem to be the teaching of providence, as well as of revelation. Whether it be by the operation of the law of the *survival of the fittest*, which obtains throughout the natural world; or of a higher spiritual law, which has made sin transitory and self-destructive in its very nature, and which gives stability and permanence to that only which is good; or by the direct infliction of divine justice upon those who persist in rebellion, the result is the same.

"It is appointed to men once to die, but after death the judgment," and after judgment the *second death*—the complete and final extinction of all irreclaimable sinners. "The harvest is the end of the world; the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire; and there shall be wailing and gnashing of teeth." "And they shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day."

Death, in the sense of extinction of being, and not misery eternally prolonged, we believe to be the final penalty of the divine law, because:—

1. This is the plain, literal teaching of the Scriptures. This is not a question of nice philological criticism. It does not turn upon the subtle shade of meaning that may be given to one or two words in the original Hebrew or Greek Scriptures; but rests upon the uniform teaching of the Bible in all its various forms of speech, of doctrine, of threatening and exhortation, of promise and prophecy, and of illustration from beginning to end.

The word "penalty" is not found in our common version, but the idea is expressed in other words, in connection with the law of God, with great frequency; but with this uniform utterance: "The soul that sinneth it shall die"—not be miserable—misery always follows in the train of sin, as a kind of first-fruit—but the final harvest is *death*. "Sin when it is finished bringeth forth death."

The words *punish* and *punishment* occur many times in the Old and New Testaments, as the rendering of a dozen different Hebrew words, and of some half a dozen different Greek words; but in most cases it is in connection with human affairs, or temporal judgments. There are only two or three passages, in which it occurs, that have any important bearing on the question under discussion. They are these:—

"And these shall go away into [*Kolasin aionion*, punishment eternal] everlasting punishment; but the righteous into [*zoen aionion*] life eternal." Matt. 25:46. "Who shall [*diken tisousen*, undergo the punishment of] be punished with [*olethron aionion*, destruction eternal] everlasting destruction;" &c. 2 Thess. 1:

9. "He that despised Moses' law died without mercy under two or three witnesses. Of how much [*cheironos severer*] sorer [*timorias*, retribution] punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God," &c. Heb. 10:28, 29. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2:9.

We have no need whatever of going into any critical examination of these several Greek words, for it cannot be claimed with any show of reason that they give any possible support to the idea that the punishment which God inflicts is that of eternal torture. The idea must be first read into them before they can be made to seem to agree with any such doctrine. As to the words *kolasin aionion*, translated everlasting punishment, in the passage quoted above from Matt. 25:46, there has been a great deal of learned discussion, which we do not propose now to review. It will be sufficient here only to remark that our translators have given, perhaps, some faint support to this idea in our common version, by rendering the word *aionion* "everlasting" when predicated of the punishment of the wicked, and "eternal" when predicated of the (*zoen*) life of the righteous. But it will be noticed that it is the same word in both cases, and should have had the same rendering. Nothing definite as to the nature of the punishment can be drawn from the word *kolasin*. It will bear the rendering of punishment by excision, deprivation, destruction, as well as by torment, for it includes both ideas; and this is just what we hold to be its double meaning in this case—a miserable, ignominious death, capital punishment, an eternal excision from life and all its joys, actual and final, and remediless destruction, as by fire, as unfit any longer to live. Indeed, this is the rendering in the two most ancient Latin translations, and in not a few of the modern. "These shall go away (*ad ignem aeternum*) into eternal fire." When we find the real nature of the punishment specified, and declared to be "EVERLASTING DESTRUCTION," as we do in 2 Thess. 1:9,— "Who shall be punished with [*olethron aionion*] everlasting destruction," we have no right to put any other construction upon it. There can be no question as to this word *olethron*. No stronger word could be found to denote absolute, complete, entire destruction, extermination, obliteration, than this—a destruction, not merely of the well-being of the individual, but of all being, of the individual himself. This is what is uniformly taught throughout the Scriptures, and no one would ever have thought of giving to these and the other passages of Scripture foretelling the doom of the wicked any other sense, had not his false philosophy concerning the indestructible nature of the soul taught him how to read it into them.

2. This agrees with the penal economy of the Mosaic law. There was no such punishment as imprisonment for life, much less of imprisonment for life with torture, under this law. The penalty for the highest offenses was always *death*—an ignominious death without mercy. This law was from God himself. It had two applications, the one physical and the other moral. While the administration of this law in its physical aspects was committed to human hands, God reserved to himself its moral administration. But there ought surely to be an agreement in the sanctions of this law in both of its aspects. If the punishment for the highest offense under its temporal administration had been imprisonment for life, or imprisonment for life with perpetual torture, then it might be claimed with some show of plausibility, that it would be the same under the divine administration, and that by eternal punishment might be meant eternal misery in hell. But now we can draw no other conclusion than that it is capital punishment—punishment by

death—under the divine as well as under its human administration.

3. This agrees with the system of sacrifices ordained by God. These sacrificial victims were not tortured, nor imprisoned, but simply put to death. By this the offerer acknowledged that he had forfeited, not his liberty, not his well-being, but his life—his being itself. It was not an offering merely, which God required but the offering of the life of an innocent victim in the place of the offerer. It is just here that we see the difference between the offerings of Cain and Abel, and why the "Lord had respect unto" the one and "had not respect unto" the other. Cain brought an offering—a pure offering, so far as anything to the contrary appears, but he did not offer up the life of any victim. "But Abel brought of the firstlings of his flock." Gen. 4:3, 4. In the *death* of the victim lies the real significance of the offering. Without this it has no merit nor meaning.

These sacrifices all pointed to Christ, "the Lamb of God that taketh away the sin of the world." If the punishment due to our sins is not death, actual death, but an existence of sin and misery infinitely prolonged, it is impossible to see how Christ made any atonement for us by his death. That "he laid down his life for us" there can be no question. He died an ignominious and painful death; but the agony on the cross was brief, compared with that which many suffer who are put to death in this way. No sensible man, at this day, will try to show, as theologians have tried to do in past ages, that the agonies which he suffered were equal in amount to those which would have been endured by all the redeemed in the aggregate throughout an eternity of suffering in hell. Even in that case nothing whatever would have been gained on the score of mercy by such a preposterous commercial exchange.

If the death to which we are liable is what is called spiritual death merely, that is, alienation from God and an eternal existence in sin and misery, Christ certainly did not suffer such a death for us, nor make any adequate atonement for us, nor redeem us from death by dying for us. But if one will lay all his speculative philosophy aside, and look at this wonderful transaction simply in the light of revelation, he cannot help seeing how this God-man paid the exact and full penalty of the law that was due to us. He died, actually and truly died, just as any other man dies, and as we all must have died, with no hope of any resurrection; and then by the Almighty power of the divine Spirit within him, which could not die—"being put to death in the flesh, but quickened by the spirit"—he rose victorious over the power of the grave, and so became "able to save to the uttermost all who come unto God by him."—*From "Life Everlasting," by Prof. J. H. Pettingell.*

### Contentment.

IN Vienna, a magnificent house was built by a nobleman, on the front of which is a stone with this inscription: "This house was erected by Count D—, to be given to the first man who can prove that he is really contented." One day a stranger knocked at the gate, and desired to speak with the master. "I am come," said he, "to take possession of this house, as I find you have built it in order to bestow it upon the man who is really contented. Now I am in that state, of which I am willing to make oath; you will therefore please, sir, to give me immediate possession." The count did not interrupt him till he had finished his speech, when he replied, "You are quite right sir, with respect to my intentions; but as I do not discover the least pretension you have to the character of a contented man, I beg you will retire. If you were quite contented you would not want my house!"



### The Scape-goat.

In commenting on the position of certain authors on the relations of the death of Christ, it was remarked that pardon, during probation, is not absolute, but relative. It is conditional, as the Scriptures clearly show. God never disregards the claims of his law—of justice. In forgiving the sinner so that he escapes the penalty he has deserved, God does not overlook the crime, or treat it as a matter to be lightly passed over. But he transfers the sin to another who bears it in his stead, and suffers for him. The sin was counted as still existing—an offense against Heaven's King. This is further shown by the action of the priest on the day of atonement. His service did not end with cleansing the sanctuary, or in blotting out the sins of the people from the book of judgment. The sin still existed, though they were cleansed; and it was removed from the presence of God to another object.

Two goats were presented before the Lord, and lots were cast upon them; one to be a sin offering, to be slain, the blood of which was sprinkled in the sanctuary; the other for a scape-goat, which was not slain, and concerning which the priest took no action till after the atonement was made. Let not the reader mistake the import of this expression. We do not say that the priest took no action with the scape-goat until after the sin offering was slain. The statement reaches far beyond that; he took no action concerning the scape-goat until after he had taken the blood of the sin offering into the sanctuary and exercised his priestly office there in blotting out the sins of the people. If this distinction be well considered it may prepare the mind to see the truth concerning the object and antitype of the scape-goat. It has been supposed that this goat was also a type of Christ; but that is a supposition for which the Scriptures give not the least warrant.

Some authors consider that, as the sin offering typified the crucified Saviour, so the scape-goat presented alive before the Lord typified the Lord as risen for the justification of his people. But this view is inadmissible from the order of the service. We notice that,

1. The goat was slain as a sin offering; this typified the death of Christ on Calvary.
2. The priest took the blood and went into the sanctuary for the people; this typified the risen Saviour going into "Heaven itself, by his own blood, to appear in the presence of God for us."
3. After he had made an end of reconciling the holies, that is, after the atonement was fully made in the sanctuary, then the priest brought the live goat and laid both his hands upon the head of the goat, and confessed over him the sins of the children of Israel, putting them upon the head of the goat. This must certainly typify something in the future to be performed after the sanctuary in Heaven is cleansed. But the sins placed on the scape goat can be of those only who have "afflicted their souls," and are accepted of God, for they who are impenitent and continue to transgress the law of God, bear their own sins—their sins are on their own heads. And when the sins of God's people have been transferred through the priest to the sanctuary of God, and from thence removed to the head of the scape-goat, the goat is then sent away to "a land not inhabited," and there "let go," or caused to remain. And by this it is clearly seen that the pardon of sin is relative; that the sin is removed from the penitent believer only by transfer; but such transfer does not destroy or put out of existence the sin, as a future action in reference to it is appointed by the Lord.

There is something analogous to this in the New Testament, and it accords with the meaning of Lev. 16:8, as given by reputable authorities. The Hebrew word for scape-goat as given in the margin of Lev. 16:8, is *Azazel*.

On this verse, Jenks in his Comprehensive Commentary remarks, "'Scape-goat.' See different opinions in Bochart. Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmuller, whom see. The Syriac has *Azzail*, the angel (strong one) who revolted." The devil is evidently here pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians in favor of the view that the scape-goat is a type of Satan.

Charles Beecher in his work, "Redeemer and Redeemed," makes an argument that the name Azazel refers to Satan, from which we extract as follows:—

"The use of the preposition implies it. The same preposition is used on both lots, *La-Yehovah*, *La Azazel*; and if the one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name, but they did not. The Septuagint, or oldest Greek version, renders it by *απολοιπαιος* [*απορομπραιος*], a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices.

"Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit.

"In addition to these, we have the evidence of the Jewish work Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammail.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian Church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint *απολοιπαιος*, and in the Hebrew Azazel, is no other than the devil.'

"Lastly, a circumstance is mentioned of the emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of, had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms, with great confidence, that Azazel cannot be anything else but another name for Satan." Pp. 67, 68.

Also on the opinion that the scape-goat typified the Saviour after his resurrection, Mr. Beecher has the following:—

"Matthew Henry says: 'The slain goat was a type of Christ dying for our sins, the scape-goat a type of Christ rising again for our resurrection.' But he forgets that the goat was so unclean that its touch rendered the man by whom it was sent, unclean, and necessitated a thorough washing. Was Christ unclean in his resurrection? It is said, 1 Tim. 3:16, that he was 'justified in the Spirit;' and Rom. 4:25, 'He was delivered for our offenses, but raised for our justification.' Purity is the grand idea

associated with Christ's resurrection, and therefore such a view of the type is manifestly impossible."

Irenæus, writing in A. D. 185, quotes an Ider's words against Marcus, who was accused of heresy, as follows:—

"Marcus, thou former of idols, inspector of portents, skilled in consulting the stars, and deep in the black arts of magic. Ever by tricks such as these confirming the doctrines of error. Furnishing signs unto those involved by thee in deception, wonders of power that is utterly severed from God, and apostate, which Satan, thy true father, enables thee still to accomplish, by means of Azazel, that fallen, yet mighty angel. Thus making thee precursor of his own impious actions."—*Irenæus against Heresies*, Book 1, chap. xv, p. 68.

This shows that such an opinion was held by Christians at that time. EDITOR.

(To be concluded.)

### Great Authors.

#### THE AGE AT WHICH MANY OF THEIR BEST WORKS HAVE BEEN PUBLISHED.

A LIST of the men and women of genius who have died at or about the early age of thirty-seven, and secured for themselves an undisputed place in the ranks of the immortals, would occupy not the least brilliant portion of the record of the illustrious dead. It is astonishing how many men, whose names are a household possession in every civilized country, have done all their best work after thirty-seven, and who would never have been heard of, or at the best would have shone only as the smaller lights of literature, if they had been carried off at the age of which Byron, Shelley, Burns, and Raphael closed their careers. And when we come to look at what Milton did after thirty-seven, what Goethe and a thousand others did after the same age, and how little they had done before it, we cannot estimate how much richer the world might have been had those bright intellects which were cut off in their earliest prime been permitted to give thirty or forty years of additional work to the world.

