

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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PEACE.

How blest the heart that knows thy peace—
The peace which floweth as a river;
So calm, so clear, it ne'er shall cease,
But, broad and deep, flow on forever.

What grief and fear and venom'd sting
Thy world-tost children often carry!
The burden to thy feet they bring,
But leave it only while they tarry.

"He careth for you." O my Lord,
Thou art my God—there's none above thee;
All things, according to thy word,
Shall work for good to them that love thee.

Then let me cast on thee my care;
Dwell in thy smile when days are dreary;
Trust thee through all, howe'er it fare;
Rest in thine arms when faint and weary.

But, more than all, grant me the grace
To do thy will, O gracious Giver;
Then may I hope to know thy peace—
The peace which floweth as a river.

—Elsie Dundee, in *Presbyterian*.

General Articles.

Man's Obligation to God.

BY MRS. E. G. WHITE.

To each of us God has committed sacred trusts, for which he holds us accountable. He designs that man shall be so educated as to develop his mental and moral powers, that he may have a well-balanced mind and a symmetrical character. But education alone will not prepare him to answer the object of his creation. He needs the grace of God, and divine aid awaits his demand. Divine power united with human effort will enable him to do good and glorify his Creator.

Few appreciate the value of man, and the glory that would redound to God were he to cultivate and preserve purity, nobility, and integrity of character. The value that God sets upon man is shown in the price that has been paid for his redemption; his love is expressed in that he withheld not his beloved Son, but gave him to die for a sinful race. Angels could not, by any sacrifice that they could make, accomplish the work of man's redemption. It was only through the suffering and death of Christ that he could be restored to the favor of God. For our sakes, He who knew no sin was made an offering for sin. He was afflicted, insulted, oppressed. Arraigned as a criminal, he suffered shame, insult, mockery, and pain.

Christ bore all this to rescue man from the hopeless state into which he had been brought by his disobedience of the law of God; for sin is the transgression of the law, and death is its penalty. He did not suffer to do away with the law, or to lessen its force, but that its claims might be met, and the sinner be spared. Through his perfect obedience, the law was exalted and made honorable.

Christ will elevate man, and give him rich and glorious possessions, if he will respect the claims of God's law; but if he chooses the service of Satan, and will ruin his hope of Heaven by his stubborn sinfulness, he must lose these blessings. He will have a place with associates similar in character to himself,—with those defiled by sin, who consider it a virtue, an evidence of smartness, to doubt God's word and be ranked among skeptics. To choose to be a sinner is to refuse to stand before the throne of God washed from the defilement of sin; it is to refuse the riches of eternal glory; it is to refuse to be a joint-heir with Christ to the immortal inheritance, and to be exalted to an equality with the heavenly angels;—it is to reject all these, and to choose instead the sure consequence of sin, the sinner's fixed doom.

Those who might become co-laborers with Christ, and do good service in advancing the interests of his kingdom, but who use their talents and influence to tear down instead of to build up, are like noted rebels; their prominence, the value of the talent they use in the service of Satan, increases their guilt and makes their punishment sure. These will feel the wrath of God. They will experience what Christ suffered in saving men from the penalty of the broken law. The value of man and the measure of his accountability can be known only by the cross of Calvary. He who presents himself to the sinner as the One strong to deliver, will prove himself mighty to execute wrath and judgment upon every unrepenting son of Adam. He who holds the worlds in position, who weighs the hills in scales, and the mountains in a balance, who taketh up the isles as a very little thing, will show himself mighty to avenge his unrequited mercy and spurned love. Those who flatter themselves that God is too merciful to punish the sinner, have only to look to Calvary to make assurance doubly sure that vengeance will be visited upon every transgressor of his righteous law.

The penalty for breaking the law of God is proportionate to the price paid to redeem its transgressors. What unutterable bliss is prepared for those who will be saved through Christ, and what depths of woe for those who despise and reject his great salvation! Whatever of a worldly nature men esteem valuable sinks into insignificance when viewed in this light, and how great appears our obligation to use in the service of God all the talents that he has intrusted to our keeping.

Science is too limited to comprehend the atonement; the mysterious and wonderful plan of redemption is so far-reaching that philosophy cannot explain it; it will ever remain a mystery that the most profound reason cannot fathom. If it could be explained by finite wisdom, it would lose its sacredness and dignity. It is a mystery that One equal with the eternal Father should so abase himself as to suffer the cruel death of the cross to ransom man; and it is a mystery that God so loved the world as to permit his Son to make this great sacrifice. The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the great salvation that we have through him, and the sacred, elevated purity of his righteousness. Says Christ, "He shall take of mine, and shall show it unto you." The Spirit of truth is the only effectual teacher of divine truth; those who are taught of him have entered the school of

Christ. How must God esteem the race, that he gave his Son to die for them, and appoints his Spirit to be man's teacher and continual guide. Satan understands this, and he lays his plans to mar and wound man, the workmanship of God, and to prevent him from enjoying the happiness that this great rebel lost through his disobedience and malice.

Since his fall from Heaven, it has been Satan's only joy and constant employment to thwart the plan of God by preventing the salvation of perishing men. He has carried on this work with marked success, and will continue it until Christ shall bring his career to an end. He has tried to induce men to aid him in treading the honor of God into the dust, and many have become co-laborers with him, and have encouraged his rebellion. Those who do this, who glory in their skepticism, and lead others to despise the law of Jehovah, place themselves in the ranks of the enemies of Christ, and use their influence to destroy rather than to save souls. They second Satan in his efforts to undermine the law of God by assuring the sinner that he will be saved while transgressing that law. They serve Satan, and will share his terrible fate.

The short space of time allotted to men here is exceedingly valuable. Now, while probation lingers, God proposes to unite his strength with the weakness of finite man. We should so educate ourselves that we can serve him intelligently. Those who have cherished skepticism may, by proper discipline of the mind, learn to cherish faith. Those who truly love God will desire so to improve the talents that he has given them, that they may be a blessing to others. And by and by the gates of Heaven will be thrown wide open to admit them, and from the lips of the King of glory the benediction will fall upon their ear like richest music, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus the redeemed will be welcomed to the mansions that Jesus is preparing for them. There their companions will not be the vile of earth,—liars, idolaters, the impure, or the unbelieving; but they will associate with those who have overcome Satan and his devices, and through divine aid have formed perfect characters. Every sinful tendency, every imperfection that afflicts them here, has been removed by the blood of Christ; and the excellence and brightness of his glory, far exceeding the brightness of the sun in its meridian splendor, is imparted to them. And the moral beauty, the perfection of his character, shines through them, in worth far exceeding this outward splendor. They are without fault around the great white throne, sharing the dignity and privileges of the angels.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him." In view of the glorious inheritance which may be his, "what shall a man give in exchange for his soul?" He may be poor; yet he possesses in himself a wealth and dignity that the world could never bestow. The soul redeemed and cleansed from sin, with all its noble powers dedicated to the service of God, is of surpassing worth; and there is joy in Heaven, in the presence of God and holy angels, over one sinner that repents,—a joy that is expressed in songs of holy triumph.

Ireland and the Romish Church.

WE do not find a single authentic instance where the religion of the early Irish Church was derived from Rome. On the contrary, we find her frequently resisting the encroachments of Rome. Although the church of Rome to-day dresses up the picture of St. Patrick with mitre, crozier, and robes, yet it has no right to do anything of the kind. In his day the Roman Catholic Church, as it is to-day, did not exist. There were no confessional boxes then, as confession was not established as it is now until the year 1215. So also with transubstantiation and other erroneous doctrines peculiar to modern Romanism. From this and other proofs too numerous to mention here, we conclude that the early Irish Church was independent of Rome. Their form of worship was of the purest kind; the word of God was their guide, and Jesus their only spiritual head. Ah, but remember the days of old, for the glory of the Irish Church, her pure Christianity, is nearing the decline. The cromlech fell into disuse, and the horrid rites of the fire-worshippers waned before Patrick with the sword of the Spirit in hand; and now a period is reached when the standard of religion and religious progress is about to be supplanted by Romanism.

It is needless for me to dwell minutely upon the introduction of Romanism into Ireland. You are already aware of the events of the twelfth century, when the Roman eagle perched upon our round towers, and error after error crept in gradually, bringing the people within the "awful circle," until religious liberty was destroyed and superstition prevailed.

Here we may date the turning point in the history of our country. Here may be viewed the horizon behind which the bright sun of the early church of Ireland and Ireland's freedom set; while Rome's dark clouds came rolling darker and denser over the Alps, veiling the splendor of Ireland's sky. Need we dwell upon the history of our unhappy country since that time when military force and Romish intrigue were employed to overpower and subdue our people?

Brethren, Ireland is in bondage to-day and trampled upon by Rome, but permit me to say, as long as they kept their first faith, they preserved their national and religious independence.

And now, brethren, when our harp is gone over to Rome, when our early church is no more, when our national independence is no more, when religious freedom is no longer enjoyed, a voice is heard saying, "Remember the days of old," when the people were free to worship God in spirit and in truth, when they bowed to no pope or priest, save the great High Priest, the Lord Jesus Christ. I believe in a spiritual independence, I believe in a national independence too, but I don't believe in regaining such by dynamite or agrarian outrage.

My dear Roman Catholic people, if you really desire freedom, break away from the Roman Church that destroyed your freedom. Let our Celtic tenacity be as firm in demanding the freedom, the literature, the purity of faith of the early church, as we have been in our adhesion to an erroneous church. Give our people the gospel that was preached by Patrick and the early missionaries.

Let us have once more our own old schools of literature, where the glorious truths of the Bible will be unraveled, quickening and enlightening the minds of our people. Oh, this blessed book! this blessed educator! If it has lighted and guided nations on their march of progress; if the Bible has been the torch that originated the mighty fire of the Reformation; if it is the pride of the American Christian and patriot that the Bible is the corner-stone of his nation, should not the noblest aspiration of our

Irish hearts be, to have the Bible as the corner-stone of the land of our birth?

From a personal experience I can assure you that, if you take the Bible as your guide, and study its sacred pages, you will find a great contrast existing between the noble ideas and sublime principles it imparts of God, Jesus, the present and future life, and the groveling, imperfect, slavish principles of Romanism. Thank God, a brighter day seems about to dawn. Evangelical truth is beaming. I think the time is not far distant when the old days which we now are called upon to remember shall return to our country; when a full and true and pure Christianity shall renew the hearts and enlighten the minds of our people; and then when they will allow the truth to make them free, they shall be free indeed.

We now preach unto you the glorious truth of the Son of God, and ask you to learn for yourselves the great doctrines of the Christian church. We say to you, let no man deceive you. Let no man stand between you and your Saviour. Heed not that organization and system that boasts of a long standing, and of the gorgeousness of its ceremonies. But rather follow the lowly Nazarene, who said, "I am the way, the truth, and the life." If then you will take Jesus as your only Priest, Saviour, and Mediator, if you will take the Bible as your guide, soon the misty veil of error and spiritual bondage shall be lifted from off many eyes, and the lovely panorama painted by a master hand, will appear as beautiful as in the palmy days of its youthful beauty.—*Rev. J. F. McNamee, in Converted Catholic.*

"As Your Fathers Did, So Do Ye."

"But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?" *Jer. 44: 17-19.*

This is just such an argument as Sunday advocates make out for the day of the sun. Our nation has been greatly blessed while keeping Sunday; and now if we wish to triumph over infidelity, intemperance, lawlessness, and other evils, we must hallow the first day of the week. Is not this great day far more important than the "old Jewish Sabbath?" This people have been greatly blessed; but is it because the Persian sun-worshippers established a new sabbath, and the "mother of harlots" baptized it? In order to retain these blessings, must the daughters of Rome now legalize it as the true and veritable Sabbath, and call it the holy Sabbath of the Lord?