It is certain that thirty or forty more years would have cooled the blood of Byron, and carried him out of what we all know, and what literary history has stigmatized, as Byronism; but it is as impossible to forecast what would have been the result as to predict from "Werther" the development that ended in "Faust." Who can foresee what Shelley would have done, in the full ripeness of his splendid power, during another quarter of a century, and if he had died, say, at the age of Shakespeare? Burns, too, we know, dreamed of great works, and when he died there were literary movements in the air which might have turned his labors and his life into a new channel.

Miss Austen and Charlotte Brontë were rather more than thirty-seven when they died, but they died at an age at which George Eliot had not written a single novel. One or two translations, an essay or two in the *Westminster Review*, and the "Scenes of Clerical Life," were all that had come from the hand of the subsequent author of "Adam Bede" and "Daniel Deronda." But given a fatal chill or a fever at thirty-seven, and the long series of works with which George Eliot has enriched English literature would have had no existence; in other words, there would have been no George Eliot.

A consideration of this kind should entirely modify our comparative estimate and criticism of distinguished men. Nothing is commoner, for example, among Germans, and among cultivated Englishmen as well, than to ascribe to Goethe a genius far transcending Schiller's. The comparison is made between the whole body of Goethe's literary work, extending over upwards of eighty years of exceptional healthy activity, and the product of poor Schiller's



mutilated existence stretching to scarcely more than one-half that term, with a large portion of it belonging to the period of childhood and youth. But, had Goethe died at the same age as Schiller, he would have had a poorer result to show than Schiller has. He would have had a great deal less than Byron in pure poetical work, incomparably less also than Shelley, and, in respect of genuine poetry expressing the simple feelings of the heart and an apprehension of the beauty of nature, he would have stood at an immeasurable distance behind even the unlettered Burns."

The above, from the *London Standard*, we publish, not because we are particularly interested in all the names mentioned, but for the important lesson it contains. It seems to be quite well settled that if a person takes proper care of himself, of a long life the last half is the best for good work. And this shows the importance of so regarding the laws of life and health as to prolong life as much as possible, that our lives may be as successful as they possibly can be in efficient service to God and humanity. The world is constantly being robbed of labor to which it has a right, by the imprudence, carelessness, or recklessness of its inhabitants. There are almost countless suicides beside those which are recorded as such. If we shorten our days by our own actions, in any way, we "rob God," to whom we owe the service of our lives and of all our powers.

EDITOR.

### Liberality.

LIBERALITY is a good thing, especially when exercised in the use of that which we may claim as our own; but we are often inclined to be more liberal with others' goods than with our own.

Sectarian bigotry and exclusiveness have prevailed to such a degree that a reaction has set in, and many now pride themselves upon their extreme liberality. It is well to cherish the spirit of liberality, and to extend our sympathies and good wishes to those not of our creed, even if we have to yield that which costs us a struggle; but liberality in some seems to consist in leveling all distinction between truth and error, and fellowshiping all conflicting creeds, and making divine truth of little importance. In other words, the truth of God is yielded for the sake of union. They are liberal to the extent that they will waive what they know to be the divine requirement; and this they esteem a real virtue. This I call a liberality with things which belong to God, and not to themselves.

To make myself better understood, I use the following illustration: A Baptist minister, conversing with some of his friends, to evince his liberality of sentiment and feeling, stated that he had acted as pastor of a Congregational Church for a year, and enjoyed the best of feeling. Said he, "I loved those brethren, and our hearts seemed knit together, so that I felt loth to part with them. Of course," said he, "I did not teach them my views of baptism. They knew my views, but I did not urge them upon them." This is the tenor of the conversation.

Now that man, being a Baptist, and being professedly acting under the apostolic commission to teach all nations and baptize, spent a whole year in teaching a congregation of unbaptized persons, according to the best of his knowledge and belief, and never once presented this duty to them.

This looks like being liberal in that which was not his own. What right had he to rob God by suppressing his truth, and defraud men

by keeping back a portion of the truth which it was their interest to know and obey?

This is a sample of modern liberality,—a liberality which places the truth of God upon a level with the doctrines and commandments of men. And this is the basis of the modern idea of Christian union. If they would propose a union by renouncing their errors, giving up that which is decidedly the property of sinful humanity, and holding to all that which the word of God plainly enjoins, that would be a union that would please God. Then would the church all "speak the same thing," and there would be "no division" among them. They would be liberal of that which is their own, and not of that which belongs to God.

But we are told that men do not see things alike. That to one the Bible teaches immersion, to another sprinkling, to another pouring. To one it teaches a seventh-day Sabbath, to another a first-day Sabbath. If this is so, the fault is in the Bible, and it were better to throw it away; and this they virtually do, when they propose a union which ignores its teachings, putting no difference between truth and error—between the commandments of God and the doctrines of men.

R. F. COTTRELL.

### NO MORE TO DO.

BY S. J. G. THAYER.

ONE by one they are passing away,  
The strongest, the brave, and the true.  
They have toiled through the heat of the long summer day,  
They have borne heavy burdens for us who yet stay;  
They have borne with our murmuring all the long way;  
For them there is no more to do.

One by one they are closing their eyes,  
The watchmen so faithful and true;  
They have warned us of breakers and lowering skies,  
And when we were down they have helped us to rise,  
And we oft have repaid them with fault-finding cries,—  
For them there is no more to do.

One by one they are folding their hands,  
In token they've no more to do.  
The work has been started in far away lands,  
Grown broader and stronger wherever it stands,  
And the blessing of God has supplied its demands;  
To him is the glory all due.

One by one they are going to rest,  
The weary, the worn, and the true;  
No more to be censured, and sorely opprest  
While for us and the world giving all, and their best.  
The pain is all over—the resting how blest—  
For them there is no more to do.

Few are now left us to stand for the right,  
Of the old ones—the tried and the true.  
Though their voices are sounding with power and might,  
Yet we know they've grown feeble and weak in the fight,  
And we fear that they too will soon pass from our sight,  
Where for them there is no more to do.

Hearts are made sad, and the tear-drops will start  
When faithless our faithful and true,  
But the words of the martyr will come to the heart,  
And they ever do courage and comfort impart,  
"God reigns;" should the workers to-day all depart,  
His work he will carry safe through.

One by one they are laying it down,  
The sword they've been wielding so long,  
O who will come forward from hill-side and town,  
And gird on the armor, and fight for the crown?  
The long whitened fields are grown sere and brown,  
It's time for the weak to be strong.

One by one they are passing away,  
The old pioneers so true.  
Oh, green be the graves where our loving ones stay,  
And sweet be the resting till dawn of the day,  
And glad the awakening at morning's first ray,  
With life everlasting in view.

PEOPLE are very ready to make a little obedience go a great ways. Saul met Samuel merrily professing, "I have performed the commandment of the Lord," when he had really disobeyed it. The worst of men, those who make their living out of their sins, yet take great comfort in their compensating virtues. They imagine that if they are kind to their families they are very good people, even though they make their living by breaking up the families of other people.

### Seven Rules for Christians.

1. NEVER neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers. Heb. 11: 6.

2. Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all back-sliding begins with the neglect of these two rules. John 5: 39.

3. Never profess to ask God for anything which you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him, for Christ's sake, to forgive you what you are, and make you what you ought to be. John 4: 24.

4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for Him?" Matt. 5: 13-16.

5. If ever you are in doubt as to a thing's being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. 3: 17. If you cannot do this, it is wrong. Rom. 14: 23.

6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. 2 Cor. 10: 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John 10: 27.

7. Never believe what you feel if it contradicts God's word. Ask yourself, "Can what I feel be true if God's word is true?" and if both cannot be true, believe God, and make your own heart the liar. Rom 3: 4; 1 John. 5: 10: 11.—*Brownlow North*.

### Grip.

A VERY important attachment of cable-line street cars is the "grip"—a little apparatus connecting the car with the cable. From this idea or text the *Christian at Work* discourses as follows:—

"This little word has come to have lately quite a significance to the average citizen of New York and Brooklyn. The running of the cars on the great bridge was delayed for months in order to perfect the grip of the cars on the endless cable. When at length they were started, it was found that the cars would lose their grip, and run back to their starting point, causing vexatious delays, reducing the amount of travel on the bridge, and by just so much impairing its usefulness and increasing the liability to accident. It is much the same way with many Christians in our churches. They lack grip. They start well, and for a season run well, and then suddenly lose their grip and run back. Grip is a Christian virtue, or ought to be. It means taking hold rightly, and then continuing to hold on tightly. It is grip which carries us up over hills of difficulty and lands us at the Golden Gate. It is a firm grip on the endless chain of God's promises that will carry us up over every obstacle into the realm that lies clear, shining above the mists and shadows that darken the valley below. Yes, grip is a Christian virtue."

It is a sad commentary on human nature that it takes danger to remind us of our sins. The frightful storm made the children of Israel recognize their sin. What a pity that people will not oftener remember God and duty without waiting for sickness or danger. God is as truly in the ordinary events of nature as in the miracle. We ought to cultivate a habit of seeing God in every event of life.

THOSE who already know most are commonly the most desirous of knowing more. The wisest are ever the most teachable.



## The Sabbath-School.

LESSON FOR THE PACIFIC COAST.—MARCH 1.

ACTS 8:25; 9.

### The Conversion of Saul.

SAUL was about to journey to Damascus upon his own business; but he was determined to accomplish a double purpose, by searching out, as he went, all the believers in Christ. For this purpose he obtained letters from the high priest to read in the synagogues, which authorized him to seize all those who were suspected of being believers in Jesus, and to send them by messengers to Jerusalem, there to be tried and punished. He set out upon his way, full of the strength and vigor of manhood, and the fire of a mistaken zeal.

As the weary travelers neared Damascus, the eyes of Saul rested with pleasure upon the fertile land, the beautiful gardens, the fruitful orchards, and the cool streams that ran murmuring amid the fresh, green shrubbery. It was very refreshing to look upon such a scene after a long, wearisome journey over a desolate waste. While Saul and his companions were gazing and admiring, suddenly a light above the brightness of the sun shone round about him, and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks."

The scene was one of the greatest confusion. The companions of Saul were stricken with terror, and almost blinded by the intensity of the light. They heard the voice, but saw no one, and to them all was unintelligible and mysterious. But Saul, lying prostrate upon the ground, understood the words that were spoken, and saw clearly before him the Son of God. One look upon that glorious Being imprinted his image forever upon the soul of the stricken Jew. The words struck home to his heart with appalling force. A flood of light poured in upon the darkened chambers of his mind, revealing his ignorance and error. He saw that, while imagining himself to be zealously serving God in persecuting the followers of Christ, he had in reality been doing the work of Satan.

He saw his folly in resting his faith upon the assurances of the priests and rulers, whose sacred office had given them great influence over his mind, and caused him to believe that the story of the resurrection was an artificial fabrication of the disciples of Jesus. Now that Christ was revealed to Saul, the sermon of Stephen was brought forcibly to his mind. Those words which the priests had pronounced blasphemy, now appeared to him as truth and verity. In that time of wonderful illumination, his mind acted with remarkable rapidity. He traced down through prophetic history, and saw that the rejection of Jesus by the Jews, his crucifixion, resurrection, and ascension had been foretold by the prophets, and proved him to be the promised Messiah. He remembered the words of Stephen: "I see the heavens opened, and the Son of man standing on the right hand of God;" and he knew that the dying saint had looked upon the kingdom of glory.

In that terrible moment he remembered that the holy Stephen had been sacrificed by his consent; and that through his instrumentality many worthy saints had met their death by cruel persecution.

"And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do." No doubt entered the mind of Saul that this was the veritable Jesus of Nazareth who spoke to him, and that he was indeed the long-looked-

for Messiah, the Consolation and Redeemer of Israel. And now this Jesus, who had, while teaching upon earth, spoken in parables to his hearers, using familiar objects to illustrate his meaning, likened the work of Saul, in persecuting the followers of Christ, to kicking against the pricks. Those forcible words illustrated the fact that it would be impossible for any man to stay the onward progress of the truth of Christ. It would march on to triumph and victory, while every effort to stay it would result in injury to the opposer.

The Saviour had spoken to Saul through Stephen, whose clear reasoning from the Scriptures could not be controverted. The learned Jew had seen the face of the martyr reflecting the light of Christ's glory, and looking like the face of an angel. He had witnessed his forbearance toward his enemies, and his forgiveness of them. He had further witnessed the fortitude and cheerful resignation of other believers in Jesus while tormented and afflicted, some of whom had yielded up their lives with rejoicing for their faith's sake.

He had struggled entire nights against conviction, and had always ended the matter by avowing his belief that Jesus was not the Messiah, that he was an imposter, and his followers were deluded fanatics. Now Christ speaks to Saul with his own voice and identifies himself with his suffering people. Saul, in persecuting the followers of Jesus, had struck directly against the Lord of Heaven.

In falsely accusing and testifying against them, he had accused and testified against the Saviour of the world. Here it is plainly seen that Christ suffers in the person of his saints.

When the effulgent glory was withdrawn, and Saul arose from the earth, he found himself totally deprived of sight. The brightness of Christ's glory had been too intense for his mortal sight, and when it was removed the blackness of night settled upon his vision. He believed that his blindness was the punishment of God for his cruel persecution of the followers of Jesus. He groped about in terrible darkness, and his companions, in fear and amazement, led him by the hand into Damascus. How different from what he had anticipated was his entrance into that city!

Helpless, and tortured by remorse, he felt himself to be under sentence of death, and knew not what further disposition the Lord would make of him. He was taken to the house of the disciple Judas, and there he remained, solitary and alone, studying upon the strange revelation, that had broken up all his plans, and changed the entire current of his life. He passed three days in perfect blindness, occupying that terrible time with reflection, repentance, and earnest prayer, neither eating nor drinking during that entire period.