How can this weak argument be passed around to the world: Because we have plenty and peace as a nation, it must be because the early fathers of our commonwealth hallowed the Sunday? If this be true, why was wicked, cruel Babylon, or Nineveh, or Rome, or Carthage, blessed with peace and plenty, until they ruled the world to a great extent? Babylon enjoyed many years of prosperity; was it because her ways were pleasing to God? Were the walls of that mighty city built in justice and truth? All these Sunday laws are subversive of every principle of religion, and of religious toleration. It is a dishonor to our free country to take up a relic of pagan-papal

rule and engraft it upon our free and noble institutions.

But turn once more to the text. The apostate Israelites told Jeremiah that while they worshiped the queen of heaven all went well; but as soon as they left off doing this, all went awry with them. Here we see the policy line of reasoning; they wanted prosperity, peace, and plenty. What was it to them whether the commandments of God were heeded or not, if they only had their supply of bread, etc. Tested by this rule, what would have been the life of Christ, or of the apostles? Paul had all the world could bestow while a persecutor of the church; but, as soon as he became a Christian, he was driven from place to place.

As politicians sometimes say, this is a bread-and-butter argument, and as such will never do to test an institution of such importance as the Sabbath. Popularity does not affect the truth; we see how fluctuating is public opinion in our own country; a few years ago an abolition printing office was wrecked, and its owner lynched in Alton; now slavery itself is extinct, and Alton would gladly build a monument over Lovejoy's grave, if that would atone for the sin.

The argument of those worshippers of the queen of heaven (the moon), was a policy argument; such as Bunyan puts in the mouth of Mr. By-Ends, and Mr. Money-Love, and Mr. Save-All, and Mr. Judas Iscariot; and the line of argument followed out by the advocates of Sunday is virtually the same. In both cases the moral law, the point at issue, is laid aside and trodden down. Jeremiah stood up for the first commandment; his opposers denied. The Jeremiahs of the present day stand for both the first and fourth commandments; their opposers deny—virtually the first, and positively the fourth. The opposers of Jeremiah relied much upon their great numbers and popularity; so now the advocates of Sunday do the same. They may think the insinuation that they worship the sun is hard, but is it not logical? The papist who bows to the image of the virgin Mary, will tell you he does not worship Mary, but God; then we ask him, Why do you bow before it? So we say to the Sunday votaries, If you do not worship the sun, why do you keep his day? In the Judgment all will be counted worshippers of the beast and his image who receive his mark. *Rev. 14: 9-11.* We are compelled to be plain and clear; God's law will admit of nothing less.

JOSEPH CLARKE.

Church Reverence.

THE prevalent indifference to becoming attitude in prayer is one of the many evidences of declension in the spirit of true and acceptable worship. We believe there are but two postures common in religious assemblies in this country. There are at least but two that deserve to be noticed as recognizing the nature of prayer in Christian congregations. We have no controversy with those who stand reverently before the Lord and offer up their devotion in spirit and in truth. To those who have been thus educated the attitude may be highly significant of solemn and devout worship, altogether compatible with the spirit of acceptable service. Albeit, we prefer the kneeling posture. The psalmist says: "Oh come let us worship and bow down; and let us kneel before the Lord, our maker." The very attitude implies much that is suggestive of the spirit of prayer,—humility, dependence, homage. More or less of what is expressed by each of these terms almost universally obtains in the kneeling posture. Even the savage, with his stupid conception of the Supreme Being and no knowledge of acceptable worship, understands the significance of bowing the knee.—*Occident.*

"I WILL sing unto the Lord because he hath dealt bountifully with me."

Shining Christians.

CHRIST'S injunction is: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Undoubtedly there is some measure of light in every true child of God. In every one who is a true believer in Jesus, there is light in proportion to his faith. The spark may be very feeble, just on the point of extinction perhaps; it is hidden under a pile of worldliness, or narrowness, or spiritual indolence; but it still glimmers. Rake open the coals, remove the ashes, and you can find that feeble spark. But this certainly is not the kind of Christian character that Christ had in view in uttering this injunction. Men will not take pains to see whether you are a Christian or not. They will not search for the feeble spark to see whether it burns, or has gone out. And, in a measure, they are right. Christ says to his followers, "Let your light so shine that men may see your good works." You must fan the flame of your faith, love, and devotion, till it blazes up so brightly that men cannot fail to see that your religion is worth something; "that men may see your good works, and glorify your Father which is in Heaven."

There are several ways in which this light, while it does exist, may be so obscure that men cannot see it.

1. *A lack of Christian courtesy* sometimes obscures the light. In dealing with men, our manners are by no means unimportant. Indeed, they have a very great effect oftentimes. Religion ought to sweeten and soften the whole man. A Christian ought to be a polite man; not necessarily with the airs and graces of mere fashionable society, but certainly with genuine heart politeness. And yet it is to be feared that sometimes the light of Christian love is hidden under the bushel of a stern, forbidding, harsh exterior; and so men are not attracted to religion, but rather repelled from it.

2. *Worldliness* hides very completely this Christian light. So many of those who profess themselves Christ's, seem so absorbed in the things of this earth, in its "buying, and selling, and getting gain," that men in general cannot always tell the difference between a Christian and one who makes no claims to the name. So many who profess to have this light shining within them, seem to be just as much occupied with earthly concerns, earth's ambitions, cares, jealousies, joys, sorrows, achievements, as is any one else; and so their light does not shine out for men to see their good works. Only by careful scrutiny can it be determined that the light does shine.

3. *Parsimony* obscures the light. I have reference here to this failing as it concerns Christian beneficence. Men reason in this way: "Here is one who professes to be a child of God, 'bought with a price,' a servant of God; a steward administering those things with which he has been put in trust; and yet see how slow he is to recognize the claims of a perishing world upon him; see how little he gives to the support and diffusion of the gospel." This is a right method of reasoning; this is sound logic. There are far too many who call it forth. And they are most certainly obscuring the light.

4. *Indolence* is another way in which Christian light is obscured. And it is far too common. Many a man is known as a Christian, simply because his name is on the church-roll, and he is seen from time to time at the communion-table. He is not known as a Christian because of any work that he does. He is not seen in the prayer-meeting, or the Sabbath-school. His principle seems to be to get all he can, but to do correspondingly little in the line of religious activity. He wofully obscures the light of Christian example. Men certainly see no "good works" of his performing, and hence are not led to glorify the Father in Heaven.

5. Another thing that obscures Christian light—and it is a fundamental thing—is a *low tone of*

piety. You may have a strong, bright flame, but so shut in that it cannot beam forth. Remove the obstructions, and the light shines. But when you have only a feeble flame you cannot have much radiance. Just here is the trouble in the case of most Christians, the flame of piety is not strong enough, and so of course there is not much shining.

We look at such a life as that of Henry Martyn, and see that it was its devotion, its deep spirituality, that made it so effective. The light burned with such intensity that the candle soon sunk into the socket, entirely consumed. But what a glorious radiance beamed from it! Its shining is not done yet. Just in the proportion that a high tone of piety makes the light shine, just in that proportion does a low tone obscure it. Hence the need of complete consecration, of entire devotion, that the light may shine brilliantly, and men "may see our good works, and glorify our Father which is in Heaven."

Would that there were more, not simply of Christians such as shall be saved "yet so as by fire," but of *shining* Christians. Shall you and I let our light shine?—O. A. K., in *Am. Messenger*.

Taking Chloroform.

HUMAN nature needs a strong reign and a steady driver, and constant watchfulness is needful lest we enter into temptation. When a sudden surprise of fear entangled Peter, the old Galilean boatman reasserted himself, and he denied, and lied, and cursed, and swore. Wine and strong drink loosen men's tongues, and liberate all the evil of their natures. Any agent which paralyzes will, and destroys consciousness and self-control, is liable to lead to developments which may surprise the beholders.

The *Wesleyan Advocate* tells of two ministers who were neighbors and friends, to one of whom, Mr. A, it became necessary to administer chloroform. "During the delirium of waning consciousness, he used very unclerical language, even doing as 'the army in Flanders' is said to have done. Sometime afterward, the other preacher, Mr. S, dislocated his thigh-bone, and the surgeon advised the use of chloroform. The patient objected, saying he had tried to live right, from his youth up, and would rather suffer than now, in his old age, to put it in the power of any agent to make him disgrace the cause he loved so much, and which he had spent his life in trying to promote.

"The reasoning, *pro* and *con*, I need not repeat. But the surgeon prevailed. Mr. S inhaled the chloroform. The surgeon being cautious, and not willing to kill any one, even with chloroform, used minimum quantities. The intended effect was not speedily induced. While inhaling and waiting the patient talked on, about in these words: 'I don't think you will succeed, doctor; I don't think you will succeed. I don't think you will succeed,—succeed—succeed—ceed—ceed—ceed—ceed.'

"After awhile he began again, 'Doctor, I don't think you will succeed.'—'Why, Mr. S, the bone is already reduced; lay your hand on it, and feel.' He felt, and exclaimed, 'Wonderful! wonderful! thank the Lord. But how did I behave?' 'Beautifully, touchingly—you sang, and preached, and prayed, and called up mourners; you gave us a little of the best of everything.'

"Now, what is the key to this difference in two good men? Mr. A lived irreligiously, acquiring bad habits, to mature age. But Mr. S became pious in boyhood, and lived consistently all his life."

Those who think to pursue a course of sin for years, and finally become Christians at the end, little know the power and permanence of evil habits. A tree was once broken down by the wind, but it was found on examination that it had been cracked many years before, and straightened up and healed; but when the strain came it broke in the old crack. A broken

bar of iron usually shows an old, rusty flaw; and many a broken-down man may trace the final wreck of his life to the result of sins indulged in years before.—*The Safeguard*.

Apostasy and Degeneracy.

It is frequently a matter of remark that the children and successors of godly people do not manifest the fervent piety and love which marked their fathers. And people sometimes inveigh against this manifestation of the degeneracy of the times in which we live. But it is possible that they overlook one fact, which, if recollected, would fully explain the evils of which they complain. The one vital fact bearing on this question is, that righteousness or piety is *not hereditary*. A good father may have a bad son. Righteousness and holiness are not the natural heritage of man. No man, however good or gracious his parentage may be, is born so well that he does not need to be born again.

Religion is not transmissible by descent. It is consequently entirely unreasonable to expect that the unconverted children of any generation will live lives corresponding to those of their parents and predecessors who have been converted to God. The child of a saint is a sinner, and will live a sinner and die a sinner, unless he is converted to God and made a saint by the same process by which his father before him was led to believe in Christ and follow him. Hence, the entire work of regeneration, conversion, or renewing of heart and life, has to be repeated with each successive generation. It was vain for the Jews to say, "We have Abraham to our father;" it is equally vain for us to boast of pious ancestors, and saintly fathers and mothers, when the only thing that can save the children of the best of parents is a *thorough conversion to God*, and a personal acquaintance with the Lord Jesus Christ.

We are not therefore to think it strange that the children of good people go wrong, or that they fail to manifest the fervor and faith of their predecessors. We are to look to God for the renewal and salvation of our offspring, knowing that unless they repent and find salvation they will as surely perish as though they were the children of the vilest sinners that ever lived.

Of course, training, instruction, and good example may do something toward leading children to Christ; but when all this is done, the work of salvation is his and his alone. And, instead of wasting our time in fruitless complaints over the degeneracy of the rising generation, it is better for us to labor that they may be converted to God, made heirs of the grace of life, and so fitted for faithful service in the Master's cause. It is utterly unreasonable to expect sinners to act like saints because their parents were Christians. The way to have men act like Christians is to persuade them to yield themselves to God; and when they are made new creatures in Christ Jesus, grace will reign and blessing will descend.—*The Armory*.

The Church Boss.