He was in lonely seclusion; he had no communication with the church, for they had been warned of the purpose of his journey to Damascus by the believers in Jerusalem; and they believed that he was acting a part the better to carry out his design of persecuting them. He had no desire to appeal to the unconverted Jews; for he knew they would not listen to or heed his statements. He seemed to be utterly shut out from human sympathy; and he reflected, and prayed with a thoroughly broken and repentant spirit.—*Mrs. E. G. White, in The Great Controversy.*

A GREAT part of practical wisdom consists in the simple art of letting perplexing questions remain open; and, conversely, one of the greatest, as well as one of the commonest, mistakes which men make, is to imagine that all questions must be settled before one can go calmly on in the quiet business of duty-doing. If it is discouraging that one cannot read all the books written in illustration of the Bible, the fact is encouraging that one does not need to read them all to be wise unto salvation.

### Sustain the Sabbath-School.

If the Sabbath-school had no reference to the ultimate conversion of the children—if it did not look at all to the future connection of the scholars with the visible church—I would still say to every parent, and every citizen, and every well-wisher of society, Sustain it! Sustain it by your money, counsel, and presence. Why? Because, of all the conservative influences brought to bear on society in the nineteenth century, I know of none greater than the Sabbath-school. It is a well-established fact that man's physical and intellectual nature demands cessation from ordinary labor one-seventh of his time; that he can and will do more in six days, one week with another, for years, than if he were to work regularly the seventh day. It is just as fully established that what man needs for recuperation is not so much entire freedom from physical or mental exercise as a change to that kind that will meet a felt want of his nature not met in ordinary work. The Sabbath-school does this precisely. It combines, at once, pleasant mental discipline with social and moral influences which have a strengthening and purifying effect on both body and mind. But, besides this, leaving out of view the religious element, proper Sabbath-school instruction imbeds in the youthful heart a system of morals which is acknowledged by all, even infidels, as being purer and more elevating than any ever given to man—a system which, accepted and acted upon, always throws a charm around the domestic circle, vitalizes and strengthens all the better impulses of our nature, restrains and controls our passions, removing strife and discord, making better husbands, wives, parents, children, and citizens; and, because they do, they conserve, in a pre-eminent degree, the interests of society, and ought, therefore, to be sustained from considerations entirely outside of their religious bearings.—*Rev. James F. Chalfant.*

### Getting and Keeping.

THERE are Sabbath-schools which are always drawing in new scholars, without increasing the number of their scholars; just as there are preachers who are always drawing in new hearers, without increasing the size of their congregations; or, again, as there are newspapers which are always getting new subscribers without increasing their subscription list. It is one thing to have; it is another thing to hold. Having is essential to holding. So, again, is holding essential to having. In the long run, holding has quite as much to do with making a good school as having. A Massachusetts superintendent, writing about his methods of work, gives this as one of his principles of Sabbath-school conduct: "Keep in the school all who are there to-day, and the school will increase." There is a great truth in that statement of the case. Looking after the scholars who belong to the school is one of the most important features of Sabbath-school effort. Unless this is attended to, the scholars will suffer; so also with the school. Yet many scholars are coming into our schools to be neglected, and to drift out again unnoticed and uncared for. Can you show a good account of all the scholars who have been brought into your school during the past year? If any of them have left your school, do you know just when and why? Are you now following up the absent scholars, week by week, in order to their bringing back again? If you are, you are doing well, so far. If you are not, you are neglecting an all-important duty.—*S. S. Times.*

Of all the pursuits for profit, there is nothing equal to godliness; for "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."



## Temperance.

### Only Evil Continually.

1. THE liquor traffic, as it now exists, is the child of a master passion for money, just as drunkenness is the child of a master passion for drink. The deterioration of the moral sense, the decay of will power, the loss of manhood, are the characteristics of the drunkard. He becomes the slave of one tyrant passion. He becomes supremely selfish. The same is true of the liquor-seller. His aim is not malicious, but simply selfish. The temptation to make money easily, rapidly, without work, without giving an equivalent—that is the ruling principle. The result is the same as with the drinker—the lowering of manhood, the loss of the moral sense, the decay of conscience, the warping of the judgment, the defiance of all rights, human or divine, which interfere with the gratification of the master passion. It has all the malignity and relentless cruelty of pure selfishness. The grand indictment which Christian civilization is compelled to bring against the liquor traffic is that, like drunkenness itself, it is a violation of a great law of nature. It is a systematic violation of the Golden Rule. It is the opposite of love. The man behind the bar is not doing, cannot do, “as he would be done by.” He cannot love his neighbor as himself. The traffic is simply a system of preying upon the weaknesses of fellow-men for personal gain.

2. The nature of the business appears in the Satanic genius it develops for discovering the weak and vulnerable points of human nature, and concentrating its forces there to win and infatuate its victims. A drunkard, while breaking almost all other ties and obligations, is always fatally loyal to his tempter. He will perjure himself in court rather than betray his destroyer. A deadly friendship is cemented between them which no considerations of love or duty can break till the victim becomes a penniless wreck—then he is kicked out of doors.

3. The traffic is almost resistless from its ubiquity. It is everywhere. It follows the track of Christianity around the world. It is now found wherever there are temptable men. It waits till Christian civilization opens the commerce of the world, and then it rushes in and disputes with the missionary every foot of territory in heathen lands. It goes in advance of the church and the school to our Western frontier, and lays the foundations of society in the interest of the trade. The saloon is found in every hamlet and at every cross-roads. Country boys who are too remote from any church ever to hear a sermon, are still within easy reach of some saloon. In our great cities, not only the inexperienced are entrapped, but men, who under Christian philanthropy have reformed, find a thousand demon hands reached out to pull them down again.

4. This tremendous scourge of mankind gains additional power for evil by its natural connection with and affinity for all other forms of crime. Everything known to be debasing to human nature and dangerous to society is directly promoted by this universal vice. The dram-shop and the brothel are twin institutions. Six-sevenths of the prostitutes of New York drink. They all find their business promoted by the saloon. The gambler, the thief, the libertine, the office-seeker, and the city jurymen who have no other occupation but to sit as arbiters in liquor cases, find their natural head-quarters in the saloon. Fashionable liquor-dealers, who live in gilded houses, may resent such facts; but the magnificence of a criminal cannot change the moral law. The man who makes his living by the sale of intoxicating liquors in the fashionable saloon or hotel of the great city, and the poor Irishman who does the same in a shanty at the cross-roads, belong to the same gang, and

are drawn by the very nature of their business down to the same infamous level with drunkards, gamblers, prostitutes, thieves, and conspirators against law, and constitute the peril of the nation.—*Rev. Jas. Brand.*

### THE TRIPLE PLEDGE.

#### STRONG DRINK.

WE will not buy, we will not make,  
We will not use, we will not take,  
Wine, cider, beer, rum, whisky, gin;  
Because they lead mankind to sin.

#### TOBACCO.

We will not smoke the smokers' pets,  
Those little things called cigarettes.  
We will not chew, we will not snuff,  
Or waste our time in playing puff.

#### PROFANITY.

We will not curse, though many dare  
Open their lips to curse and swear.  
Our words shall be both pure and plain;  
We will not take God's name in vain.

—*Thomas R. Thompson.*

### Intemperance in Washington.

THE Commissioners of the District of Columbia have presented to Congress a new revenue bill, removing most of the restrictions upon the liquor traffic, and which, if passed, will give the rum-sellers complete possession of the field. The existing law provides that the consent of a majority of the property owners on the square must be obtained before a groggery can be opened. This amounts in some places to practical prohibition. But the present bill relieves the liquor-seller of this burden, permits him to settle down wherever he can find an opening, and then before the nuisance can be abated, the sober Christian people have to go to work and get the signatures of a majority of the property owners and residents, asking for his removal. As might be expected, this measure has called forth the vigorous and determined opposition of the whole temperance forces of the District, and several largely attended meetings have been held to give expression to the Christian sentiment of the community on the matter. It is hardly possible that Congress will disregard the remonstrances and protests that have been made against the bill. Still, the past shows us that we have little to hope for from Congress. Under Congressional rule Washington has more facilities for making drunkards than any other city of the Union. There are now 1,198 drinking-places, which is one to every 150 men, women, and children. For the accommodation of members who found it rather irksome to go a block for their gin, the basement of the Capitol has been turned into a liquor saloon. Here is what Senator Frye said on the matter, when the question of adopting a rule prohibiting the sale of intoxicating liquors in the basement of the Senate chamber was up for discussion:—

“Why, Mr. President, I have seen a restaurant of one of these Houses become an open, notorious, low, miserable groggery. I have seen a man with his pantaloons inside his boots, with his coarse blouse on, standing up at the bar of a restaurant of one of the Houses of Congress, and drinking miserable whisky out of a cup.

MR. VANCE—“A tin cup?”

MR. FRYE—“Out of a crockery cup; and I have seen whisky ordered again and again. They called it ‘tea.’ It was brought on and placed on the table in a cup put into a saucer, and called ‘tea,’ and anybody, outside or inside, member of Congress or clerk, or a man from the town, could step in and step up to that bar and order his ‘tea,’ and drink it out of a cup.”

And this “groggery” is still open, and the members may be seen at any time taking their “tea.” The hope, therefore, of securing temperance legislation from such a body, is certainly a dim and distant one.—*Corr. Christian Statesman.*

### Where?

WHERE does the church stand? Out upon the sea of indulgence many a soul is tossed by “every wind of doctrine.” It is trying to make safe harbor. But money, folly, pleasure, mirth, and intemperance are driving it upon the sand-bars of moral ruin. Conscience warns of the shallow waters; but the heart insists that it is enough to keep in range with the church. So it is, if the church still stands upon the good old ground of the New Testament, having been built upon the foundation of the prophets and apostles, Jesus Christ being the chief cornerstone. But if the church has been removed to some other ground, it may cause the wreck of souls. The question then is, Where does the church stand?

We mean, not the church at large, but your individual church, whoever our reader may be. We take it for granted that you have an attachment to some church. You ought to have. It may bless you; you may bless it. We honor the church as the most powerful of all organizations and the highest of all institutions. In our view, it is of divine origin, for a divine purpose. Yet it is composed of human beings. It is greatly under the control of fallible men. Their views and policy may change; and, as they are changed, the church is removed from an old to a new moral position.

What is the position of your particular church in reference to questions of self-denial and indulgence? What ground does the pastor take? What ground do the members take? What ground do you take? That position will determine the general influence for good or evil.—*Rev. William M. Blackburn.*

### Temperance Movement in Ohio.

THE temperance people of Ohio are circulating for signatures two petitions, of which the following are copies:—

1. “We, the undersigned, in full belief that the Second or Prohibitory Amendment submitted by the late Legislature to the vote of the people on October 9, 1883, received a very large number of votes which, for reasons unmentioned, were not recorded, most respectfully and earnestly urge upon your honorable body the propriety and equity of submitting to the vote of the people a single proposition, to so amend the Constitution that the manufacture and sale of intoxicating liquors as a beverage shall be forever prohibited within the State; and should the amendment be adopted on the second Tuesday of October, 1885, that the Legislature upon that day elected, shall, at its first session, enact a law for the enforcement of such amendment.”

2. “Believing a thorough temperance education will greatly aid children and youth in resisting temptation, we, the undersigned, respectfully petition your honorable body to enact a law requiring, in all schools supported by public money or under State control, instruction in Physiology and Hygiene, which shall give special prominence to the effects of alcoholic drinks, stimulants, and narcotics upon the human system.”

FOR every five persons who use tobacco in England, France, and Russia, there are fifteen in Germany and North America, twenty-four in Belgium, and twenty-eight in Holland. The medical fraternity are comparatively unanimous in condemning its use in every form, and rank it only second to intoxicating liquors as the foe to longevity and the promoter of insanity.

MORE than three-fourths of the crime throughout the country is committed under the influence of strong drink. This fact ought to open the eyes of every peace-loving community.



# The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.  
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OAKLAND, CAL., FIFTH-DAY, FEBRUARY 21, 1884.

## Time of the Sabbath.

MIDNIGHT OR EVENING.

A REQUEST comes to us to give a reason for our practice of beginning the Sabbath in the evening, at the setting of the sun. This we can easily do, and we have a *good reason* to give, because it is in the words of the Bible itself. And the request is accompanied with the question, why we differ with other people in the commencement of the day.

It is a very small matter with us with whom we differ, as long as we are in harmony with the truth of God. But the query is suggestive. It is a very commonly received idea that it is useless, absurd, even wrong to "differ with other people." The question of the right and the wrong seems to have little to do with the case. If the multitude go in a certain direction, it is at once taken for granted that that is the right way. Matt. 7:13, 14 is ignored as much as if such a scripture had never been given.

Before entering upon the line of proof, we will notice the fact that nobody ever pretends to find any evidence in the Bible for keeping a day from midnight to midnight. Dr. Smith says: "The commencement of the civil day varies in different nations: the Babylonians reckoned it from sunrise to sunrise; the Umbrians from noon to noon; the Romans from midnight to midnight; the Athenians and others from sunset to sunset. The Hebrews naturally adopted the latter reckoning from Gen. 1:5, "the evening and the morning were the first day."

Which is to say that the Hebrews adopted the evening or sunset time because they followed the word of God. In the beginning, when God created the heavens and the earth, he numbered the days of the week, and marked their beginning and their ending. Each consisted of an evening, or a dark part, and a morning, or a light part. This order is natural; it was unavoidable, because "darkness was upon the face of the deep" before light was created. And in the Bible no other order was ever recognized; the days had no names, but were counted in their order, and they commenced with the evening. Only the seventh day was named "the Sabbath;" the day of the Lord's rest.