We have heard much of political bosses. The church boss is less widely known to fame. His existence, however, is beyond dispute; and he makes himself powerfully felt in some localities. The church boss is generally a layman who carries into ecclesiastical relations the same aspirations for leadership which find expression in political or military life. He is willing to fight in the army of the Lord, but he wants to wear epaulets. Of all existing forms of church government, the worst that can be devised for any single church is a *monocracy*—a one-man power. There are churches that suffer greatly from this form of oppression. We have seen them wilt and die under its bane.—*Christian Register*.

Redemption.

HOWEVER closely salvation and redemption may be related in the gospel plan, there is a difference between the two. Salvation is a saving or keeping from, and redemption is bringing back from. The great salvation through Christ is from death—the second death. The great redemption is from mortality and death—the first death. The Lord promised to redeem his people from death and the grave. Hos. 13:14. But that will not apply, strictly speaking, to Enoch and Elijah, as they were saved from death; from going into the grave. But their redemption from mortality—from that condition which brings mankind to the grave—was the same as that of others. It is true that both these words have a different application from that here noted; as, we are saved from sin, and redeemed from our vain conversation. But such application does not disprove the statement made in regard to the difference of the terms, and of their general application.

The apostle Paul says that we, who have the first-fruits of the Spirit, are groaning for redemption. Rom. 8:23. And Jesus instructs us, when we see the signs of his coming, to look up, and lift up our heads; for our redemption draws nigh. Luke 21:28. By this we see that the work of redeeming love is not yet done for the saints of God. The grave yet holds in its cold embrace myriads of faithful ones, who died in hope. They rested in the promise of God through Christ, and could say with Job, "I know that my Redeemer liveth;" and with him they looked forward to the "better resurrection." Of the ancient worthies, now sleeping, Paul said: "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:35, 39, 40. They are resting and waiting for the redemption for which we are waiting and groaning.

And the same apostle informs us that "the first-fruits of the Spirit" which we have received, is also an assurance, "the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:14. When man fell,—when sentence was pronounced upon him, his possession shared with him the curse. At the first he was given dominion over the earth; but the Lord said: "Cursed is the ground for thy sake." And when the seed of the woman undertook to bruise the serpent's head, he not only purchased man with his blood, but he purchased his possession also, and with him it remains to be redeemed. Satan may mar the work of God, but he cannot thwart his purpose. God's work will finally be perfected, and the work of the devil will be destroyed. 1 John 3:8. Thus the future work of redemption has two great objects to accomplish. And, as before said, they who say the work of redemption is finished; who deny the great work yet to be accomplished, rob the Redeemer of the glory of his work. It remains for us to examine that work in respect to both these objects. And,

1. THE REDEMPTION OF MAN.

Man was made of the dust of the ground, and placed on probation for endless life. He was told that if he disobeyed his Creator he should die. Of course if he obeyed he would live—live forever. But he disobeyed; he took the fearful risk, and did that which his Creator told him, in the most explicit terms, he should not do. In this transaction man subjected himself to two great losses: 1. He lost his innocence, which was essential to his happiness; 2. He lost his life—his very being.

The plan of salvation and redemption embraced a work of recovery or restoration. Not, however, merely to bring man back to the position which he occupied when he was created

and placed in the garden of Eden; but, to place him where God originally designed that he should stand when he had passed his probationary state. In probation he was subject to temptation; free to fall. In his final state he will be placed beyond the reach of temptation, fixed in his integrity, no longer in danger of falling; no more exposed to the liability to die. We cannot imagine that the gospel of Christ will do less for man than was embraced in the original purpose of his Maker.

The method of restoring man to a state of innocence and of complete happiness we have fully considered in remarks on Justification, and on the Atonement itself. This embraces the forgiveness of sin, and the renewal of his moral nature; a transformation of his will and affections. This is a recovery from the first of the losses which he sustained in his departure from the path of right.

The second loss was entirely different in its nature. It took hold on man's physical being, and reduced him to his original elements; it returned him to the dust of the ground. By this we would not be understood as saying that either man's moral or physical nature can be seriously affected without affecting the other. When man perverts his moral powers he degrades his physical system, and subjects it to untold evils. All the suffering that exists and that ever has existed in the world, had its spring in that source. And, when man abuses his physical system he weakens his moral powers. These propositions will not be denied. But it is equally undeniable that that which directly affects one may only indirectly affect the other. A man may pervert his ways, and despise his Maker, and sear his conscience, and yet live many years; though the end of these things is death. And justification from sin may be received, with a purified conscience and a renewed heart, while yet the physical system is subject to decay and death; though continuance in that justified state—perseverance in the right—certainly leads to eternal life. It is true that the first step toward recovering man from the consequences of the fall, looks forward to the complete recovery in all things; but there are progressive steps in the work; one is taken before another.

For reasons purely theoretical, many in this age deny that death—the death of the physical man—is the result of sin. They say that the man which was made of the dust of the earth would have died if he had never sinned; that being made of perishable material, he must have perished, from the very nature of his being. But this statement is defective and erroneous. (1) The material universe, the earth, is not necessarily perishable. It may undergo great changes, but we cannot believe it was ever made in vain, or to go out of existence. When it was created it was pronounced very good, and over it "the morning stars sang together, and all the sons of God shouted for joy." Nor is there any evidence that man, who is "fearfully and wonderfully made," would have perished if he had not sinned. At the best it is only a bare assumption, and not sustained by reason. But, (2) It is directly contrary to the word of Jehovah himself, who said, as a sentence upon the sin of man, *because* he had partaken of the tree of which he was forbidden to eat, the earth from which he was taken, over which he was given the dominion, should be cursed, and he should return unto it. "And, to carry out this sentence, man was shut out from the tree of life, lest he put forth his hand and take and eat (a purely physical act), and live forever. If we regard the word of the Lord we must admit that death, the death of the whole man, was the result of his disobedience. And no other death but a literal or physical death was threatened or could be inflicted. For, as we have already considered, spiritual death is not an infliction, but a crime; it is not a penalty, but it incurs a penalty.

This is an important point, for the breadth of the work of redemption is involved in it. The redemption must be as extensive as the loss; otherwise it would not be complete. If the loss involved the death of the physical nature of man, then redemption must take hold of his physical nature. And this we shall see that it does. We consider then,

1. Christ, our substitutionary sacrifice, died a physical death. This is certainly a good reason for believing that the gospel takes hold of physical relations. We cannot see how otherwise the method or nature of the sacrifice can be accounted for.

2. After death and burial, and remaining in the grave the time allotted by prophecy, he had a physical resurrection. Some have even gone so far as to deny this. Concerning the resurrection the following words are copied from a sermon preached in an orthodox church:—

"The resurrection is typical of the life of the soul; the figure of a spiritual body teaches, not the resurrection of the material body, but the immortality of the soul."

This is the view held by many teachers who are considered orthodox. In harmony with this, a writer, who was a Spiritualist, and professed to be a believer of the Bible, expressed his faith as follows:—

"At death the real man, that is to say his soul and spirit, rise *from or out of* his dead body; that in the New Testament this is denominated *anastasis*, or the resurrection."

These quotations are made that the reader may see the necessity of the argument we frame on the literal or physical resurrection of Christ. All who hold to such views place the "resurrection" or rising of the immortal spirit at the time of the death of the body. But the resurrection of Christ did not at all correspond to such a view.

a. The resurrection of Christ was not the rising of his spirit out of his body; for he did not rise until the third day after his death. And they will hardly contend that his spirit did not leave his body until he had been dead three days! yet they must to be consistent with that theory.

b. That which arose was placed under the guardianship of Roman soldiers. But no one can believe that after Jesus had been some hours dead, the soldiers were put on guard to prevent the escape of his spirit, and thence the report of his resurrection.

c. His enemies denied his resurrection, and reported that his disciples had stolen him. Did they mean to deny that his spirit left his body, and to affirm that his disciples came and stole away his spirit while they slept?

d. The angel said to those who came to the sepulcher: "He is not here; for he is risen, as he said. Come, see the place where the Lord lay." Matt. 28:6.

e. When his followers went to the sepulcher, after his resurrection, they "found not the body of the Lord Jesus." Luke 24:3.

f. When he met with his disciples after his resurrection, he told them to handle him, to examine the wounds in his hands, and feet, and side, and see that it was he himself; and he took food and did eat before them. Luke 24:36-43.

g. In his sermon on the day of Pentecost, Peter proved the resurrection of Christ by the promise of God to David, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne." Acts 2:30, 31. This is positive proof of a bodily resurrection.

We might go farther and prove by the Scriptures that neither believers nor unbelievers, Jews nor Greeks, had any idea of such a mythical resurrection as is now taught by men of various faiths in these days. But it is not at all necessary, for if a bodily or physical resurrection is not proved by the points here noticed, then language cannot be framed to teach it. We now notice,

3. That Jesus, in his resurrection, was "the first-fruits of them that slept." 1 Cor. 15:20. This language is significant of kind as well as of order. We have seen that, in the New Testament, in the case of the Saviour, his resurrection was of a material body. It is also said that the bodies of many saints left the graves at the time of his resurrection. And this is an assurance that the resurrection of all the saints will be that of the body also.

We say the first-fruits indicates *kind* as well as order. The first-fruits of any product was paid from that product, and not from something else. A sheaf of barley would not be the first-fruits of a field of wheat. A measure of wheat would not be the first-fruits of an olive orchard. Such a reckoning or rendering of first-fruits would be considered only absurd. But that would be no more absurd than to make the resurrection of Jesus from a physical death and a burial in the grave, the first-fruits of immortal souls, which never died and could not die! No greater incongruity could be presented. Surely, they who teach such fanciful theories cannot have well considered the result of their action. "They know not what they do." Nothing but the literal resurrection of physical or material bodies will answer to the first-fruits presented in the resurrection of our Saviour.

4. We will briefly present some direct proofs of the resurrection; we shall select such as have a bearing on its nature.

(1) "Thou wilt not leave my soul in hell; neither wilt thou suffer thy holy one to see corruption." Ps. 16:10. This is one of the last texts which would be selected to prove the resurrection of the body; but to that it refers, for inspiration says it is a prophecy of the resurrection of Christ "according to the flesh." Acts 2:30, 31.

(2) "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

(3) "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." Jer. 31:16. We learn from Matt. 2:16-18 that this language was spoken to those mothers whose little children were slain by Herod. Death is the enemy (1 Cor. 15:26) from whose land they will be brought.

(4) "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Eze. 37:12. The vision of the valley of dry bones is often spoken of as a prophecy of a spiritual reviving. But the words quoted above are from the Lord's explanation of the vision; and no one should presume to explain the Lord's explanation. It is plain, and in harmony with the other scriptures.

(5) "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

(6) "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hos. 13:14.

(7) "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

(8) "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23.

(9) "We shall not all sleep, but we shall all

be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

If every word shall be established in the mouth of two or three witnesses, there is no need that this line of proof should be carried any farther. Not one of these declarations can fail, for "the Scriptures cannot be broken." And we rejoice in the assurance. We do indeed "groan within ourselves;" our sicknesses and pains are evidences of our mortality. We long for the day when this mortal shall put on immortality; when death shall be swallowed up in victory; when redemption's work shall be complete.

EDITOR.

(To be continued.)

HOW TO DO IT.

THE old squire said, as he stood by the gate,
And his neighbor, the deacon, went by,
"In spite of my bank stock and real estate,
You are better off, deacon, than I.

"We're both growing old, and the end's drawing near,
You have less of the world to resign,
But in Heaven's appraisal your assets, I fear,
Will reckon up greater than mine.

"They say I am rich, but I'm feeling so poor,
I wish I could swap with you even—
The pounds I have lived for and laid up in store,
For the shillings and pence you have given."

"Well, squire," said the deacon, with shrewd common sense,

While his eye had a twinkle of fun,
"Let your pounds take the way of my shillings and pence,
And the thing can be easily done."

—Whittier.

Pride.

SATAN was not satisfied with his position in Heaven. He was moved with envy and jealousy and he aspired to a more lofty position. He said, I will be like the Most High. The cherishing of this desire led to open rebellion, and finally his expulsion from Heaven. It was his proud heart that closed the gates of Heaven against him. Pride is the most natural and the most difficult sin that we have to contend with. Satan well knew the strongest temptation that he could place before the woman in the garden of Eden. He said to her, "In the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." It was a desire for a more exalted position that led to the fall of our race, and that has brought all the misery and woe into our world.

When we consider that pride sprung forth from pure hearts in Heaven and perfect hearts in Paradise, do we wonder that it permeates the souls of men to-day? Pride dwells almost supreme in the carnal heart, from the tramp that begs at our door, to the king that sits upon his throne. Often God lays the hand of affliction kindly upon us to press us back into our proper sphere. Many miss their position of humility by chafing under the chastening rod.

Self-exaltation often arises by dwelling upon our own virtues and ability. The spirit of God sometimes works upon the mind and quickens the mental faculties, and enables one to accomplish something for the Master. Self then steps in and takes the honor, thus robbing God of the glory that is his due, and denying the help he has so graciously given us. Under these circumstances can we, when again in need, with any degree of confidence ask for his assistance? God is merciful and kind, but he does not like to have his kindness abused.

If we watch as we should against sin and mistakes, we will have no time to dwell upon our own good deeds. Could we see the record of our lives in the books of Heaven, and there behold the long list of our evil works, we would

be ashamed to look upon the few good acts we have performed.

The prophet Samuel said to Saul, "When thou wast little in thine own sight, wast not thou made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" This once humble and noble king soon became exalted, and followed the inclination of his own proud heart, which led him on to a lamentable death.

Pride is a terrible sin. So deeply is it rooted in the human heart that nothing but the most sedulous efforts, accompanied by the grace of God, can ever remove it. It is a hard sin to get at. It often comes to us dressed in the garments of humility. This is the most dangerous kind. It weaves its meshes so securely around us that we sometimes find ourselves firmly and yet almost unconsciously fastened in the net.

Bunyan says in his "Pilgrim's Progress," that it is a very difficult matter to get down into the valley of humility, but when once there, it is a very beautiful and pleasant place. If reproof, affliction, and persecution will help us to descend the rocky steep into this pleasant valley, then let us praise God for such help. If the heart rebels against any of these helps, then we can know that pride and self rules, and that we are climbing up the pathway to the barren hills of despair.

E. HILLIARD.

The Morals of Swedenborg.

MANY are captivated by Swedenborg's doctrine of correspondences, and are thus led into praise of his system. Beyond this, they know very little either of him or his system.

They are not aware that Swedenborg rejected nearly half the Bible, and that he declares that David and Paul are in the other world associated with the worst devils. But above all they are not aware of Swedenborg's licentious teachings.

Swedenborg, in his work on "Secretatory Love," teaches that sensual indulgence is necessary in some (sec. 450), that parents should take care that in their sons it should not be immoderate and inordinate (sec. 456), that a mistress is proper for some (sec. 459), and that concubinage is lawful under certain circumstances (sec. 468). In this way he undermines the family relation, and gives an excuse to every licentious spirit.

It is not strange that such religious teaching should be welcomed by those who wish to live in sin. There are many in otherwise refined circles who would enjoy the sancity of religion but for the vices which are hidden from all but conscience and God. A Christianity which dispenses with morality is just the thing for them. Swedenborg presents himself as the teacher to their liking.

But we are persuaded that many excellent and moral persons give an adhesion to Swedenborgianism who have no idea of his wide departure from purity. That a refined and pure-minded woman could read Swedenborg's defense of sensual vice, and be a Swedenborgian, seems an impossibility.

In this age of nude art, French novels, and lewd plays, Swedenborg's loose morality is eminently appropriate, and we should expect to see the same persons enjoying the entire group. But can we not extricate the ignorant ones—those who are Swedenborgians because they know so little of Swedenborg's doctrines? Surely they do not wish to help a system which covers lust with the cloak of piety. Let the Swedenborg preachers come out boldly and preach Swedenborg's doctrines on Secretatory Love, that all their people may know the moral character of Swedenborgianism. Why conceal that portion of Swedenborg's teaching which stamps him as an imposter?—Rev. Howard Crosby, D. D.

THE earth and its fullness are the Lord's.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST.—APRIL 19.

ACTS, CHAPTERS 18:18—19:19.

Paul and Apollos at Corinth and Ephesus.

It is recorded that Paul labored a year and six months in Corinth. His efforts, however, were not exclusively confined to that city, but he availed himself of the easy communication by land and water with adjacent cities, and labored among them both by letter and personal effort. He made Corinth his headquarters, and his long tarry and successful ministry there gave him influence abroad as well as at home. Several churches were thus raised up under the efforts of the apostle and his co-laborers. The absence of Paul from the churches of his care was partially supplied by communications weighty and powerful, which were received generally as the word of God to them through his obedient servant. These epistles were read in the churches.

After leaving Corinth, Paul's next scene of labor was at Ephesus. He was on his way to Jerusalem to celebrate the approaching festival; and his stay at Ephesus was necessarily brief. He reasoned with the Jews in the synagogue, and produced so favorable an impression that he was entreated to continue his labors among them. His plan to visit Jerusalem prevented him from tarrying; but he promised to labor with them on his return. He had been accompanied to Ephesus by Aquila and Priscilla, and he now left them to carry forward the good work which he had begun.

It was at this time that Apollos, an Alexandrian Jew, visited Ephesus. He had received the highest Grecian culture, and was a scholar and an orator. He had heard the teachings of John the Baptist, had received the baptism of repentance, and was a living witness that the work of the prophet was not in vain. Apollos was a thorough student of the prophecies, and an able expounder of the Scriptures, publicly proclaiming his faith in Christ, as far as he himself had received the light.

Aquila and Priscilla listened to him, and saw that his teachings were defective. He had not a thorough knowledge of the mission of Christ, his resurrection and ascension, and of the work of his Spirit, the Comforter which he sent down to remain with his people during his absence. They accordingly sent for Apollos, and the educated orator received instruction from them with grateful surprise and joy. Through their teachings he obtained a clearer understanding of the Scriptures, and became one of the ablest defenders of the Christian church. Thus a thorough scholar and brilliant orator learned the way of the Lord more perfectly from the teachings of a Christian man and woman whose humble employment was that of tent-making.

Apollos, having become better acquainted with the doctrine of Christ, now felt anxious to visit Corinth, and the Ephesian brethren wrote to the Corinthians to receive him as a teacher in full harmony with the church of Christ. He accordingly went to Corinth, and labored with the very Jews who had rejected the truth as preached to them by Paul. He reasoned with them from house to house, both publicly and privately, showing them Christ in prophecy; that he was Jesus whom Paul had preached, and that their expectations of another Messiah to come were in vain. Thus Paul planted the seed of truth, and Apollos watered it; and the fact that Apollos supported the mission of Paul gave character to the past labors of the great apostle among them.

While Apollos was preaching at Corinth, Paul fulfilled his promise to return to Ephesus. He had made a brief visit to Jerusalem, and had

spent some time at Antioch, the scene of his early labors. Thence he had traveled through Asia Minor, visiting the churches which he had himself established, and strengthening the faith of the disciples.

The city of Ephesus was the capital of the province of Asia, and the great commercial center of Asia Minor. Its harbor was crowded with shipping from all parts of the known world, and its streets thronged with the people of every country. It therefore presented, like Corinth, a favorable missionary field.

The Jews, now widely dispersed in all civilized lands, were generally expecting the speedy advent of the Messiah. In their visits to Jerusalem at the annual feasts, many had gone out to the banks of the Jordan to listen to the preaching of John the Baptist. From him they had heard the proclamation of Christ as the Promised One, and on their return home they had carried the tidings to all parts of the world. Thus had Providence prepared the way for the apostle's labors.

On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and like him had gained an imperfect knowledge of the life and mission of Christ. They had not the ability of Apollos, but with the same sincerity and faith they were seeking to spread the light which they had received.

These disciples were ignorant of the mission of the Holy Spirit, that Jesus promised to his believing people, to be the life and power of the church. When asked by Paul if they had received the Holy Ghost, they answered, "We have not so much as heard whether there be any Holy Ghost." Paul inquired, "Unto what then were ye baptized?" and they said, "Unto John's baptism." The apostle then proceeded to set before them the great truths which are the foundation of the Christian's hope.

He told them of the life of Christ on earth, and of his cruel and shameful death. He told them how the Lord of life had broken the barriers of the tomb, and risen triumphant over death. He repeated the Saviour's commission to his disciples: "All power is given unto me in Heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He told them also of Christ's promise to send the Comforter, through whose power mighty signs and wonders would be wrought, and described the glorious fulfillment of that promise on the day of Pentecost.

With deep interest, and grateful, wondering joy, the disciples listened to the words of Paul. By faith they grasped the atoning sacrifice of Christ, and acknowledged him as their Redeemer. They were then baptized "in the name of Jesus;" and as Paul laid his hands upon them, they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations and to prophesy. Thus these men were qualified to act as missionaries in the important field of Ephesus and its vicinity, and also from this center to spread the gospel of Christ in Asia Minor.—*Mrs. E. G. White, in Sketches from the Life of Paul.*

Paul's Third Missionary Tour.

An important period of Paul's life opens with a third journey through the interior of Asia Minor. In the short stay which he had made at Ephesus on his return from his second journey he had promised to come again to that city if the providence of God should allow it. This promise he was enabled to fulfill after a hasty visit to the metropolis of the Jewish nation, and a longer sojourn in the first metropolis of the Gentile church. It would lead us into long and useless discussions if we were to speculate on the time spent at Antioch, and the details of the apostle's occupation in the scene of his early labors.

It is evident that it was not Paul's only object to proceed with all haste to Ephesus; nor, indeed, is it credible that he could pass through the regions of Cilicia and Lycaonia, Phrygia and Galatia, without remaining to confirm those churches which he had founded himself, and some of which he had visited twice. We are plainly told that his journey was occupied in this work, and the few words which refer to this subject imply a systematic visitation. He would be the more anxious to establish them in the true principles of the gospel in proportion as he was aware of the widely-spreading influence of the Judaizers. Another specific object, not unconnected with the healing of divisions, was before him during the whole of this missionary journey—a collection for the relief of the poor Christians in Judea. We even know the "order which he gave to the churches of Galatia." 1 Cor. 16:1, 2. He directed that each person should lay by in store, on the first day of the week, according as God had prospered him, that the collection should be deliberately made, and prepared for an opportunity of being taken to Jerusalem.

We are not able to state either the exact route which Paul followed, or the names of the companions by whom he was attended. As regards the latter subject, however, two points may be taken for granted—that Silas ceased to be, and that Timothy continued to be, an associate of the apostle. It is most probable that Silas remained behind in Jerusalem, whence he had first accompanied Barnabas with the apostolic letter, and where, on the first mention of his name, he is said to have held a leading position in the church. He is not again mentioned in connection with the apostle of the Gentiles. The next place in Scripture where his name occurs is in the letter of the apostle of the circumcision (1 Peter 5:12), which is addressed to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. There "Silvanus" is spoken of as one not unknown to the persons addressed, but as a "faithful brother unto them;" by him the letter was sent which "exhorted" the Christians in the north and west of Asia Minor, and "testified that that was the true grace of God wherein they stood;" and the same disciple is seen, on the last mention of his name as on the first, to be co-operating for the welfare of the church both with Peter and Paul.