This would be sufficient to indicate the proper course of action in regard to the beginning of Sabbath observance, if we had no other reason to offer. But the Lord has spoken directly on the point. In Lev. 23:32, he said: "From even unto even shall ye celebrate your Sabbath." This will apply to all days of observance, as all days commence at the same point of time—at even.

The only possible question that can be raised is this: Does the evening or "at even" mean at the setting of the sun? And to this we have a direct answer in the word of God. We have noticed that "the evening" covers the dark part of the whole day which is marked by a complete revolution of the earth. As the sun gives light, the setting of the sun brings darkness, or evening. And on this we have direct proof. "And the king of Ai he hanged on a tree until eventide [Heb., until the evening]; and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree." Josh. 8:29. "And afterward Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the trees

until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees." Josh. 10:26, 27.

The same fact is stated in the New Testament. It was the Sabbath, after Jesus had taught and healed one in the synagogue in Capernaum, when he entered into the house of Simon, and healed his wife's mother. The healing of the man in the synagogue was noised abroad, and it is written: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Mark 1:32. They waited until the close of the Sabbath, until the evening, and then brought their sick to be healed. Thus it is fully proved by the Bible, by both the Old and New Testaments, that the Sabbath begins and ends at the setting of the sun.

But some insist that it is not a matter of much importance whether we commence the day at sunset or at midnight. To this we reply: It is not a matter of small importance whether or not we keep the commandment of God; whether we obey him or disobey him. We hold that it is essential to keep the day which God blessed and sanctified, and commands us to keep; and that it is an act of open rebellion to knowingly substitute another in its place. And if so it is also important to keep *that entire day*; not part of that day and part of another day. God set apart the day from sunset to sunset, and requires us to keep it in that order. To depart from that order, and to introduce an order of our own, is to depart from God's commandment and to follow our own spirit (Ezek. 13:2, 3); it is will-worship.

This is our answer; who will say it is not sufficient? And who will undertake to gainsay it, and to prove by the Bible that another order is equally acceptable? We invite the objector and the inquirer to study carefully Deut. 6:25. "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." There is a great deal of *professed* obedience to God in these days; obedience *modified* by men's surroundings, their convenience, or their feelings. But to keep God's commandments as he has commanded us is the only obedience which he accepts. See also Ex. 23:13.

### "Ye Have Killed the People of the Lord."

WHEN the Lord brought evil upon the house of Israel because they had departed from him and worshiped Baal, they put the blame upon Elijah, who was endeavoring to bring them back to the keeping of God's commandments. History informs us that the servants of God have sometimes suffered sore persecution on account of public calamities, the trouble being ascribed to their persistence in following Christ. And we are instructed to believe that as the perils and troubles of the last days increase in the world, they will be laid at the door of those who refuse to exalt human laws and human traditions above the commandments of God.

All errors and innovations which have ever been brought into the church have had for their foundation the profession of a pious intention. Thus the Saviour said that the Jews made void the commandment of God, which required them to honor their father and their mother, under the pretense of extraordinary piety in consecrating all they had to the Lord. So the Church of Rome ignores the second commandment, because they find that the adoration of images greatly increases devotion! And so almost the entire Protestant world now regard obedience to the fourth commandment of Jehovah's law as something worthy only of reproach, while the observance of "the venerable day of the sun," as a substitute for the Sabbath of the Lord God, is considered a high type of Christianity! And, as

we have said, and the prophecy plainly teaches, they who refuse "to worship the beast and his image," and hold fast to "the commandments of God and the faith of Jesus," will be persecuted as troublers of Israel. Rev. 13:11-15; 14:9-12.

People who do not closely mark the "sure word of prophecy" often reject this view, solely from their inability to believe that people will act so blindly. But human nature has not changed, and it has ever repeated its errors and rebellions when the circumstances enabled it to find an excuse. In this respect it is true that "the thing that hath been, it is that which shall be." Eccl. 1:9. In the book of Numbers we find just such a case of blindness, and it contains a double lesson to us in these days: to avoid ascribing the judgments of God to those who are doing and teaching his commandments, and to respect God's instruments in carrying out his work even as we respect the work to be done.

The children of Israel had accomplished full half of their allotted forty years' wandering in the desert, and had seen many of the wondrous works of God. As we read the history we are surprised that they were not so forcibly impressed with the presence of God, and of the divine mission of Moses, as to always stand in awe of the Majesty of Heaven, and always respect the teachings of one who had proved so "faithful in all his house." But let us read the lesson:—

"And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods."

"And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." "But on the morrow all the congregation of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Num. 16:32, 35, 41.

This was surely one of the most singular instances of rebellion on record. Indeed, it has sometimes seemed hard to reconcile such blindness, such mad infatuation, with the ordinary sense with which they must have been possessed, and the light they had received from the many manifestations of God's power in their behalf. And,

1. We read that the earth opened, and swallowed up a certain company who were in open rebellion. By what method of reasoning could they make Moses and Aaron answerable for this?

2. A fire came out from the Lord and consumed a company who aspired to the priesthood in direct opposition to the ordinance of God. Was this the work of Moses and Aaron? or if they thought it was, would it not then prove to them that Moses and Aaron had power over heaven and earth? that they held them under such control that they would do their bidding? How, then, dared they so soon inaugurate a new rebellion against them? Such blindness seems almost unaccountable.

But the Lord said, by Samuel, "Rebellion is as the sin of witchcraft." 1 Sam. 15:23. We know that witchcraft has a power to so pervert men's faculties, that everything is distorted to their vision. Wrong is made to appear right, and they are blinded to the simplest and plainest reasons and facts. And such, too, is the power and tendency of rebellion. This alone appears to account for their conduct. A person bewitched feels perfectly secure in his position, and is scarcely moved by evidence of his error. So, too, with a person with rebellious tendencies. It is always selfish and unreasonable. Seldom, very seldom, does a person recover himself from the strong influence of witchcraft. And so hard is it for a person of a rebellious spirit to entirely escape from this terrible snare of the enemy, not realizing the awful danger of his position, he can hardly be persuaded to make the strong effort necessary to break away from it. The victim is like a charmed person, who thinks he is enjoying the greatest freedom and the richest pleasure, while the toils of the destroyer are closing around him.



The New-Testament prophecies of the last days inform us that Satan will work "with all power, and signs, and lying wonders." All these are plain to be seen, easy to be identified. But who shall describe, and sufficiently warn against, that spoken of in the same text, "all deceivableness of unrighteousness."

God has a great and important work to be accomplished in and for "this generation." His commandments must be restored, and thereby a people fitted for translation. Doubtless, the deceptions of the enemy are aimed against this work; but thousands fall into the snare who know not for what purpose the enemy has entrapped them.

But God has always carried on every great reform through certain instrumentalities. A work necessarily requires *workers*; and the last are as much a part of God's plan as is the first. Some, strangely enough, seem blinded to this fact, and think they are *friends to the work*, while they are *opposing the workers*. If they are not beyond the reach of reason, they must see that their position is most unreasonable. And if their senses are so stupefied that they cannot see it, it is the duty of others to take warning, and avoid the danger into which they have so heedlessly run. Through all the inspired records, we find that God has looked upon his instruments as an essential part of his plan; and rejection of them has always been counted as rejection of him. "The tree and its fruit" are always classed together; and they who love the fruit, will show it by their regard for the tree.

#### A Good Example.

THE *St. Helena Star* sets a good example, which we wish would be followed by the papers generally. It is giving interesting lectures to that class of lawyers who rack their brains and resort to doubtful expedients to circumvent the law and to defeat justice by saving villains from punishment, even after their guilt is clearly proved. After a criminal is found guilty of the foulest crimes, a "new trial" is secured, and sometimes this is again repeated and thus the tax-payers have to bear heavy expenses, the witnesses are dead or removed, and the criminal is turned loose upon society, emboldened in crime by his success in eluding the penalty of the law. And the lawyer, instead of being ashamed of himself as an abettor of crime, prides himself on his cleverness.

A man was recently hanged in San Francisco who had been a heavy tax on the city for several years, though his guilt was beyond question. We do not care to repeat the story of his crimes, but his own confession proved that he was unfit to live in civilized society. After repeated convictions, an appeal was made to Governor Stoneman to stay the execution. This failing, a last appeal was made to Chief-Justice Morrison to interfere, evidently with the hope to complicate matters so as possibly to let the convict escape. This also failed; and we honor these two officers for their decision.

And then followed an incident which we record with shame. On the morning of the execution a woman applied to the Sheriff for the *privilege* of marrying the felon! Very sensibly he told her he would have no such nonsense there. Is it any wonder that crime abounds? The vilest sinners are made to feel that they are heroes, the proper objects of sympathy, and every one is assured that the gallops is the open gate to heaven! Such mawkishness is sickening.

THE *San Francisco Monitor* rejoices over the great progress of the Roman Catholic faith amongst the colored people of America. Until the last generation there was scarcely a colored Catholic in the country; but since the abolition of slavery tens of thousands have, according to this authority, been brought into the fold.

#### That Sunday Blessing.

"If Sunday is not the Sabbath, why have I been blessed so often for keeping it?" One of our T. and M. workers writes that the people he meets bring up this excuse more frequently than any other for not keeping the Sabbath. God has blessed us, they say, for keeping Sunday, and that is proof to us that it must be right.

But let us look at this proposition a moment. We would ask them, first, if they are sure God has blessed them for keeping Sunday. That he has blessed them *while* keeping it, we will not deny; but that is a very different thing from blessing them *for* it. Has any one with the issue before him, with a conviction that he must keep Sunday as a duty to God, in opposition to counter influences and impulses, decided in its behalf and been blessed therefor? This question we must answer in the negative till further evidence to the contrary is presented. It will be found that when they have been so blessed, the question of Sunday observance was not the point at issue at all. We lay this down as the general rule. There may have been exceptional cases of the kind, which we will now name.

We have known persons to be soundly convicted of their duty to observe the Sabbath of the Lord; but it involved a cross, and personal inconvenience, and perhaps pecuniary loss; and they were determined not to keep it, if any possible excuse could be framed for such a course. At length they would seize upon some flimsy pretext, and with it stifle their convictions, give up all idea of keeping the Sabbath, and thereupon feel great peace of mind and buoyancy of feeling. What was it? The blessing of God? Not by any means, but the spirit of error counterfeiting the blessing of God—the work of the enemy, not the work of the Lord. Fearful deception!

We received a letter not long since from a young man rejoicing in the discovery that the Sabbath was not binding and no one was under obligation to keep it. He was a telegraph operator and had a good situation. He had been powerfully convicted of his duty to keep the Sabbath; but after studying on the subject a long time, he suddenly discovered that the ministration of death was "done away;" and then away went the Sabbath in his own mind, and all his convictions of duty; and in his exuberance of joy he wrote to us of his emancipation from "the yoke of bondage." Now we can read that case as easily as we can read an open book. The Sabbath stood in the way of his business. He would lose his situation if he kept it; but that he was determined not to lose; his pecuniary interests would suffer; and not having integrity or nerve enough to follow duty in the face of unfavorable worldly prospects, he seized upon that flimsy pretext, a perversion of 2 Cor. 3, to throttle his conscience and throw off convictions of duty, and then felt great relief and freedom. What was it? God's blessing? No, but a soothing spell thrown over him by the power of darkness. God will accept no unwilling and half-hearted obedience; and if this is all a man has to offer, he will suffer him to follow his own way as he did Balaam. From this snare and deception of the enemy into which this young man has fallen we have our fears that nothing will arouse him till, in the Judgment, he meets the demands of God's unchangeable law, and has nothing to answer.

So some may have acted in reference to the Sunday question, and thought they received a blessing; but any blessing received *for* Sunday-keeping, we aver, without any fear that it will be disproved in the great day when all secrets shall be revealed, has been one of the kind last indicated.

But let us analyze this excuse a little further. If Sunday-keeping had been an error (so they reason), God would not have blessed them in it. If such is

the rule, it would work in everything else as well as Sunday-keeping. This could of course be no exception; so we must make the rule universal, and come to this conclusion, namely, that no man can be blest while he is cherishing any error; that any one who receives the blessing of God, is absolutely free from all error! This is the inevitable conclusion from this objection. But will our friends stand to this? Every denomination of Christians believes that all the others are involved in some errors of doctrine or practice. But will any one deny to all the others the blessing of God? It is logically bound to do so according to this rule. Suppose the Methodist should say, God has blessed me for being sprinkled; but if sprinkling for baptism is wrong, God would not have blessed me in it; therefore sprinkling is right! What would the Baptist say to this? Just so of any difference of views or practice between any of the denominations.

But further, has God anywhere laid down this rule by which to test what is truth? Has he said, Whatever you have my blessing in, that is truth; and by this you are to determine what the truth is? If he has not, then no man has any right to erect such a standard? But all know that he has said nothing of the kind. But he says that his *word* is truth. Whatever he has declared and caused to be written as his revealed will, that is his truth; and that we are to obey regardless of feeling or blessing.

But how then can it be explained that so many have enjoyed the blessing of the Lord while in the observance of Sunday? That this has been the case we freely admit. But the matter is easily explained according to a rule which Christ himself lays down. He teaches that a person is responsible only for the light he has. Thus he said of the Jews: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." If a person is honest at heart, desiring, no matter at what sacrifice, to do God's will, and is walking up to the best light he has, the Lord accepts such person according to his good intentions and the amount of light he enjoys; for it is required of a man according to that he "hath, and not according to that he hath not." 2 Cor. 8:12. Multitudes, yes the great majority of Christendom, have no doubt honestly observed the first day of the week, supposing they were doing God's commandment thereby; and multitudes are at the present time so observing it. And God does not withhold his blessing from them, because they are honest in purpose, and it is the best light they have. But when light comes, and new truth is developed, that light must be followed, and that truth obeyed, or condemnation will follow. To refuse to do it because you have been blessed without doing it before you had the light, is to abuse God's mercy by making his past favors an excuse for not doing his present will. Be not guilty of so great a sin. But receive the truth and share in the new blessing which always accompanies it.—*U. S., in Review and Herald.*

#### Massachusetts Prohibition Convention.

ON Tuesday, February 5, we had the pleasure of attending the Massachusetts State Prohibition Convention at Tremont Temple, Boston. There were delegates representing the temperance cause from all parts of the State, and there were also representative men and women from some of the Western States.