It may be considered, on the other hand, probable, if not certain, that Timothy was with the apostle through the whole of this journey. Abundant mention of him is made, both in the Acts and the Epistles, in connection with Paul's stay at Ephesus, and his subsequent movements. Of the other companions who were undoubtedly with him at Ephesus, we cannot say with confidence whether they attended him from Antioch, or joined him afterward at some other point. But Erastus (Acts 19:22) may have remained with him since the time of his first visit to Corinth, and Caius and Aristarchus (Acts 19:29) since the still earlier period of his journey through Macedonia. Perhaps we have stronger reasons for concluding that Titus traveled with Paul and Timothy through the earlier part of this journey. In the frequent mention which is made of him in the Second Epistle to the Corinthians he appears as the apostle's laborious minister, and as a source of his consolation and support, hardly less strikingly than the disciple whom he had taken on the previous journey from Lystra and Iconium.—*Conybeare and Howson's Life of Paul.*

THE Sabbath-school teacher's example, in all the walks of life, is an influence for good or evil which should admonish him to continual well-doing, that his light may so shine before men, that they seeing his good works may glorify our Father which is in Heaven. There should be not only "line upon line and precept upon precept," but illustrative example as well.

Temperance.

Some Personal Experience.

EDITOR SIGNS: Having had several years experience in dram-drinking, I have come to the conclusion that no person who sells intoxicating liquors, wholesale or retail, can have any respect whatever for his fellow-man. It is impossible for him to be a good citizen, much less a Christian. What are the graduates of the saloon—after a schooling of several years at the bar of the rum-seller? Are they representatives of good health? Are they intellectual or refined elements of society? Can they be trusted in business?

We are told that a little alcohol is good; that it is to be used moderately, etc. Now if a small quantity is good, why not use more and be benefited more? I commenced drinking moderately; began drinking beer and wine; but the appetite kept getting a little stronger and stronger, at last getting such control that it demanded whisky, and then brandy, and diluted alcohol. When this habit had taken hold of me I soon commenced going down hill, and spending the money that my family needed. I then began to lose flesh; my health began to fail; I lost my friends, and my self-respect. Such has been my experience with moderate drinking.

Now I have not touched or tasted anything intoxicating for over three years. I have again my health, my self-respect, and my friends. And my experience has set me against the liquor traffic. I am against the man who manufactures it, and the man who sells it; and I pity the poor victim that drinks it. I believe that, from the time it issues from the distillery until it empties into the river of dishonor, crime, and death, it demoralizes every one that touches it or sympathizes with it. D. H. RADER.

Gilroy, Cal.

A Shifting Landmark.

A TRADING-VESSEL, bound for the port of D—, was making her first voyage of the season. Under a bright moon, she was scudding before the wind, in danger of being driven upon the shore. It required skill to make the entrance of the harbor.

"We are running too far to the leeward," said the captain.

"How can that be?" asked the pilot, who thought he knew the steering points, and could not err in his bearings.

"I judge by the waves. There is shallow water ahead. Set more to the windward."

"I judge by the white spire of the church yonder," said the pilot. "Last year I ran into this port every fortnight, and every time took my range with that spire."

"The church ought to be a good guide, and you must be right, but yet I fear we are out of the road."

The captain was not familiar with the localities. He trusted to the pilot. The ship went driving on, until she struck upon a sand-bar, wrenching every timber from keel to topmast.

"I knew you would strand her," said the captain, imagining that he had foreknown what he now experienced.

"But I was in line with the church spire, as you can see for yourself. You must blame the church, and not me."

A rocket was sent up as a signal of distress. In an hour a steam-tug came to rescue the crew, and, if possible, draw the vessel off the bar.

"We cannot draw her off to-night," said the tug-master. "The wind and the waves are too high. Come ashore and wait until to-morrow."

The pilot was anxious to solve the mystery, and to save his reputation. His theory was, that a new bar had formed in the ship's channel.

"No, sir," said the tug-master; you cannot

charge the wreck upon Providence in that way, nor justify yourself by the church. The fact is, the church has been moved from where it was last year. It was done to make it more popular."

"Captain, let us sue the officers for damages," said the pilot. "They ought to have let us know where they stood."

"Their new position gives them trouble enough already," replied the tug-master, who had opposed the removal of the church-building. "They find that they have put it upon disputed ground. They have no sure title to the lot. Moreover, the soil is so marshy that the foundations are giving way. If the church had remained on the old solid ground, there would have been less contention in our town, and you would have saved your ship."

"What is the name of your tug, Captain?" "Helping-hand; and she may bring your vessel off the bar to-morrow."—Sel.

A Rare Example.

OF Thaddeus Stevens, it is said: "During the whole time of his residence in Lancaster, Mr. Stevens was an uncompromising 'teetotaler.' The following is the history of his resolution to abstain: While he was in Gettysburg, he was a member of a select circle who were accustomed to meet around at each other's houses, and spend the evening in playing whist and drinking wine and choice liquors. One evening one of the party, a great favorite, who was cashier of the bank in Gettysburg, becoming a little inebriated, was escorted home by two of his friends, who, finding his latch-key, let him in and left him in the entry, supposing that he could find his way up-stairs. In the morning when his wife came down she found him lying upon the entry floor dead. He had had an attack of apoplexy during the night. When Mr. Stevens heard of it he went into his cellar with a hatchet, broke open the heads of his wine and whisky barrels, and would never taste anything of the sort afterward. When he became an old man and very delicate, Dr. Carpenter prescribed some alcoholic stimulants as a medicine. He absolutely refused to touch it."

How many such lessons must others have before they too will banish the accursed drink? How many brilliant minds must be shadowed, how many happy homes must be darkened, how many loving hearts broken, before people will learn that ancient lesson of wisdom, and look not upon the wine when it is red, and so escape the sorrow of that dreadful hour when it shall bite like a serpent and sting like an adder?—Sel.

Prohibition Which Prohibits.

THE *National Temperance Advocate* of Jan. 7, 1884, says:—

In Johnstown, N. Y., a manufacturing town of 1,600 inhabitants, the Excise Board have refused to grant licenses since May, 1882, and the Law and Order Society report as follows: From May 1, 1882, to Jan. 1, 1883, eight months, 39,520 gallons less of beer were sold than during the same period of the year before under license. The sale of distilled liquors in the same periods were: Under license, 10,200 gallons; No license, 1,160 gallons.

During the same time the arrests for drunkenness were: Under license, 17; No license, 3.

The town criminal expenses were: Under license, \$2,475; No license, \$407.

Number of places where liquor was openly sold: Under license, 32; No license, 0.

WE may live well enough upon plain food without dainties; but we cannot live upon dainties without plain food. Let us thank God, that that which is most needful and useful, is generally most cheap and common.

What Liquor License Amounts to.

IN the case of *Dunlap vs. Wagner*, reported in Volume 85 of the Indiana Supreme Court Reports, p. 529, it is decided that if one sell intoxicating liquor without a license, and the purchaser becomes drunk from drinking it, and in consequence of his drunkenness he inflicts injury on another, the person so injured may recover his damages from the seller of the intoxicating liquor. But if the seller of the liquor has a license to sell the liquor that makes the man drunk, and from whose drunkenness the injury results, then no damage can be recovered. Why so? Because when the State licenses one to sell liquor, it licenses every wrong that may result from a sale. Let us illustrate the point so that all can see it. A whisky-seller has no license from the State to sell intoxicating liquors. He sells liquor to B and makes him drunk, and in consequence of his drunkenness B falls from a buggy and is killed. The wife of B sues the liquor-seller for damages and recovers the sum of \$5,000. D, another liquor-seller, who has a license, sells liquor to E and makes him drunk—he falls from a railroad car and is crushed to death. The wife of E sues the liquor-seller for her damages, but the court is compelled to tell her she can recover nothing. Why? Because the State, in the latter case, has authorized the damage to be inflicted on her. Will any man dare say the law that authorizes such a wrong as this is not an outrage on civilization? Yet we are told by timid political leaders that we must not mention these things; that to discuss them will injure the party.—*Crawfordsville Journal*.

Prohibition in Minnesota.

THE recent convention of the Prohibitionists of the First Congressional District of Minnesota, passed the following resolutions:—

WHEREAS, The liquor traffic has become a great evil in our land and in our midst, dangerous alike to public morals, good government, and domestic happiness, its tendency being to demoralize society, incite crime, and develop poverty; and,

WHEREAS, in our opinion these are evils to cause alarm for the future of our commonwealth and our nation, and recognizing our rights as citizens of the State of Minnesota, and of the United States of America, to act as a body politic in co-operation with all good men for constitutional and statutory prohibition of the liquor traffic; therefore,

We as citizens of the First Congressional District of Minnesota, in convention assembled, do resolve,

First, That prohibition is the only sure way to exterminate this great evil.

Second, That prohibition or the conflict between the home and the saloon, is the great question of the day in American politics.

Third, That neither of the two great political parties give the people any promise or hope of constitutional prohibition.

Fourth, That the organization and maintenance of a prohibition party is a necessity.

Fifth, That if all temperance people would unite in this movement and vote prohibition it would result in a speedy and sure victory.

Sixth, That the lukewarm position of many of the ministers of the gospel on this subject is a great stumbling-block to the success of the cause.

Seventh, That we pledge ourselves anew to the cause and work in all honorable ways for the furtherance of the Prohibition party and its cause.

PROFESSOR SCOTT of Chicago, who has had extensive opportunity for observation in Germany, says: "Germany is probably sinking in crime and immorality more rapidly than any other nation in Europe. In some of the cities half the births are illegitimate. In ten years saloons have increased by fifty per cent., and the people are fast becoming soddens with their beer-drinking."

THE *Prohibitionist's* definition of "statesmanship." Heaping burdens upon the people in dealing with effects, and leaving the causes untouched.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, APRIL 3, 1884.

"Messengers of the Churches."

By this title the apostle Paul designated his brethren in the work of the Lord. As the work of the ministry is an important work, and fearful responsibilities rest upon those engaged in it, so must a great responsibility rest upon the churches whose duty it is to approve of and co-operate with the messengers. While they pray (as we hope they constantly do) the Lord of the harvest to send forth laborers, it is their duty to watch for the development of gifts, and exercise a wise judgment both to approve that which is according to the mind of the Spirit, and reject that which appears to be raised by the enemy to mar the work of God, and spread confusion in the churches.

Had the churches indiscriminately accepted of all who have presented themselves as candidates for this office, the number of those endeavoring to preach the Third Angel's Message would doubtless have been ten times greater than it now is, while the truths that are now being brought so clearly and powerfully to bear on our present position, would have been obscured, and nearly lost amidst the rubbish of false and fanatical teachings. Sometimes our brethren grow weary, and almost discouraged at the slow manner in which the work seems to move; but when we consider the times in which we live, the confused state of the world in every class and department, the unpopularity of truth, and the nature of the opposition we have to meet, and then consider the experience we have passed through, and the great amount of truth that has been cleared of obscurities, and freed from objections, thus at once laying the foundation for a firm confidence on the part of those who have embraced the faith in the past, and a more powerful work in the future, we are led to exclaim, "What has God wrought!"

Some of our brethren, with feelings far different from those of Moses and Jeremiah, have considered themselves slighted and their rights infringed upon by the refusal of the church to sanction their efforts to preach the word. With some the trial is deep, and the wound lasting, merely because they cannot account for the feelings and impressions they have had on the subject.

Having carefully marked the course of several who have been nearly, or quite, ruined by a deception on this subject, we wish to offer a few words of caution to those who may be similarly impressed.

An individual hears and believes the truth, and of course desires that others may hear it also. His mind has been opened to new fields of thought and study, beyond the utmost bound of his former conceptions; and with ardent feelings he enters into conversation with those who are strangers to it all. They are interested, and perhaps astonished at his knowledge of Scripture subjects, and ask him if he is a preacher; perhaps expressing surprise that one of his ability did not preach. Flattered with his success, he repeats the experiment with the same result; and the coincidence of a few such remarks on his ability, duty, etc., he takes as *providential*, and concludes he has a clear *call* to the ministry. Then if the church opposes him he argues *first* his own deep impressions, and *second* the remarks of those who have heard him advocate the truth, and are best acquainted with his ability.