Hon. Mr. Finch, who has been laboring successfully in the State during this winter in behalf of the prohibition movement, was present. Many sound and practical speeches were made.

The object of the Convention was to take steps to present a petition to the Legislature that a law might be enacted prohibiting the manufacture and sale of liquors in Massachusetts. They saw the



necessity of laying aside all party spirit and uniting upon the grand question of temperance, in order to be successful in that movement. They discarded the idea that because a man was a Republican he must be put in office, or because he was a Democrat he should be a candidate; neither was their object to originate a new party. But here is a moral evil, a stain upon the land, a snare of the devil, to take the youth and all that can be induced and lead them in the path of destruction. Therefore they called for men who saw this evil, who felt it must be removed, to act in harmony upon this one great question, irrespective of party spirit, either politically or ecclesiastically.

There were many Vice-Presidents chosen, and these Vice-Presidents were representative men of different parties and denominations. One was a Roman Catholic priest, who upon this occasion made an eloquent address touching the evils of intemperance. He acknowledged with sadness that many of the people whom he represented were not prohibitionists, but he was decidedly in favor of a law, and then enforcing it, that ardent spirits might not be sold so as to be used as a beverage in any place. The zeal and manner upon which they proposed to unite to meet the evil were certainly commendable, and we could endorse nearly every word said and every measure adopted for the removal of this moral evil which is bringing such terrible results in this Christian land.

One point which was made in the Convention was to educate the people to see where we are drifting. Place before them reading matter. Hon. John B. Finch related instances where all the addresses of individuals opposed to prohibition in an entire community were secured, and certain temperance periodicals sent them for a year. In one case there were thus secured nearly four hundred addresses of persons who were opposed to this movement, and the result was very favorable, as many of them were led to subscribe and take their stand on the right side of the question. This illustrated the importance of educating the people.

After witnessing their zeal and earnestness, their wisdom in laying aside the party spirit and uniting their forces upon the particular point which they had before them, I was led to reflect upon the nature of our special work, and the wisdom that we manifest to accomplish the same. Let our leading men be as wise in laying their plans to present the truth before the people as they were to carry their point; let our people manifest as much zeal as the delegates manifested on this occasion, and we will see far more accomplished than we have ever yet seen in a brief period of time. There are ten thousand people who should become subscribers for our periodicals, especially for the SIGNS OF THE TIMES and *Good Health*, within the next three months, who now know nothing of our views. We are doing nothing in comparison to what we might do. Every plan should be devised that can be to get the truth before the people. It would seem, when we look at our present feeble efforts, in comparison with the importance and magnitude of the work, that some power unseen paralyzes our energies.

It was a frequent expression of those delegates at the Convention, that moral suasion was good in its place, but the time had come for decided action, that their sons and daughters should not have the temptations placed before them in saloons and liquor dens. They were determined. We should be no less determined to carry forward the work that God has committed to us. When they called for means, pledges were taken in sums varying from a few cents to a thousand dollars. Finally one man proposed to give \$5.00 to every other person that would give the same amount. He had pledged liberally before; this gave the pledges a new impetus, and in a short time they raised over a thousand dollars, in view of having their sums doubled.

Another important thing I was led to contemplate: Should they turn their attention to the Sunday movement, and pursue the same course to carry the Sunday Law, manifest the same zeal and energy which they undoubtedly will do in a very brief space of time, they will include every first-day denomination, and many of every political party and every sect which exists.

May the Lord give us wisdom to see where we are, and prepare for the battle which lies just before us.

S. N. HASKELL.

## The Missionary.

### THE SEALING TIME.

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:3.

WHILE angels hold the winds of strife,  
Soldiers of Christ, arise;  
And onward with the message go,  
Till you shall win the prize.  
Pause not nor linger by the way,  
Remember ye Lot's wife!  
Look not behind, nor more delay;  
The prize is endless life.

Though for awhile there may be peace,  
Yet long it will not last;  
The stillness of the deep blue sea  
Omens the stormy blast.  
And it is so with kingdoms now,  
And calm upon the main;  
But war and tumult soon more rife  
Will spread o'er earth again.

Up, then, and work and watch and pray,  
Nor seek here for repose;  
Throw ease and pleasure quite away,  
Our work here soon will close;  
And then, if faithful we have been,  
We'll have a rich reward;  
Eternal life shall be our gain—  
So saith the faithful Word. —Selected.

### Heroism of the Huguenots.

ON the fifteenth of April, 1598, Henry of Navarre, King of France, granted to the Protestants of his realm the famous "Edict of Nantes," so called because it was first proclaimed in the city of that name. Until this time, ever since the rise of the Reformation, the adherents of the newer and purer faith had suffered unnumbered outrages at the hands of the Roman priesthood, whose creed was the only one recognized by the State.

Now, however, the Reformers, or Huguenots, as they were called in France, were to be allowed to worship God in their own way throughout the kingdom. For nearly a hundred years, though many tyrannical laws were passed against these Protestants, and though they were the victims of countless cruelties, they enjoyed a fuller liberty than had been theirs since the evil days of Francis the First.

But the Church of Rome had viewed with anger and dismay the concessions granted by the Edict. Pope Clement VIII. said in a letter to Henry, that "a decree which gave liberty of conscience to all was the most accursed that had ever been made;" and the crafty clergy used all their malicious ingenuity to defeat its merciful provisions.

So we are not surprised to find that in the latter part of the reign of Louis XIV. a long series of savage oppressions culminated in what is known to history as the "Revocation of the Edict of Nantes." This occurred on the 22d of October, 1685.

By the stroke of a pen all the immunities that had been granted by King Henry were swept away, and once more the terrors of the sword and the stake were let loose upon the hunted Huguenots.

A merciless persecution ensued, to escape which the Huguenots by thousands sought to leave their native land. Numbers succeeded in reaching England, Holland, Germany, and even America; but so vigilant was the guard

over frontier and sea-coast that it daily became more difficult to escape. Capture meant the separation of husbands and wives, or of parents and children, imprisonment, torture, and death. No youth was so tender, no age so venerable, as to insure safety.

It is of the adventures and sufferings of some little ones in this time of trial that I propose to tell:—

In the town of Nimes lived a young Huguenot watchmaker and his wife. They had one child—a baby girl. The horrors of persecution daily drew nearer to their town. Friends had preceded them across the sea, and they knew that honor and happiness awaited them in a foreign land; but escape seemed impossible. If they should appear at the gates of the town with the child, their purpose would be divined and frustrated. To conceal the infant was likewise impossible, for every bale of merchandise was rigorously searched; to entrust her to a stranger was out of the question—no one, Catholic or Protestant, would assume the risk.

At length a happy idea presented itself. At dusk of evening the little one was given a strong sleeping potion and then swathed in cloaks and other wrappings until it looked like a shapeless bundle of rags, a cord was passed around it, and to this was attached several yards of twine, at the end of which was a cork.

Darkness setting in, the trembling parents left their home to put their plan into effect. In the old European towns of that day the streets often sloped from the houses on either side to a small ditch or gutter in the middle, which nearly always contained some running water. The gutter ran under the city gate of Nimes, and emptied into the open country beyond.

Approaching the postern, which was closed for the night, the mother laid her precious burden in the center of the ditch, while the father set free the twine tied to the cork. There was not much water flowing, but there was enough to wet the babe, and its cold embrace might cause it to awake. This would spoil all, and we may be sure they prayed that the sleeping draught would hold their darling in its embrace awhile longer.

Then the parents knocked at the guard-house and requested to be allowed to pass out of the town. The sentry knew them well, and eyed them narrowly, but seeing that the mother had not her child in her arms, he inferred that they were only about to make a short journey into the country; for, he reasoned, no Huguenot mother will desert her babe. So he turned the heavy lock, the iron-bound gate swung slowly on its creaking hinges, and they passed out of the light of the sentry's lantern into the blackness beyond.

They waited in the shadow of the wall until his retreating footsteps marked his return to the guard-house. Then the father sprang to the edge of the ditch, whose waters gurgled noisily over the stones. Sure enough here is the cork, bobbing about bravely, with a taut string behind it. Draw it gently, lest it break! Now, Heaven be thanked! the babe is hauled safely under the massive portal, not a sound having escaped it, and in an instant is clasped to its mother's heaving breast. A hurried march across the country, and parents and child are sheltered in the house of a friend, whence access to a waiting vessel is comparatively easy.

Another Huguenot family, consisting of father, mother, a daughter, Angela, aged sixteen, and two little boys, Edward and Armand, aged six and four years respectively, resolved to fly from their own unhappy land. They were wealthy people, so they commenced by sewing their money and jewels in a number of quilted petticoats, such as were then fashionable, which they consigned to friends over the sea. But just as they were ready to start the father was arrested and cast into prison.



His loved ones hastened to him, but he urged them not to delay their flight on his account; he would rejoin them when better times came. They yielded to his entreaties. The lady, disguised as the wife of her husband's valet, managed to reach a sea-port, where she arranged for a passage to England for herself and children, and then secreted herself while the valet returned for them.

The daughter arrayed herself as a farmer's daughter, and put her little brothers in a pannier on either side of the donkey. Then she covered them over with vegetables and farm produce heaped high, and set out, the man servant riding on ahead in the garb of a farmer.

They traveled only at night at first, but as time pressed they decided to make the last few stages of the journey by day. The children were especially enjoined not to speak or move, no matter what should happen.

On the last day of their travels the girl was alarmed by the sight of a troop of horse-soldiers riding rapidly in pursuit. They reined in their horses when abreast of the donkey, and commanded her to halt.

"What is in those baskets?" demanded their leader.

Before Angela could reply one of the troopers drew his long rapier and plunged it into the pannier in which the youngest boy was hidden. She almost fainted, but not a sound came from the basket. The soldiers, concluding that nothing was amiss, turned and galloped away, disappearing in a cloud of dust.

Scarcely were they out of sight than Angela seized the pannier, and threw off its upper contents, expecting to see her little brother a bleeding corpse. But happily, though covered with blood, the only injury he had sustained was a sword-cut in one of his arms, which his sister quickly bound up. The heroic little fellow, shut up in his basket-prison, knew that if he uttered a sound the lives of all would be lost, so he bravely bore the pain and kept silent. He carried the mark of that sword thrust as long as he lived.

These young refugees ultimately reached England, but their father never left his dungeon alive.—*Henry Frederic Reddall.*

#### Dead-Broke Farmers.

THERE is a great deal of poverty in the world which cannot be cured by large crops or an easy money-market. It lies deeper; it is in the heart. It is astonishing to see how poor rich people will sometimes be; while, "out of their deep poverty," the poor will give most bountifully.

William Taylor, the evangelist, tells of attending a camp-meeting in northern Indiana, where the presiding elder made a desperate begging appeal Sunday morning to raise \$250 for the circuit deficiency, and got, in collections and pledges, only about \$38.

He was awfully crestfallen, and said, "There is no use to try this again. You cannot get blood out of a turnip, for the reason that there is none in it."

He afterwards said to Taylor, "You can't sell any books to these people. They have had drouths and failure of crops, and are dead broke."

"All right, brother," said Taylor, "my mission is to preach the gospel. My book business is secondary and incidental, and of no account compared with my gospel preaching."

On Monday forenoon Taylor made a little speech, and the people cleaned out a box of his books in fifteen minutes. He had hard work to find change enough to break the *five and ten-dollar bills* that were turned out of the wallets of those "dead-broke farmers."

The presiding elder opened his eyes. "Why," said he, "I am astonished. Those people have plenty of money. I must go at them again and clear off this circuit debt." So after Tuesday forenoon preaching he stated the case, Tay-

lor offered a few remarks, and in about twenty minutes the same people paid the last dollar required to liquidate the debt.

At another place, the people were so ignorant and so stingy that the minister could not get them to buy a book or subscribe for a paper; so he sent for Taylor, requesting him to *bring a good supply of books*. He did so, and after preaching several times, the elder called the attention of the people to the books, and in a few minutes he had sold the *last book on hand*, and ran into the preacher's tent, shouting, "Hallelujah!"

We heard of a boy who once asked a man to give him a cent.

"I would give you a dollar just as soon as I would a cent, if you will only *make me willing*," replied the man.

There is the whole difficulty. "If there be first a *willing mind*," all things move easily; but begging and dunning do not produce a willing mind, and so money comes hard.

"Thou shalt not muzzle the ox that treadeth out the corn," but the trouble is, some oxen *do not tread out much corn*, and they need not be surprised if they are poorly fed. Keep treading out the corn, and see that it is good corn, and there will be something for him who treads it out. But stingy, begging ministers make stingy and covetous churches; and the Lord, who "loveth a cheerful giver," abhors them both.—*Sel.*

#### Only a Chinkstone.

NO MAN is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing, never do anything. If you want to be wise in winning souls you must be ready to do just what the Spirit prompts you to do. It may be he will call you to go to the home of the drunkard, and stay there and mind the children while he or his wife goes to listen to the word. If this were done by Christians generally, streams of salvation would break out in every quarter.

I do not believe in dreams, but sometimes they illustrate a truth. I read of a man who wanted to do some great thing. He was going to endow a charitable institution, but his object was really to glorify himself, to build up a name. Let me say here that no young man or young woman is fit for God's service who is actuated by any such motive. If you are going to work for God you must let him take care of your reputation. If you look for your reward here you will be doomed to disappointment. The reward will come hereafter. This is the time of Christ's humiliation, and we are to go "outside the camp bearing his reproach."