In regard to such impressions, an ardent temperament, a misguided zeal, with even a small addition

of self-conceit, will give them a strength and tenacity equal to any purpose. But of the judgment of those who have innocently been the instigators, at least in a measure, of such a movement, we wish to speak. Those who have urged him to preach are entirely unacquainted with the truth, and the qualifications of a messenger. A man of judgment and experience would attach no weight to their expressions; for though they may be honest and desirous to hear, yet they could not detect error, and distinguish between faith and fanaticism. In these matters the church alone is qualified to judge, and the Head of the church has constituted her the judge, to approve and ordain the messengers of the truth. If the churches stand in the light of truth, they will sympathize with those who are truly called of God, and be able to detect the work of the enemy.

We have had some sad experience on these points in the past, and as we look at the fulfillment of prophecy, we have reason to fear that, as the church increases in the grace of God, and the gifts of his Spirit, these counterfeits will increase, and greatly disturb the peace of the church, and hinder the work, unless we constantly watch against the encroachments of the enemy.

Some think that this is not a part of our work; that we are to preach the word, and leave others to act entirely according to their convictions. But this is a great mistake. Our labor would be of little avail did we not nurture and cherish what has been planted. Those who have been the instruments for the development of this message have toiled on through many cares and much anxiety, and they could only expect to incur the displeasure of their Lord by neglecting any part of their duty, and suffering the enemy to destroy the fruit of their labors.

Another danger in these cases is this: Some who have no duty in this work, and even after the church has so decided, will go on filling appointments, not professing to be qualified messengers, but only for the purpose, as they say, of getting up an interest, and thus preparing the way for the messengers. Let such understand that no messenger wishes to labor where an interest is so got up. "Getting up an interest," as it is called, is a particular thing, and requires care and caution. The veriest humbug in the world can easily get up an interest. We want to know how the interest is got up, and on what ground it is based. In such places we often conflict with what has been taught as present truth, and the community becomes distrustful. Our burdens are thereby increased, and time and labor lost.

Let none hereby judge that we are not praying for laborers, or anxiously watching for their development in the churches. All who appear to be called of God will be encouraged to go forward as is for their good, and the good of the cause, and we shall still earnestly inquire, "Who is sufficient for these things?"

But there is yet another danger to which the cause is sometimes subjected, by the misguided zeal of those who have been accepted as ministers. When once accepted and ordained, they assume that they may safely rest on their own judgment, and labor where and as they may see fit, without restraint from churches or Conferences. We do not believe in the arbitrary exercise of authority in any case, neither do we believe in breaking away from the restraint of properly constituted authority. God himself has made the laborers the messengers of the churches, and he will not regard with favor those who assume an independent position, and reject the counsel of their brethren.

That God has vested his church with authority is too clearly shown in the Scriptures to admit of a doubt. In the patriarchal age the father was the head of the household, and as life was lengthened out, and children increased to the second and third generation, he who was at first the head of a family

became the head of a tribe. Afterward the Lord took his people out of Egypt, a race of oppressed bondsmen, and immediately he organized them, appointing a leader, and rulers. When the dispensation changed, and the kingdom was taken from the literal descendants of Abraham, the Lord did not then leave his people in confusion and anarchy, though he did not then set up his kingdom. He appointed officers of various kinds and grades, and declared that he who would not hear the church should be as a heathen and a publican. To some this may seem a hard sentence; but it is the declaration of the Head of the church himself, from which we have no right to turn.

Nor will it do for one to plead that God has called him to the work, and therefore no one has any right to advise or to control his action. "God is not the author of confusion, but of peace." Having clothed his church with certain rights and powers, he is jealous to have them regarded because they are of his own appointment. In proof of this we call attention to a case recorded in Acts 13:2, 3. The Holy Spirit spoke to the church, saying: "Separate me Barnabas and Saul for the work whereunto I have called them." The Lord had called them to a special work, and now he calls upon the brethren to act their part in sending them forth to that work. "And when they had fasted and prayed, and laid their hands on them, they sent them away." This made them in fact just what the Lord called them, the messengers of their brethren who sent them away. This is the order of the Lord; it is Heaven's own arrangement, and Heaven's blessing will ever rest upon those who recognize it and conform to it.

But some one will say, "The Lord blesses me without subjecting myself to any such arrangement, and gives me great freedom in presenting the truth." It is the misfortune of some people that they have the best freedom in their ministry *when they can have their own way*, unrestrained by the very authority which God has ordained. For the present time they think they are having a great blessing and great success; but time must show that they are making a great mistake. In departing from the order which the Lord himself has instituted, they grieve the Spirit, and leanness will come to their own souls, and their work will show defects, the converts never rising to a high plane of spirituality and soundness in the faith.

Paul wrote to Timothy: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. 2:5. This is a sentence which ought to be weighed carefully by every one, especially by those who feel called to bear great responsibilities. There is a zeal not according to knowledge—to the knowledge of God's way and order,—but it borders on fanaticism, and there it will end if not restrained or checked. Fanaticism is always zealous, because it is always self-confident. Faith has its boldness in the Lord, in conforming to his will, but is distrustful of self. Who realizes these things? "To whom is the arm of the Lord revealed?" This is a serious subject and we pray that the Lord will, at this time of peril, spare his people, and give not his heritage to reproach. Joel 2.

High License.

THE N. Y. *Independent* says of the high license bill, that "if it becomes a law and is properly enforced, will be a practical power for good." We believe that the high license movement has done good for wherever it has been tried, as far as we have yet learned, it has made thorough-going prohibitionists of its strongest advocates. What practical power for good to the cause of morality and temperance high license has been, it would be difficult to show, otherwise than we have stated, that it has made prohibitionists. In the same number of the *Inde-*

pendent in which we find the language quoted above, is a letter from Bishop Hurst, dated Des Moines, Iowa, in which he says:—

"No friend of the saloon wants to pay any money for license; and in some cases the high license actually increases the number of saloons. For example, here in Des Moines, where there were forty-five saloons paying a license of \$250, when the license was put up to \$1,000 the number of saloons ran up to sixty in six months' time. It is not possible to give a solution of the fact. I simply state a result which was chronicled from day to day by the leading paper of the State, *The State Register*."

This is not a very favorable showing toward its being "a practical power for good." With all deference to the bishop we think it can be solved. But we waive that and quote yet once more from the *Independent*, from remarks on high license by Joseph Cook, in the prelude to his Boston lecture, March 10:—

"Constitutional prohibition, like statutory, would drive liquor-selling into obscure and disreputable quarters in cities. On the contrary, high license gilds the saloon. It converts the gin-hole into the gin-palace. It greatly adds to the respectability of the liquor trade. It thus builds up the power that threatens the home and good government."

We think the editorial in favor of high license in that number of the *Independent* was pretty effectually neutralized by Bishop Hurst and Joseph Cook. But we must give one more short paragraph from Mr. Cook on the subject of license in general:—

"All license miseducates the people by making the State partner in unrighteous gains. All license of the liquor traffic means State permission to a man, for a consideration, to poison his neighbors, and manufacture drunkards, paupers, criminals, taxes, ruined homes, and lost souls!"

Surely, the people are waking up to the iniquities of the license system. We do not assume to mark out a channel of thought for everybody, but we cannot imagine how a professed Christian, a believer in the Bible, wherein we learn that drunkard-making is soul-destroying, can prefer high license or any license to prohibition.

Pulpit Sensations.

SOME of the best of the religious papers, and of the most thoughtful among religious teachers, have denounced the sensational style of getting up sermons and of advertising subjects which is so largely adopted at the present time. A late convention or meeting of preachers discussed the propriety of discarding entirely the system of advertising subjects of sermons, believing that it is proving detrimental to the best interests of the ministry of the gospel. But fashion has fetters stronger than iron, and the majority of those who fill the pulpits are as veritable slaves of fashion as are the misses who worship at the shops of the milliners. And the fashionable style is a great convenience to some people. It needs neither grace, study, nor a knowledge of the Scriptures to be sensational; and a crowd of tickled hearers is quite sufficient to tickle the vanity of the average sensational preacher.

We have seen many examples of this method of abusing the means of divine grace, but it is reserved for Oakland, California, to furnish the climax to all that has appeared hitherto. And, to our sorrow we record it, the theater (yes, that is the proper appellation) for this unseemly display is a Baptist pulpit. For the information of the readers, and that it may be seen that we are not overdrawing the case, we copy in full the printed notice now lying on our table, as follows:—

TRINITY BAPTIST CHURCH, OAKLAND.

Sunday evenings. "In Foro Conscientie, or Poe's Raven Moralized," in ten sermons. W. T. Fleenor, Pastor. Come and worship with us.

I.—MARCH 9TH.

CONVICTION—"Rapping at my chamber door."

II.—MARCH 16TH.

SAD MEMORIES—"It was in the bleak December."

III.—MARCH 23D.

BRACING AGAINST FEAR—"To still the beating I stood repeating."

IV.—MARCH 30TH.

MORAL MELANCHOLY—"In there stepped a stately Raven."

V.—APRIL 13TH.

APPEALING TO REASON—"Perched upon a bust of Pallas."

VI.—APRIL 20TH.

VAIN HOPES—"On the morrow he will leave me."

VII.—APRIL 27TH.

RESPONSE OF JUSTICE—"Quoth the Raven, 'Nevermore.'"

VIII.—MAY 11TH.

LOOKING TO GRACE—"Is there balm in Gilead? Tell me, I implore!"

IX.—MAY 18TH.

LENORE—"A sainted maiden whom the angels name 'Lenore.'"

X.—MAY 25TH.

LIFTED INTO LIGHT—"From out that shadow that lies floating on the floor."

Ten sermons—Baptist sermons—are probably sufficient to give a fair elucidation of "Poe's Raven." But they will soon pass, and then what? The subject is rather sombre for popular use; the pastor might perhaps keep up the interest for some time by preaching from the "Pickwick Papers." The Bible is exhausted; that is out of the question.

Systematic Giving.

(Concluded.)

THERE is a common objection to the tithing plan, that demands a brief notice. The matter of tithing is not spoken of directly by any of the apostles, nor are any of the churches enjoined by them to pay tithe. But the man who thinks to escape the payment of tithes by such a plea as this has overreached himself; for (1) Christ taught it, as has been shown in the comment on Matt. 23:23. That alone would be sufficient. (2) The commandment to pay tithe having been once made by God himself, it would remain in force forever, if not countermanded, and the reason for its continuance existed as in the beginning. Therefore if there was no mention made of it in the entire New Testament, it would not affect the case in the least. And, strongest of all, we find (3) that the teaching of the apostles, and of Christ himself, if strictly followed, would lead to the sacrifice, not merely of a tithe, but of *all* our possessions! Let us read and see.

Paul, writing to the Corinthians, says, "Ye are not your own; for ye are bought with a price." We are, as a literal translation of Phil. 1:1 would read, "the slaves of Jesus Christ." Our servitude, however, is a blessed one, for his yoke is easy, and his burden light. But a slave cannot hold property in his own right; all that he may acquire belongs to his master. Therefore since we are Christ's by purchase, all that we have belongs to him. Then if we give him his just due, we will give, not one-tenth, but *all* that we have.

With this conclusion agree the words of Christ: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33. When the young man came to him inquiring the way to life eternal, "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Matt. 19:21.

We do not wish to be understood as advising all indiscriminately to sell their property. We are to be guided by sanctified reason, and not by fanaticism. "To everything there is a season;" and if we stand in the counsel of God, we shall know when the time comes for us to part with our possessions. We need not hold it all, however, so that it may all be sold at once. If we study the lives of the reformers, and the most devoted Christians, we will find that they gave away nearly all they had, in their life-time, and died poor. Had they been intent on laying up treasure on this earth, they would not have given themselves so unreservedly to the work of preparing themselves and others for a better world; their interest would have been divided.