The nearer you live to Christ the meaner will be the things that worldly people will say about you. If you want the applause of the world, you had better give up Christian work, because you cannot be useful in God's vineyard without the world beginning to slander and abuse you. This man was intent on building up a large fortune and endowing that institution. One night he dreamed that he was taken away to heaven and an angel took him into a temple of polished marble. Everything was complete, except one little stone left out, and he said, "How is this?" "The Master-Builder," said the angel, "intended that for you; but as you wanted to fill some greater place, you have been left out of the temple altogether."

From that time the man made up his mind that if he could only be a chinkstone in the building he would be content.—*D. L. Moody.*

God's promises to his servants are exceeding great and precious, such as the following: "I will never leave you nor forsake you." "The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night."

#### The Work Ahead.

WE boast of our missionary spirit; but how few Christians have any real conception of the meaning of the words they so glibly roll from their tongues! It is a solemn fact that uncounted millions have never heard the only name under heaven by which we can be saved. It is a startling fact that of every three persons on the surface of the globe, two have never seen a Bible. The missionary fire burned in the heart of John Williams, when he said: "I cannot stay in a single island; human souls are perishing all around. It grieves me to the very heart. I must have a ship to send a messenger to other islands to guide the heathen to Heaven." Liegenbalk could say of himself and of his fellow missionaries, "If the Lord grant us but the conversion of a single soul, our journey shall be abundantly rewarded." Carey made his rude map of the world, and as he pointed his customers to one land after another and said, "That is pagan," and "That is pagan," the tears would steal down his cheeks. And can he have felt the love of Jesus in the depths of his own heart, or can he know anything of the value of souls, who hears of Christless millions, and whose life at least says: "What care I? What is all that to me?" Can it be necessary to urge upon the Christian to rescue the perishing? Can we look with complacency on the uncounted millions of the heathen? Is ten cents or ten dollars or ten times ten dollars a year all we owe to Christ, and more than a billion souls Christless and hopeless?—*Sel.*

#### The Gospel in Formosa.

THE mission work in Formosa, under the care of Rev. G. L. Mackay and colleagues, of the Canada Presbyterian Society, is achieving great results. Mr. Mackay has given himself entirely to the service, has married a Chinese wife, and devoted his life to the conversion of Formosa. In North Formosa there has been, he reports, a remarkable revolt from heathenism. Some time ago he telegraphed that 1,000 were seeking Christian instruction. He now writes that he is below the mark when he says that over 2,000 have thrown their idols away and expressed a desire to worship the true God. In one village a chapel has been opened, in another of upward of 200 inhabitants, every soul wants to be a Christian, every house is cleared of idols. In another village of 300 the people have begun to sing hymns. The people in one village offer 150 days' labor, those of another offer 100, in the erection of chapels. He calls for \$2,500 immediately to erect ten chapels. In another letter he writes of Sa-ksk-sig, one of the worst places of North Formosa. Hitherto the mission could hardly get a foothold there because of the ruffians. Now there is a large chapel, which the more respectable people are beginning to fill.

THERE is much dangerous, impure, and ungodly literature in the world, but weeping or complaining will never drive it out. Can we do better than to scatter good reading far and wide, and so overcome the evil with the good? Good books, good tracts, and good papers are among the best instrumentalities for fighting that which is evil. Let us do what we can to scatter words of truth and righteousness; and in doing this we shall be doing our best to hinder and restrain evil.

THE carrying of the gospel to men and women in their homes is one of the most effective forms of Christian effort, and yet in many instances is sadly neglected. Mere social calls amount to very little,—they rather hinder than help,—but earnest seeking of souls from house to house in the power of the Spirit cannot but be fruitful.



## The Home Circle.

### THE LAND OF NOWHERE.

Do you know where the summer blooms all the year round;

Where there never is rain on a picnic day;  
Where the thornless rose in its beauty grows,  
And little boys never are called from play?  
Oh! hey! it is far away,  
In the wonderful land of Nowhere.

Would you like to live where nobody scolds,  
Where you never are told, "It is time for bed;"  
Where you learn without trying, and laugh without crying,  
Where snarls never pull when they comb your head?  
Then oh! hey! you must hie away  
To the wonderful land of Nowhere.

If you long to dwell where you never need wait,  
Where no one is punished or made to cry,  
Where a supper of cakes is not followed by aches,  
And little folks thrive on a diet of pie?  
Then ho! hey! you must go, I say,  
To the wonderful land of Nowhere.

You must drift down the river of Idle Dreams,  
Close to the border of No-man's Land;  
For a year and a day you must sail away,  
And then you will come to an unknown strand,  
And ho! hey! if you get there—stay  
In the wonderful land of Nowhere. —Sel.

### Saving Matches.

"THIS is the second match I have picked up in this house to-day," said Paul Yardley, with considerable severity in his tone. "It is a very bad sign, indeed, Matilda, with regard to our prosperity. If one is not saving in these small matters, no matter how large the income is, one can never get on in life. I have often spoken of having one of those mantel vases filled with lamp-lighters, so we need not use so many matches, but for some reason I never get these things attended to. I am sorry to say it, Matilda, but we are running behind in our affairs, and I must be allowed to repeat a remark I heard a man make yesterday, 'A man must ask his wife's leave to thrive.'"

So saying, Paul lighted his cigar with the air of a man who had discharged a weighty duty. He felt that he had given a fitting rebuke to his wife's wastefulness, and he walked away to his shop completely satisfied with himself.

Matilda went about her accustomed duties with a slightly depressed air, as Aunt Sylvia could not help observing.

Aunt Sylvia was making a visit at the house of her nephew, and could not help taking mental notes of much that went on around her.

She was Paul's mother's sister, and had tried to do her duty by the boy when he was growing up, but she felt that somehow she had missed a point or two. She quietly resolved that she would do her best to supplement former deficiencies before she went home. She would open Paul's eyes a little, so that he might take a more just view of himself and his wife, if it were in her power to do it. Not being of his "wife's relations" it was easier for her to speak out.

Besides, she had a few thousand dollars to leave to somebody, and that gave weight to her opinions among all her nephews and nieces, not to speak of their parents. So it happened on that rainy evening, as Matilda was hushing the baby to sleep in the nursery, that Aunt Sylvia took occasion to have a little talk with Paul.

"So business does not go exactly to your mind these times, Paul," she remarked.

"Why no, auntie, not quite. We ought to make another payment on our house next month of fifty dollars, but I can't raise five dollars."

"What is the trouble?"

"Business is dull and it costs a great deal to keep house. I am not quite sure but boarding would be cheaper. I don't think Matilda understands saving quite as well as she ought. She does not mean to be wasteful, of course, but little leaks sink a ship."

"Just like every man since Adam's time," said Aunt Sylvia, a little tartly. "Always ready to throw the blame on a woman. Now I have been in your house above a week, and I am of the opinion that Matilda is a much more saving and prudent wife than you deserve."

"You always were hard on me, Aunt Sylvia," said Paul in an injured tone.

"None too hard for your good, Paul. If Matilda was a little more self-asserting and less patient with you, it would be to your advantage. I blame her for putting up with what you said this morning about that match. She should have spoken her mind to you plainly. Paul, how many matches do you suppose one cigar would buy? Hundreds. Thus every time you smoke a cigar you waste, in reality, hundreds of matches. If Matilda struck off a whole box to light her fire, it would not begin to compare with your wastefulness. I know you do not smoke less than three cigars a day. That is enough to keep your wife in matches for weeks, if not for months.

"Now paper lighters," she continued, "are all very well when you have children to make them. But a busy house-keeper's time is too valuable for such work. You remember the old proverb about saving at the spigot. You would have your wife continually on the lookout about these infinitesimal economies, while you squander dollars on trifles that you could better do without.

"The loss of a day to your business is another great waste. How many weeks pass without a holiday of some sort? Last week it was a journey by railroad, which cost you \$3.00 fare, and I don't know how much more for dinner. This week, you know, you hired a horse to go with a friend into the country to see his new place. When has Matilda taken even half a day's holiday?"

"But a woman's place is at home, Auntie," said Paul, rather vexed at being cornered.

"And a man's place is at his business. It cannot go on all the same when he is away from it—that is, if he has any ability worth speaking of. Come, Paul, you must learn to be more reasonable, or I shall have to be ashamed of my share in your bringing up. Drop this habit of looking out for motes in your wife's eyes, and consider the beam in your own eye.

"So distinctly understand, my boy," said Aunt Sylvia, with her decided shake of the head which Paul knew so well, "not a penny of mine ever goes for cigar money or livery stable debts, except it is to take wife and child out for a drive. I am quite willing to have you call on me for that supply once a week. I expressly stipulate that the customary check which I send on Christmas, is to be spent to the last penny on Matilda herself, and I am to have the privilege of looking over her account book, with the items noted, when I come again.

"She will not have the slightest objections, and it will serve as a check to your teasing it all away from her. You see I don't forget how you used to tease your old auntie in former years, and I must try to make amends to your wife for spoiling you so badly."

The sound of a weary little foot on the stair put a stop to further conversation, and presently Matilda entered, and with all haste brought down the sewing-basket in an absent way, and forthwith was immersed in its contents.

Her finger's were nimble in spite of the day's hard work, and mended garments were laid out, neatly folded on the table, one after another, in a way that astonished Paul's newly opened eyes.

To think that she must work on and on for hours after his work was over, and he had never thought about it before! And he had been calling her wasteful, and all that, in return!

"I am an awful scamp, auntie," he said, suddenly, as he arose and picked up the basket

and set it on the shelf, while Matilda followed him with bewildered eyes.

Auntie nodded approvingly, and Matilda inquired if Paul had gone crazy.

"No, dear; I am just coming to my right mind. No more work after this time of night, or I shall feel compelled to lose your thimble."

"I'm afraid your toes will be cold this winter if I don't—not to speak of poor little Frankie's."

"The fact is, dear, I am going to turn over a new leaf. I shall smoke fewer cigars, and with what I save buy new socks for baby and all of us. You shall not wear your life out mending these old things. You must work less, and take more recreation. Auntie here has been giving me such a dressing down as I haven't had since I was ten years old. Come, play me an old tune, dear, and show that you have forgiven me for being such an old bear."

Wise old auntie slipped away to write a letter she wished to mail in the morning, and gave the two their bright sitting-room all to themselves. It was the first of many bright evenings, and the two had never reason to regret the fortnight's visit from good Aunt Sylvia.—*Agriculturist.*

### Homely Plenty.

"CAN you tell me," said my friend, "how to grow poor gracefully? I do not feel that we can sacrifice our pleasant home and go to a humbler one, because of associations with this which money could not buy. But when I try to reduce our table expenditure, the meal looks so stinky and the children are so dissatisfied I am sick at heart."

"There is only one way," I replied, "to reduce expenses in a satisfactory manner, and that is to keep in mind that there must always be a *homely plenty*. If one article of food is too dear do not stint it to a meager dish, but give it up altogether and descend to plainer and cheaper fare; always bearing in mind to have the food as nutritious as possible."

"Why, how do you do it?"

"I think if I had been living in a luxurious way, with my roasts and my game, my ice-creams and puddings, my foreign fruits and rich cakes, I should at once sweep my board of these. Soups and stews flavored with a French delicacy, and a variety of vegetables nicely dressed, should still give abundance of good food. For dessert the great variety of prepared cereals offer us simple puddings, and for fruits our own apple orchards are not to be despised."

"But how if you must step a little lower down the hill?"

"Then I would discard meats altogether. Milk, at less price, used freely in the cooking and lavishly on the table, should supply the nutriment. How good the fare seems where milk is plentiful! How nice the cracked or parched wheat, the oat meal, the steam-cooked food with cream, or even plain milk! When I left off the use of meat, I would also lessen the quantity of vegetables and depend more on grain food. Vegetables have in themselves little nutriment, and are only useful with concentrated food like meat. At the same time I would change my white bread for brown, for two reasons: one, its expensiveness; the other, that white flour has been robbed of the very elements that make bone and muscle. Look at a family of children fed mainly on white bread and butter, and their pale and flabby faces tell the story. To get the tough, hearty, rosy children of old time we must go back to old-time fare. And here one is reminded how, through Mrs. Stowe's New England stories, shine the warmth and glow of this same homely plenty.

"The bread of our ancestors was made from the whole grain of rye, ground fine, mixed with one-third Indian meal, and sweetened with molasses. It was then baked several hours in a moderate oven. We bake it too little,



True, it had a crust almost needing an ax to part it, but keeping it a day or two in the cellar remedied that. These very crusts, how toothsome they were and grateful to the stomach! They were perfect antidyspeptics.

"Butter and sugar, I find, make enormous bills, yet I do not like to say continually, 'Square the butter; stint the sugar.'

"The way to manage the butter question is to leave the article off the table entirely at some meals. By dressing the dishes with what is necessary beforehand, it can be left off always at dinner and frequently at breakfast. And as for sugar, when you cease from rich desserts and from cake or pie, when you use baked apples or stewed prunes or dried peaches for sauce, you will find a vast difference in the amount consumed; and really, though sugar is a good thing, it in some measure hides the individual flavors of things. I have sometimes wondered at the sense of taste which can discern the separate flavors of all the apples in a great orchard. As with the sense of smell, there is no confusion, and each flavor may be a distinct pleasure. Baked apples are a homely dish, but to the unperverted taste what variety of flavor may be found in them; and served with cream they need not be despised in a royal household. Plenty of fruit in its time. Plenty of milk at all times. Variety of bread-stuffs well and plainly cooked; this is my outline of a homely abundance, with which the heart may overflow with gratitude to the Giver of every good gift, and the tongue may bless his name."—*Mary Esther Miller.*

**Good Manners.**

YOUNG folks should be mannerly. How to be so is the question? Many a good girl and boy feel that they can't behave themselves in the presence of company. They feel timid, bashful and self-distrustful the moment they are addressed by a stranger or appear in company. There is but one way to get over this feeling, and acquire easy and graceful manners; that is, to do the best they can all the time at home, as well as abroad. Good manners are not learned by arbitrary teaching so much as acquired by habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly and womanly at home, and then it will become a kind of second nature to be so everywhere. A coarse, rough manner at home begets a habit of roughness, which we cannot lay off if we try when we go among strangers. The most agreeable people we have ever known in company are those who are perfectly agreeable at home. Home is the school for all good things, especially for good manners.

**Procrastination.**

"GOING to do it," never made a fortune, built a house, or won a name. "Going to do it," has been the bane of more people than would fill the census of a dozen New Yorks. The man who is always "going to do it," rarely, if ever, does it. The only thing he does do, is to go out of the world without doing it. If he has a task which must be done, he at once announces, with a deal of boasting and a great waste of words, time, and breath, that he is "going to do it." And while he is thus "going to do it," somebody else who is not suspected of "going to do it," does it, and reaps the reward. The man who is always "going to do it," is a friend of Procrastination. He is ever just on the eve of doing it, when some trivial obstacle interferes and he gives up in despair, or puts off the "going to do it" until another time,—until that eternal to-morrow. "Going to do it" is a style of doing business which never did pay, and never will pay its way.

Do ALL the good you can, to all the people you can, as long as ever you can, in every place you can.

**The Lead Pencil.**

THERE is no lead pencil; and there has been none for fifty years. There was a time when a spiracle of lead, cut from the bar or sheet, sufficed to make marks on white paper or some rougher abrading material. The name of lead pencil came from the old notion that the products of the Cumberland mines, England, were lead, instead of being plumbago, or graphite, a carbonate of iron, capable of leaving a lead-colored mark. With the original lead pencil or slip, and with the earlier styles of the "lead" pencil made direct from the Cumberland mine, the wetting of the pencil was a preliminary of writing. But since it has become a manufacture the lead pencil is adapted, by numbers or letters, to each particular design. There are grades of hardness, from the pencil that may be sharpened to a needle point, to one that makes a broad mark. Between the two extremes there are a number of graduations that cover all the conveniences of the lead pencil. These graduations are made by taking the original carbonate, and grinding it and mixing it with a fine quality of clay in differing proportions, regard being had to the use of the pencil. The mixture is thorough, the mass is squeezed through dies to form and size it, when it is dried, and incased in its wood envelope.—*Scientific American.*

**A Sensible Young Lady.**

SAID a young lady, who was fashionably educated at boarding-schools, and indulged in idleness at home, so that there was neither strength nor elasticity in her frame: "I used to be so feeble that I could not even lift a broom, and the least physical exertion would make me ill for a week. Looking one day at the Irish girls, and noticing their healthy, robust appearance, I determined to make a new trial, and see if I could not bring the roses to my cheeks, and rid myself of the dreadful lassitude that oppressed me. One sweeping-day I went bravely to work, cleaning thoroughly the parlors, three chambers, the front stairs and hall, after which I lay down and rested until noon, when I arose and ate a heartier meal than for many a day. Since that time I have occupied some portion of every day in active domestic labor, and not only are all my friends congratulating me upon my improved appearance, but in my whole being—mind, body, and spirit—do I experience a wondrous vigor, to which I have hitherto been a stranger. Young ladies, try my Catholicon."

**How to Ruin a Son.**

1. LET him have his own way.
2. Allow him free use of money.
3. Suffer him to roam where he pleases on the Sabbath.
4. Give him full access to wicked companions.
5. Call him to no account of his evenings.
6. Furnish him with no stated employment.

One of my Sabbath-school boys earned a new suit of clothes, shoes and all, by digging dandelions, and selling them for greens.

"When did you find time, Jemmy?" I asked, for besides being a very punctual and constant scholar at a day-school, he did errands for Mrs. Davis—"when did you find time?"

"There is most always time for what we are bent on," said Jemmy. "You see, I pick up the minutes, and they are most excellent picking, sir."

THE following ages have, on the authority of a skilled arborcultivist, been attained by trees: Yew, 3,200 years; schubertia, 3,000; cedar, 2,000; oak, 1,500; spruce, 1,200; lime, 1,100; Oriental plane, 1,000; walnut, 900; olive and cypress, 800; orange, 630; maple, 500; elm, 300.

"A poor man that oppreseth the poor is like a sweeping rain, which leaveth no food." Prov. 28:3.

**Childhood.**

THE qualities which are the most attractive in childhood are not by any means the most valuable in maturity. We look for determination, will, decision of character, firmness in the man, and refuse him our respect if he have them not. But, when the child exhibits these qualities, even in their incipient stages, we are annoyed, and perhaps repulsed. Instead of rejoicing in his strength of will and guiding it into right channels, we lament it as a grievous fault in him and a misfortune to us. It is the meek and yielding child who cares not to decide anything for himself in whom we delight, and whose feeble will we make still feebler by denying it all exercise. Yet, when he grows up and enters the world and yields to temptation, and perhaps disgraces himself and family, we look at him in wonder that so good a child should have turned out to be so bad a man, when, in truth, his course has been only the natural outcome of his past life and training.—*Arthur's Home Magazine.*

THE largest bell in the world is in the temple of Clars, in Kiota, Japan. Unlike the great bells in Pekin and Moscow it is whole, and its tone is as perfect and as sweet as when first suspended. Where and by whom it was cast is not known. Chinese and Sanscrit characters completely cover it; but they are not translatable by Japanese scholars. It is twenty-four feet high and sixteen inches thick at the rim. It has no clapper, but is struck by a sort of wooden battering ram on the outside.

ANY duty neglected prepares us for a new disobedience—any sin committed paves the way for fresh transgressions.

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## News and Notes.

## RELIGIOUS.

—A special carload of Mormon converts left Chattanooga, Tenn., for Utah and Colorado on the 15th inst.

—A Boston Chinaman has left his business and gone to Chicago as a Christian Missionary amongst his countrymen in that city.

—There are nearly one thousand Romanist converts in the Protestant churches of Rome, as the result of ten years' mission work.

—The City Missionary Society of Boston announces that 295 Chinamen have been gathered into the Sunday-school, where they are taught English.

—It is confidently asserted that the visit of French bishops to Rome is in the interest of a better understanding between the church and the Government.

—The *Jewish Times* says: "The Jews know but too well that Church and State is a most dangerous combination; they will never forget the Inquisition."

—The French Bishop of Tonquin calls for help. It is said that 108 mission houses have been destroyed, and more than 200 priests and converts put to death.

—The *Jewish Progress* says "there is a popular feeling expressing itself among the Hebrews in favor of doing away with whipping in the Sabbath-school."

—A row in a church at Ada, O., on the 10th inst., was commenced in the Sunday-school and continued at the evening meeting. The police had to quell the disturbance.

—The news comes from China that the American Presbyterian and Roman Catholic mission establishments in Canton have been wrecked by a mob, but no persons injured.

—A mission has been established in Hong Kong to watch over the Chinese returning from this country, and use them for Christian and educational work among their countrymen.

—The Moravians of Bethlehem, Pa., are sending more missionaries to Alaska. The cold regions of the extreme northern climate seem to be the special fields of operation of this people.

—At Astorga, Spain, two weeks ago, a party of students, under the leadership of priests, assaulted an Englishman and Spaniard who were peddling Bibles. The police refuse to interfere.

—The pope has written an encyclical letter deploring the moral and intellectual condition of various European nations, including France. He exhorts the bishops to do their best to remedy the evil.

—The Methodists in Cincinnati have raised \$6,500 for the erection in Salt Lake City, Utah, of a Woman's Home to shelter needy women, especially those seeking refuge from the bondage and disgrace of polygamy.

—The Governor-General of India, as also the London *Times*, favors the disendowment of the Church of England in that empire. It is thought, therefore, that Government support will soon be withdrawn, and the hitherto favored institution will have to take its chances with other denominations.

—Emma Malloy, of the Society of Friends, and one of Indiana's best temperance workers, has recently held a series of gospel temperance meetings among the Cherokee Indians. The meetings were very large. Three hundred and sixty Indians took the pledge, and afterward, when she had preached Christ to them, fifty-two arose to give themselves to the Saviour.

—The Kankakee, Ill., Gazette has the following: "The village of Chebanse, Iroquois County, passed a Sunday ordinance, and one James McPherson violated it by keeping open his barber shop. The village brought suit in the County Court at Watseka and Judge Bovie decided against the village, on the ground that the barber did not disturb the peace and good order of the village. The case will probably be appealed to the supreme Court."

—The little meeting-house where the bodies of the unfortunate victims of the recent *City of Columbus* disaster off Gay Head, Mass., were laid, is a Baptist Church. It numbers twenty-nine members, all of them poor. The bravery and tender humanity of the members has led to a proposition to make them a gift of a neat and substantial edifice, built of the stone that abounds in that locality, to be at once a reminder of their heroic actions, and a memorial of the dead.

## SECULAR.

—Chicago had a \$150,000 fire on the night of the 16th inst.

—There are said to be 34,000 deaf mutes in the United States.

—Up to the 16th inst. the rain was falling generally throughout California.

—The jail at Wausau, Wis., was burned on the 12th inst., and the only two inmates were also victims of the flames.

—The American steamer *Goliath* was recently fined \$400 at Victoria for a violation of the Dominion coasting laws.

—A society has been formed in St. Louis for the colonization of Jewish refugees from Russia, on public land in the West.

—A "well-known and promising young member" of a Chicago church choir is in jail in Brooklyn, N. Y., charged with burglary.

—A succession of dense fogs has hung over New York Harbor for over two weeks, causing great danger and considerable loss.

—The Bey of Tunis has given M. Coudaire authority to carry out his scheme of transforming the desert of Sahara into an inland sea.

—The running expense of the lower House of Congress is \$1,000 per hour, yet there are many hours spent on very small matters.

—An "attorney" is on trial in San Francisco for dealing in bogus divorces, a business he has carried on quite extensively for several years.

—The steamer *Nottingham*, recently lost on the Atlantic by collision with an iceberg, was valued at \$400,000, and the cargo at \$150,000.

—Eleven hundred settlers of Washington Territory have petitioned Congress to protect their land titles against the claims of the Northern Pacific Railroad.

—The Turkish Government is sending an expedition to Jeddah, to be ready, in the event of arrangements with England, for immediate service in Sudan.

—Mrs. Hammerling, of Minneapolis, Minn., died of trichinosis, last week, and her husband, sister, and three children are dangerously ill with the disease. Cause, eating ham.

—A bitter factional feud exists among the Creek Indians. A fight occurred last week, forty miles west of Fort Smith, Ark., resulting in one killed and several wounded.

—On the 11th inst. a wedding party of thirty-five persons in seven carriages broke through the ice while crossing the river Theiss, at Domrad, in Austria, and were all lost.

—Hundreds of white men engaged in business (mostly farmers and stock-raisers) in the Indian Territory, have been adjudged intruders and ordered to leave at once.

—The Municipal Council of Paris have voted 50,000 francs for the relief of homeless workmen, and have asked the Chambers to grant 1,000,000 francs for the relief of the poor.

—A large mass meeting was held in Picadilly, (London), on the 16th inst., to denounce the Egyptian policy of the Government. Prominent nobles took a leading part.

—Five of the six Bisbee (A. T.) murderers have been convicted of murder in the first degree. The other one will have a separate trial, but will probably be doomed with the rest.

—Frank James has slipped through all the indictments against him in Missouri, and will be taken to Alabama to be tried on a charge of robbing a Government paymaster at Mussel Shoals.

—Cornell University has procured, through the influence of the U. S. Minister to Egypt, a mummy from the Necropolis of Thebes. It is the remains of a man named Peupi, who belonged to the twenty-third dynasty.

—Apropos of the red sky, Squire Ripley, of Kankakee, Ill., relates that about the year 1835, in Washington County, N. Y., the heavens were one night so deeply tinged with red as to cast a crimson reflection upon the snow.

—In New York City 1,100 liquor dealers have received notice that their licenses have been revoked, because the records show that they had, previously to receiving them, been convicted of violation of the excise law.

—Commencing on the 10th inst., the Missouri Pacific Railroad shortened the through sleeping service six hours between St. Louis and San Francisco. Trains run via the Iron Mountain, Texas Pacific, and Southern Pacific lines.



—U. S. Senators have voted themselves each a private secretary, at \$42 per week. This is deemed pretty high, as plenty of stenographers can be had for \$20. One Senator appointed his son, who in turn hires the work done for \$15.

—The situation is growing more and more critical between China and France regarding Tonquin. It is now asserted that if Bacinh is attacked (which it no doubt will be soon) the French Ambassadors at Peking will receive their passports.

—The Sacramento, Cal., Board of Trade has petitioned Congress asking that the Indian policy be improved—that the Government never break faith with the Indians; that all intruders be kept off the reservations, and that they be educated.

—Apostle Cannon of Utah has gone to Washington to personally attend to the matter of preventing the re-appointment of Gov. Murray. It is authoritatively asserted that the Mormon corruption and lobby fund amounts to \$15,000,000.

—Russian success toward Central Asia is a subject of considerable comment, and is said to be an increasing menace to England in India. The tribes of Merv have recently submitted to Russia, leaving only Afghanistan intervening between her frontier and India.

—Attached to a death notice filed with the City Registrar of Boston, recently, was this statement: "Cause of death, primary—due to the Boston school system of cramming; too much study and brain-work. Secondary—congestion of the brain, resulting in coma."