At the beginning of the Christian era was a time for men to sell all that they had. The cause of Christ had to struggle against fearful odds, to establish itself in the earth. There were but few Christians who had wealth, and those who had, "sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:45. They had given themselves wholly to Christ, and therefore none of them said that aught of the things which he possessed was his own. Acts 4:32. Since then there has not been so great need, and even true Christians have not felt it their duty to sell out everything, although they held all subject to the disposal of the Lord; the Master did not call for it. "But the end of all things is at hand," and before the end shall come there will be a conflict between truth and error, such as the world has never witnessed. Even now the enemy is coming in like a flood, and the Spirit of the Lord is lifting up a standard against him. Satan is mustering all his forces for a last, desperate struggle; he is determined to deceive the whole world. But the message of the third angel, warning men against the worship of the beast and his image (Rev. 14:9-15), and preparing them for the coming of the Saviour, must go with a loud cry. Means are needed more and more every day, to carry forward the great work; and as the conflict increases, and approaches its consummation, the loyal soldiers of Jesus, realizing that earthly wealth will soon lose all its value, will know that the time has come to sell, and will throw not only themselves, but all that they have, into the cause of truth.

How soon this time will come, we know not, but it is fast approaching. In ancient times the value of acquired property varied according to the nearness of the year of jubilee. At the year of jubilee, all land that had been sold returned to its original possessor. Lev. 25:8-16. If that year were very far off, so that a man might reasonably expect to spend a life-time on land that he should buy, he would have to pay nearly or quite its full value; but if the year of jubilee were near at hand, the land would bring but a small sum, since the buyer would have possession for only a short time. Well, the year of jubilee is just at hand. The redemption of God's people draws nigh, and he will soon "proclaim liberty throughout all the land, unto all the inhabitants thereof." The earth will then be given to him whose right it is (Eze. 21:27). Those, therefore, who are now putting their money into houses and lands, are being deceived. They are paying full price for that which is depreciating in value every day, and which will be worth nothing to them when the jubilee is proclaimed. In that day those who have still clung to their possessions, will cast their idols of silver and gold to the moles and to the bats, as worthless trash. May God grant, dear reader, that both you and I, ere that day dawn, shall have laid up all our treasure in Heaven, so that we may hail our expected Lord with joy, and receive an inheritance incorruptible, undefiled, and that fadeth not away.

E. J. W.

Exchange of Laborers.

THERE is no calling more honorable than that of being co-workers with Christ in the salvation of men. It was arranged in the divine economy of grace, that men as well as angels should act a part in the work of God upon the earth. Each has a work to do, and no one can do the work of another. Christ revealed himself to Saul while he was on his way to Damascus, and showed him that he was a sinner, and was persecuting the Son of God in the person of his saints. He might have told him what he must do to be saved, but here was a work for his church to do; and Saul, afterwards called Paul, was sent to one of the very class that he intended to take to Jerusalem, to learn what he must do to be saved. Ministering angels also co-operated with

Christ, and were sent to inform one Ananias that he should arise and go and inquire for one Saul, "for, behold, he prayeth." And in the case of Cornelius, the angel of the Lord, instead of instructing him, told him to "send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea-side. He shall tell thee what thou oughtest to do."

Every person who yields himself to God becomes his servant, and has some part to act in the great plan of salvation. God has not left any branch of his work to any one man, or any one class of workers, or even to angels, who are ministering spirits; but he says to each one of his people, "Go work in my vineyard." When the Lord sent out his disciples, he selected men of different temperaments, and placed them together, thus showing that he would not have his work bear the stamp of any one man's mind.

The preaching of Philip led Simon to believe and be baptized; but "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." These disciples proved a great help to the young converts. They filled a place in the cause that would not have been filled had it been left to Philip alone. It was Peter who saw that Simon was not converted, although he had been baptized. "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God," were his words.

The work left to any one individual would soon bear more of the stamp of the human mind than of the divine; for none are perfect in judgment. It was the beloved disciple who said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" The same disciple at one time came to the Saviour and said, "We saw one casting out devils in thy name; and we forbade him, because he followeth not with us." But Christ reproveth him in both instances.

If the early work of the church had been left to any one or any two of the disciples, it would have suffered loss. Christ knew this, and chose twelve, and there were many others who united with them in counsels from time to time to decide important questions. It was so in the days of Luther, and of other reformers. In France, England, Scotland, and every nation of Europe, God raised up men, who, acting in harmony, contributed to the Reformation of the fifteenth and sixteenth centuries. In all of the most permanent reforms the different judgments of the people have been blended, and the different gifts of the Holy Spirit have had their proper influence. "For the body is not one member, but many." The different gifts are as necessary to the perfect development of the church, as the different members are to the body. This has been verified over and over again in the experiences of churches and Conferences.

Nothing should be dreaded more than to have the work of God fall into ruts of which it would be impossible to get out. No two minds are constituted alike, and different men, reasoning from different stand-points, will suggest different thoughts, and present new ideas. "In the multitude of counselors there is safety." It is for these reasons that an exchange of laborers is good. No one person should remain for any great length of time in one place, without visiting other fields, thus giving him a different experience, and the churches a chance to expand beyond just his own ideas.

In the town of Princeton, Massachusetts, on the west side of a hill, stands a row of stately maple trees, but their limbs have all grown toward the east. This was caused by their position, which was such as to shelter them from all but the west wind. And thus it will be in the cause of God, where the influence of one mind and one chain of circum-

stances control the work. The prophet says of Ephraim, "Ephraim is a cake not turned,"—a cake burnt on one side, and unbaked on the other, and so uneatable. This describes the worthlessness of those who are so stereotyped in certain ways that they cannot advance in God's providence, neither can they see when good comes, and take new responsibilities as the way opens before them in the work of God.

Why is it that California is so much stronger than many other Conferences of the same size? They have had a diversity of laborers, who have urged upon them the necessity of taking new responsibilities and additional burdens. This varied experience has given them strength, until there is no Conference in the country which will assume greater responsibilities and burdens, uncomplainingly, than they. Could they see that any more would advance the cause of God, there are men of means who would give their last cent, and then do as Barnabas did,—who, when he had given all, gave himself.

There were no two Conferences, a few years ago, that needed a change of laborers, for their growth, more than did the two North Pacific Conferences. The presidents of these Conferences needed new fields of labor, and it was thought best that the president of the Nebraska Conference take the place of Eld. Van Horn, whose wife's health needed a change of climate. This developed talent in Nebraska, and last year a zeal was manifested in that State worthy of being imitated by all of our Conferences. This change has greatly improved the health of Sister Van Horn, and an acceptable laborer has been found in Eld. Van Horn, to attend the various camp-meetings, and travel from State to State. Also a commendable step has been taken in the North Pacific missions, especially in Portland, Oregon. During the past year, a meeting-house has been erected, a reading-room opened, and a city mission established. From the "Year Book" it is seen that the average tithe, in proportion to the membership of the Conference, is more than any Conference in America, except one. Thus these changes have worked for the growth of the Conference, as well as for the good of the cause.

During the coming season these two northern Conferences should have further help. The work should be extended into Idaho Territory. We see no reason why Portland, Oregon, should not have the experience of Bro. Ings to help establish the missionary work there, before he starts East to help in the city missions of Chicago and New York. Eld. Corliss is now in Oregon. He may assist the work greatly in those Conferences, and after the spring camp-meetings, go over to Boise City, Idaho, and labor there for a season.

Nevada should not be forgotten in the distribution of laborers on the Pacific Coast. There are men and women in Nevada who should be at the school in Healdsburg, Cal., fitting themselves to labor in the cause as the providence of God opens the way. The cause is one, and the message we have is to reach the people everywhere. Every portion of the field should have the benefit of different gifts, so that the friends of the cause will receive the benefit of the various ideas of the different laborers.

May God speed the truth, and give it success in all of its branches. S. N. HASKELL.

THE Anglican Church seems to be accelerating its speed Romeward. In a church paper recently appeared an advertisement which reads: "The Order of the Sacred Redeemer is prepared to supply pure and fragrant incense at 3s. 6d., 5s., 7s. 6d., 10s., 16s., and 24s. per pound. Samples post free for 4d., 6d., 8d., and 1s. Address Rev. Superior, The Priory." A letter also appears from a correspondent proposing the formation of "a Society for Promoting the use of Incense in our Churches."—*The Christian at Work.*

The Missionary.

An Interesting Letter.

THE following letter cannot fail to be of deep interest to very many of our readers. It is from an old soldier in the cause of our coming Master and King. Adventists in all parts of the country know the writer by reputation: He first speaks of the SIGNS, which, of course, he must and shall have:—

DEAR BRETHREN OF THE SIGNS: I have written to Bro. Reuel Stickney, of Little River, Cal., and to Sister Robbins. Bro. Stickney has sent and paid for the paper in the past; I am not able to pay for it.

I am the oldest Advent preacher there is in Maine, if not the oldest believer. In the last part of 1839 and winter of 1840 I lived near to Dea. John White and Eld. James White. I was about as much older than James as I was younger than his father. We belonged to the same church, and we left the Ministers' Conference at the same time. I have been slow to believe, but am glad I do believe we live in the time when the two-horned beast is doing his work. I believe that beast is the United States.

I try to keep God's holy Sabbath. When God says a thing he does not go back. It would be a wonder if Jesus changed the Sabbath and did not tell his disciples of it. Could he have forgotten it?

My health is poor. Wife was taken sick Dec. 15, with a fever, and got out only last week. I took cold in January; it settled in my eyes; I have been almost blind. I only go as far as the barn. I can hear only loud talk.

I circulate a few tracts by mail. I do not claim or demand the SIGNS as one who has earned it, as I do not preach. But if any one will send it I will be thankful. I hope you can read this. I have to stop often for it hurts my eyes. Pray for me. People seem to hate those who keep the Sabbath, more than ever before, in my day.

NATHL. F. NASON.
Week's Mills, Me., March 16, 1884.

Encouraging Letter from Oregon.

EDITOR SIGNS: I have been a close reader of your excellent paper for the last year. I must say it is a good religious paper. It has been sent to me through the kindness of one of your brethren. I have studied the word of God to see whether the doctrine that you teach will bear comparison with it, and I have found that it does, or nearly so. I find one point in regard to the soul of man in which I think the Bible differs from you. If I understand your writings aright, you claim that the soul of man is the same as the body of man. Now I think the Bible teaches differently; it teaches that the soul and body are two separate parts. I have believed in the second advent of Christ for a long time. The doctrine hardest for me to give up was the first-day or Sunday-Sabbath. I was convinced of the sin of using tobacco by reading your paper, and gave it up last fall, after using it over twenty years; and now I am convinced that the seventh day of the week is the Sabbath of the Lord, and have commenced to keep it. I have searched the word of God, and find that it is taught so there; it was a hard cross for me, but I am willing to bear it for Jesus' sake. I am now a member of the Missionary Baptist Church, but I expect I will be turned out for keeping and teaching God's commandments. I wish to know whether the Adventist Church receives members from the Baptist Church without rebaptizing, and please send information in regard to the discipline of the church, and oblige, Yours, &c.,

E. W. TOMPKINS.
Dora, Coos Co., Oregon.

Arkansas.

A LETTER from Bro. P. C. Shockey, dated Minturn, Lawrence Co., Ark., reports encouraging interest in meetings held in that vicinity. He believes, judging from the calls for labor in different parts of the State, that the time is propitious for giving the message to that region. The apparent drawback seems to be the scarcity of laborers. Such calls are increasing in every direction; what are the young men in our ranks doing in the way of preparation to supply the demand? Now is their opportunity; soon "the night cometh, when no man can work."

Scandinavian Workers in Chicago.

BRO. J. SAWYER, of the Chicago Mission, writes: "We have two Scandinavian workers who are doing remarkably well. One has taken 418 orders for Scandinavian 'Hand-book'; 51 for 'Sunshine at Home,' and 12 for 'Thoughts on Daniel and Revelation.' In one day he took six orders for 'Daniel and Revelation'; twelve for 'Sunshine,' and fourteen for Scandinavian 'Hand-book.'"