—Reports of terrible suffering at the Poplar Creek and Wolf Point Indian Agencies, Dakota, come from Fort Buford. The Indians have eaten all their dogs and many of their ponies, and it is said if relief is not soon forthcoming, many will inevitably starve to death.

—Two vessels will be sent on the Greeley relief expedition to the Arctic Sea; for these twelve naval officers are required, and 115 have volunteered. We suggest that the material for all polar expeditions should be selected from the army of "champions" now infesting the country.

—A shade of unpleasantness has occurred between the United States and Germany over the death of Herr Lasker, a noted German scientist who died in this country recently. Congress passed resolutions of condolence and forwarded to the Government at Berlin; but it appears that Premier Bismarck did not deem Lasker's position in Germany of sufficient consequence to warrant the action, and the resolutions were returned.

—Heavy rains and a tornado in the vicinity of Galveston, Texas, last week, did much damage to property. Houses were blown down at Bartlett and Runge. Also, in the northern part of the State, heavy storms occurred, washing out railroad tracks, damaging stock, etc. A cyclone struck Texarkana, doing great damage to buildings and fences. At Wichita Falls, four inches of rain fell in one night, and two inches the following night.

—The "False Prophet" in Soudan still goes marching on. His forces have captured Sinkat, which held out until starvation was upon them, when the 600 soldiers made a desperate attack on the enemy and were all butchered, together with over 200 women and children. El Mahdi's successes are gaining for him followers and sympathizers wherever his co-religious fanatics exist. The English General Gordon is now in the country with plenty of money, and (if he escapes capture) is expected to turn the tide before long. In the meantime, however, El Mahdi is carrying everything before him, and the city of Suakim and other important points are in imminent danger.

—"The Great Flood" are the words used by the newspapers in attempting to describe the disastrous flow of water in the Ohio River and its tributaries. "Higher than ever before" is thrown in as a further effort to convey an idea of the terrible situation. The details are indeed harrowing, and give the new year a fair start in rivalry of 1883 in the matter of disasters. There is and will be for some time a demand for assistance. Congress has appropriated \$500,000, and the States affected are making liberal appropriations, and the donations of individuals, associations, and municipalities swell the amounts to apparently large proportions. But only the subsidence of the waters will reveal the actual wants of the people. The property, the business, and the employment of hundreds of thousands of people—from Pennsylvania to Arkansas—are destroyed. The loss of life, however, has been remarkably small considering the perilous situation. Whole villages have been swept away, and many buildings in the larger cities have been thrown down.

**The Number Seven.**

This number is frequently used in the Bible. On the 7th day God ended his work; the 7th month Noah's ark touched the ground, and in 7 days a dove was sent out.

Abraham pleaded 7 times for Sodom, Jacob served 7 years for Rachel, mourned 7 days for Joseph, and was pursued a 7 days' journey by Laban.

A plenty of 7 years, and a famine of 7 years were foretold in Pharaoh's dream, by 7 fat and 7 lean beasts, and 7 ears of full and 7 ears of blasted corn.

On the 7th day of the 7th month the children of Israel fasted 7 days, and remained 7 days in tents. Every 7 years the land rested; every 7th year all bondmen were free, and the law was read to the people.

In the destruction of Jericho, 7 priests bore 7 trumpets 7 days; on the 7th day they surrounded the walls 7 times; and at the end of the 7th round the walls fell.

Solomon was 7 years building the temple, and feasted 7 days at its dedication. In the tabernacle were 7 lamps, and the golden candlestick had 7 branches. Naaman washed 7 times in Jordan.

Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement.

Our Saviour spoke 7 times from the cross, on which he hung 7 hours, and after his resurrection appeared 7 times. In the Lord's prayer are 7 petitions, containing 7 times 7 words.

In Revelation we read of 7 churches, 7 candlesticks, 7 stars, 7 trumpets, 7 plagues, 7 thunders, 7 seals, 7 angels, and a 7-headed monster.

THE Rev. George Washington Nolley, who died recently at Ashland, Virginia, had been fifty years in active service in the Methodist ministry. He led a charge of the Confederate troops at Brook Creek, near Richmond, Va. The story is told that just before the battle a voice was heard crying out, "Where is my boy? I am looking for my boy." When the owner of the voice appeared in sight it was the Rev. Mr. Nolley. The troops called out, "Go back, old gentleman! go back; you will get hurt." The answer was, "I can go wherever my boy has to go, and the Lord is here." When the order, "Forward!" was given, and the men made one more charge, Mr. Nolley is reported to have rushed ahead with a big stick in one hand and his hat in the other, crying, "Come on, boys, come on!"

EVERY good impulse is from God, and to refuse to respond is to do injustice to all that is Christ-like within us.

"THE Lord taketh pleasure in them that fear him, in those that hope in his mercy."

**Obituary.**

PALMER.—Died, in San Francisco, Feb. 8, Mary Rosamond Palmer, aged 9 months and 14 days. Brother and Sister Palmer took the little orphan as an act of Christian duty. She was more than ordinarily intelligent, and always a great sufferer. By her lovely and affectionate disposition she won the deepest sympathy and affection of those who had her in charge. It was a great affliction to them to lose her; but they believe the Lord gave her to them, and that she will soon be restored to them in the resurrection. Funeral services at the house of worship in San Francisco, Sunday, Feb. 10, largely attended by the church. EDITOR.

POWERS.—Died, at Chico, Cal., Dec. 19, 1883, Sister Sarah J. Powers, aged 50 years. She leaves a husband and five step-children, besides many friends, to mourn her decease. Her testimony was, "I die in the triumph of a living faith, knowing that Jesus will soon come to take his suffering children home."

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WE are now living in times plainly pointed out in this prophecy, and it is important to understand it; for Daniel himself says that in the time of the end, the wise shall understand; while, if we fail, we are equally guilty with the Jews, who knew not the time of their visitation (Luke 19: 42-44), and shall meet a similar fate.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 21, 1884.

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

BY a card from Bro. James Sawyer we learn that a Free Reading Room has been opened at the mission in Chicago, 215 West Madison Street, room 2, second floor.

## A Good Answer.

WE commend to the careful reading of every one, the article in this paper by our corresponding Editor, entitled "That Sunday Blessing," which we copy from the *Review and Herald*. It contains important truths, well and clearly stated. The supposed argument of those who claim a warrant for keeping Sunday on the fact that God has blessed them while they kept it, will apply with equal force to any practice professedly pious. The Romanist may use it to justify every practice of the Church. To show how far people, religious people, do sometimes carry this excuse, we relate the following, which occurred in one of the Eastern States. A local preacher or exhorter told us that *he knew* it was right and pleasing to God to use tobacco. Upon our inquiring how he knew it, he answered, "Because God sanctified me while I was using it, and he would not have done so if it was displeasing to him!" When a man has gone as far as that in deception there is no use to quote the Bible to him. He is his own standard, and the word of God has ceased to be a rule of life to him. And every one who urges God's blessing as a warrant for an unscriptural practice is in danger of falling into deception as great as that.

## Questions.

AN aged pilgrim sends the following queries: 1. What are we to understand from the book of Job? 2. How or in what light are we to regard the Psalms?

1. The book of Job is full of instruction, of a very valuable nature. The references to Job in other scriptures show that he was held in very high esteem by the Lord. See Eze. 14:12-21. The book is a remarkable vindication of the providence of God in the afflictions of his people, and as such has been a source of consolation to thousands of sorrowing hearts. James uses it as an evidence of the faithfulness of God to his patient, waiting ones. It is a book of great value to the church.

2. The Psalms are both devotional and prophetic. In the latter character they have the indorsement of the Saviour himself; Luke 24:44, and other texts. Also of the apostles in their preaching; see Acts 2:25-31; 13:33-35. As devotional reading they are unequalled; they are *the devotional part* of the Bible. We repeat what we have often said: we pity the Christian who does not love his daily reading in the Psalms. It always seems that there must be some defect in his religious experience. For the benefit of such readers as our querist we will republish in our next an article which we wrote some years ago on the book of Psalms.

## Ferndale Church.

THE house of worship recently erected by the Seventh-day Adventists in Ferndale, Humboldt Co., Cal., is 30x50 feet in size; posts, 20 feet. Anterooms in front, with gallery. Rigid economy was practiced in building, yet everything is substantial and convenient. The building is paid for. Cost, inside of \$2,000. They expect to have a bell in by April 1.

Number of those in full membership in the church, 23. Candidates for baptism and others who signed the covenant, but have not become full members, 10. Members of the T. and M. Society, 17. Members of the Sabbath-school, 46.

A letter from Bro. Ballou informs us that the dedicatory services and the appearance of the house, made a very favorable impression on those who attended. He is encouraged to labor on in that county. And we pray that his labors may be abundantly blessed. We believe that the church there will cheerfully second his efforts, for the missionary spirit—the real spirit of the Third Angel's Message—has taken possession of their hearts.

## Books—Interesting and Valuable.

### SUNSHINE AT HOME.

AFTER a dry spell which threatened to be disastrous to farming and other interests, California is having an abundance of rain. And, as Mr. Lincoln used to say, "that reminds us of a story." A couple of children had planned for a day of pleasure in the woods, but the day proved to be cloudy and wet. In no pleasant frame of mind they indulged in many complaints at the absence of the sunshine. But they had a considerate grandfather, who asked them why they did not make their own sunshine. This was a strange idea to the boys, but grandfather undertook to instruct them, and they afterward acknowledged that they had enjoyed an exceedingly pleasant day. The clouds and rain had not been able to interfere with their enjoyment.

Anybody can make sunshine if they have a suitable disposition and the necessary means. We can recommend something for this purpose. It might be named a "sunshine machine," for it has visited many, many houses, and has carried sunshine wherever it went. It is called "Sunshine at Home." It is a large "picture book for children of all ages," and not a picture book alone, for every page has interesting and instructive reading. It has 112 pages, large as large maps, and is one of the cheapest books published for \$1.50. It is having a very rapid sale. It may be had at this office.

### HISTORY OF THE WALDENSES.

ALMOST unequalled for interest and useful information is the History of the Waldenses, by Dr. J. A. Wylie. In Eld. Haskell's articles on the Waldenses, recently published in the SIGNS, mention was made of this book and quotations given from it. Those who love the truth of the gospel, and have partaken of its spirit, will never tire of reading the history of the trials and persecutions of this faithful people. They furnish an illustrated commentary on the eleventh chapter of Paul's letter to the Hebrews.

This book is got up in good style, with map and numerous cuts; 212 pages. It has usually sold for \$1.25, but is now offered at our office for 90 cents. It is good reading for old and young. We can supply all orders, and expect that it will be ordered largely.

### SEVENTH-DAY ADVENTIST YEAR BOOK FOR 1884.

OUR Year Book for 1884 is even more valuable than that for 1883. It contains everything of general interest to our people concerning the denomination; 80 pages; heavy cover, on which is given a "Map of the International Date Line," commonly called the "Day Line." Price 25 cents. Every one should have it.

### MANUAL OF HYGIENE AND TEMPERANCE.

THIS practical Manual has been revised and enlarged. The twenty-fifth thousand is in the market, which shows the favor with which it has been received. The present edition is still more valuable than its predecessors. The first part is devoted to

temperance; not dry remarks on this standing subject, but valuable facts with practical suggestions, useful in every family.

With this book, and *Good Health*, the best health monthly that is published, the household is prepared for almost every emergency, and the cost is trifling compared to the great benefit to be derived. Price of Manual, alone, 244 pages, 75 cts. *Good Health*, \$1.00 a year. Both together, to new subscribers, \$1.25.

## Meetings at Woodland.

IT was my privilege to attend the meeting at Woodland from Tuesday till Friday morning. Most of the time was devoted to Bible-readings. The attendance of brethren and sisters from other churches was very good. Some who attended the first of the meeting felt that they must return home before its close, while a number were coming in to attend the closing meetings.

Although those who enjoyed the full course can best appreciate the benefits of these readings, I am sure that all who attended were much encouraged and strengthened, and return home with increased faith and determination to be more faithful to study the Bible, and to honor the Lord in word and in deed. I have not attended a meeting for years which I enjoyed so much as this. Many interesting subjects were presented, but that of the Sanctuary and the Judgment seemed especially solemn and appropriate for our consideration at this time.

Several attended this meeting who had never enjoyed such privileges since accepting the Sabbath truth.

W. C. WHITE.

## Temperance Papers.

"LAST week we noticed the publication, in Sacramento, of the weekly *State Prohibitionist*. Since then the publishers have begun the issue of a daily edition, smaller in size. This we believe is the only daily temperance journal in the world.' This is from the SIGNS OF THE TIMES, of Oakland. We must remind that paper of the *City Item*, of San Jose, though it does advertise the saloon business. We are sorry to see that it has such a poor idea of the fitness of things. Immediately under an advertisement of the W. C. T. U. appears also a notice of the Tivoli variety beer garden."—*Prohibitionist*.

We have no desire to change our notice, because we are not prepared to admit that a paper which advertises saloons and beer gardens is a temperance paper. We have heard of those who pray, "Good Lord, good devil," but we do not call them Christians. Of the *City Item* we have no knowledge except what we gather from the above.

## \$25,000 Wanted!

WE, the undersigned, hereby give the sums set to our names, to raise the sum of \$25,000 to be placed under the control of trustees chosen at the annual session of the California Conference. Said sum to be loaned to some of our institutions at 5 per cent, the proceeds of which shall be used to assist those who are seeking an education at the Healdsburg College, to fill positions in the cause of God. Said individuals must be recommended by the Conference Committee and the College Faculty.

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Joseph Leininger.....	5,000
John Morrison.....	1,000
F. H. Adams.....	500
Mrs. Mary Scott.....	500
A Friend to the Cause.....	800
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