A Forerunner.

BRO. E. P. DANIELS, writing from Grand Rapids, Mich., says: "I have never so well understood the value of the SIGNS as a John the Baptist, full of the spirit of Elijah, as I have since witnessing its good influence upon the community where I labored with the tent last season. Scores attended the meetings, and some of them embraced the faith, who would have remained away had not their prejudice been removed by the perusal of the paper before the meetings."

Misfortunes of the Texas Tract Society.

ELD. R. M. KILGORE writes to the *Review* as follows:—

At the council meeting of the directors and Conference Committee last month, it was decided that our State depository should be moved to Denton, the county seat of Denton County. To obtain a suitable building, it was decided to purchase rather than to rent; and as one building, a brick 20x40, was proffered us for \$1,000, we concluded to take it, as we thought it was a bargain, and could be sold at any time with a prospect of an advance in price.

On last Thursday the first payment was made, notes given for the balance, and the deed received. Brother Eldridge, who was the acting agent, immediately took out an insurance policy of \$500 on the building. On Friday night the large block with which it was connected, took fire, and on Sabbath morning ours, with the others, was but a mass of ruins. In the providence of God, our stock of books, etc., which had just been invoiced at \$1,369.94, besides over \$200 worth just arrived from Battle Creek, were, for some unaccountable reason, left at the depot, and therefore escaped destruction. The order was given to the cartman to place them in the building, but it was countermanded.

We have grieved much over the sad misfortune which came upon us last August, when our Secretary, Sister Kittie Stevenson, who is not yet able to walk alone, was so badly burned as to cause her so much suffering, and to paralyze the workings of the Tract Society; and now, as we were just shaping matters and arranging the affairs of the society to enter more largely into the work and extend our field of operations, this calamity overtakes us, from which it will take a great effort to rally. But we think it is wiser and better to "strengthen our hands for this good work," and to "rise and build," than "to let this house lie waste" and to suffer the loss and the "reproach" by not building.

"YE HAVE NOT BECAUSE YE ASK NOT."

Why is it our faith is so weak?
Why should we by doubt be controlled?
While manifold blessings we seek,
We seem to be heartless and cold.

Do we think that our faith is our own,
To summon at will as we choose?
Do we think we can stand up alone,
With none to assail or accuse?

Faith comes as a gift from above,
In answer to true fervent prayer;
A heavenly message of love,
To strengthen us while we are here.

Then let us but ask and receive
The faith that can mountains remove,
While we urge all mankind to believe
In Christ the true fountain of love.

—Sel.

It is Curious Who Give.

"It's curious who give. There's Squire Wood, he's put down \$2; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile, but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel, after we got home from church the day pledges were taken for contributions to foreign missions. He was reading them off, and I was taking down the items to find the aggregate. He went on: "There's Maria Hill, she's put down \$5; she teaches in the North District, and don't have but \$20 a month, and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul; and where he works, you'll generally see the fruit in giving. And there's John Baker: he's put down one dollar, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning, \$4. Well, he'll have to do some extra painting with that crippled hand, but he'll do it, and sing the Lord's songs while he's at work. C. Williams, \$10. Good for him. He said the other night to prayer-meeting that he'd been reading his Bible more than usual lately. Maybe he read about the rich young man who went away sorrowful, and didn't want to be in his company."—*The Advance*.

Lost Opportunities.

EACH period of life has necessities and opportunities of its own, which belong to it, which must be met and realized in it, if they are ever met and realized at all. If opportunities go by, therefore, they are lost. Life lived, cannot be lived over again. The possibilities of childhood, for him who has passed out of it, are behind him, and there they ever will be. He who has gone beyond youth cannot go back to his youth again and gird himself for the growth of that period. He who is treading now amid the stern scenes of life's meridian, cannot start again and climb the eastern slope. If age has come and the shadows have begun to lengthen, there is no vigorous manhood to be retracted—little if any of the work of manhood that can now be done. Rivulets run into rivers; rivers pour into the sea; vapors rise out of the sea, to be borne back over the hills, whence they came, and there distil and flow, a second time, a third time—possibly a thousandth time—through the same channel to the sea. This is nature, but there is nothing in the economy of life corresponding to this. No river of humanity runs back into a rivulet; no sea back into a river. There is but one voyage from the cradle

to the grave. . . . It takes no far look to find the poor, the sick, the sad, the lonely, the tearful, the stricken-hearted. The opportunities are many—unremitted.

The trouble often is that we wait for large things to command us, and slight the invitation of little things close on us. A word frequently is of wondrous cheer to some sad heart. A little offering of remembrance—so small that it seems hardly worth while to carry, or send it—may relieve a want that is immediate and intense. Life is made up, not of large things that cost and dazzle, but of words and deeds thrown into the hours as they hurry by. . . . There was a motto on the temple of Delphos which read: "Know thy opportunity." This is one of the great lessons of life which should be learned early. Many do with opportunities as children do at the seashore—fill their little hands with sand and let the grains fall through, one by one, until all are gone.

After all it is contact of soul with soul that wins. God brings men of all classes close to us, that we may love them, and reach them with the truth. Some are scarred all over with sin and crime; are so degraded and repulsive that we shrink from contact with them; but they are men, and down deep within them there is a yearning for the life of God.

This is your time to warn and save. Here is your opportunity. Don't miss it. You cannot do to-morrow the work of to-day. He whom you would save will be elsewhere, or other things will engage you.—*Sel.*

Not the Lord's Fault.

IF Christian enterprises languish and the Lord's business is "dull," the Lord's supplies have not grown short, but the Lord's people have grown slack. Let them put into Christian interests but one-tenth of the energy and patience they put into secular interests, and they will soon fill churches, treasuries, and hearts—their hearts first. If we are cold, it is not that we have no fire, but that we are too lazy to strike our own match. You pray, "Thy kingdom come." Good, but it comes with costs. What will you allow your investment in its heavenly promises to cost you? We have asked comers to the Lord's table, "What do you believe?" We ought to ask quite as earnestly, "What do you propose to do?"—*The Advance*.

IN Honolulu there is a Chinese Christian Church under the care of a native pastor educated in San Francisco. Chinese Christian immigrants first came to the Sandwich Islands from Canton. It is to be said of them, as it is not always to be said of Anglo-Saxons, that they brought their religion with them, and set up a stand at once. As they grew in numbers they took steps for the erection of a church. It is now free from debt. By the side of it is the pastor's house and school for boys and girls, the boys' school beginning under a Chinese teacher. The girls' school is taught by an American lady who spent several years in similar work in Fuchow.

DURING the first four months of 1883 the Norwegian Missionary Engh, in Madagascar, baptized 150 persons, among them a number of slaves whom he had as good as despaired of for ten years, because they were accustomed deliberately to go to sleep under his preaching. Now they have come of their own accord to be instructed and baptized, having been awakened and led to it by the very preaching which they had seemed to ignore.

JOHN RANDOLPH once said, "I should have been an atheist if it had not been for one recollection—and that was the memory of the time when my departed mother used to take my little hands in hers, and teach me to say, 'Our Father, who art in Heaven.'"

The Home Circle.

BETTER THAN GOLD.

BETTER than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body and a mind at ease,
And simple pleasures that always please;
A mind that is quick to perceive and know,
A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in an humble sphere,
Doubly blessed with content and health,
Untired by the lusts and cares of wealth.
Lowly living and lofty thought
Adorn and ennoble a poor man's cot,
For mind and morals in nature's plan
Are the genuine tests of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when the labors close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep.
Bring sleeping draughts to the downy bed,
Where luxury pillows its aching head—
The toiler simple opiate deems
A shorter route to the land of dreams.

Better than gold is a thinking mind,
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore,
The sage's lore, and the poet's lay,
The glories of empires passed away;
The world's great dream will thus unfold
And yield a pleasure better than gold.

Better than gold is a peaceful home
Where all the fireside characters come,
The shrines of love, the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or tired with sorrow by Heaven's decree,
The blessings that never were bought or sold,
And center there, are better than gold.

—Sel.

A Brave Boy.

"So THIS is our new cabin boy," was my inward exclamation, as I walked on deck and saw a dark-eyed, handsome youth leaning against the railing and gazing with a sad, abstracted air into the foamy waves that were lustily dashing against the vessel. I had heard so many remarks made about him by the crew, who did not like him because he seemed somewhat shy of them, and were continually tormenting him with their rough jokes. He had refused to drink any intoxicating liquor since he came on board, and I was curious to know more about him.

My interest and sympathy were aroused, and I resolved to watch over and protect him as far as possible from the ungovernable temper of the captain and the rough jokes of the sailors. A few days after this conversation with Allen, I was standing beside the captain, when suddenly rough shouts and laughter broke upon our ears. We went to the fore part of the deck, and found a group of sailors trying their utmost to persuade Allen to partake of their grog.

"Laugh on," I heard Allen's firm voice reply, "but I'll never taste a drop. You ought to be ashamed to drink it yourselves, much more to offer it to another."

A second shout of laughter greeted the reply, and one of the sailors, emboldened by the captain's presence, whom they all knew was a great drinker himself, approached the boy and said:—

"Now, my hearty, get ready to keel right over on your beam end, whin ye've swallowed this."

He was just going to pour the liquor down his throat, when, quick as a flash, Allen seized the bottle and threw it far overboard. While the sailors were looking regretfully after the sinking bottle, Allen looked pale but composed at Captain Harden, whose face was scarlet with

suppressed rage. I trembled for the boy's fate. Suddenly, Captain Harden cried out sternly:—"Hoist that fellow aloft into the main topsail. I'll teach him better than to waste my property!"

Two sailors approached him to execute the order; but Allen quietly waved them back, and said in a low, respectful tone:—

"I'll go myself, captain, and I hope you will pardon me; I meant no offense." I saw his hand tremble a little as he took hold of the rigging. For one unused to the sea it was extremely dangerous to climb to that height. For a moment he hesitated, as he seemed to measure the distance, but he quietly recovered himself, and proceeded slowly and carefully.

"Faster!" cried the captain, as he saw with what care he measured his steps, and faster Allen tried to go; but his foot slipped, and for a moment I stood horror-struck, gazing up at the dangling form suspended by the arms in mid-air. A coarse laugh from the captain, a jeer from the sailors, and Allen again caught hold of the rigging, and soon he was in the watch-basket.

"Now, stay there, you young scamp, and get some of the spirit frozen out of you," muttered the captain, as he went down into the cabin. Knowing the captain's temper, I dared not interfere while he was in his present state of mind. By nightfall, however, I proceeded to the cabin, and found him seated before the table, with a half empty bottle of his favorite champagne before him. I knew he had been drinking freely, and therefore had little hope that Allen would be released; still, I ventured to say:—

"Pardon my intrusion, Captain Harden, but I'm afraid our cabin-boy will be sick if he is compelled to stay up there much longer."

"Sick! bah, not a bit of it; he's got too much grit in him to yield to such nonsense; no person on board my ship ever gets sick; they know better than to play that game on me. But I'll go and see what he is doing, anyhow."

Arrived on deck, speaking through his trumpet, he shouted:—

"Ho! my lad."

"Aye, aye, sir," was the faint, but prompt response from above, as Allen's face appeared looking with eager hope for his release.

"How do you like your new berth?" was the captain's mocking question.

"Better than grog or whisky, sir," came the quick reply from Allen.

"If I allow you to descend will you drink the contents of this glass?" and he held up, as he spoke, a sparkling glass of his favorite wine.

"I have foresworn all intoxicating drinks, sir, and I will not break my pledge, even at the risk of my life."

"There, that settles it," said the captain, turning to me, "he's got to stay up there to-night; he'll be toned down before morning."

By early dawn Captain Harden ordered him to be taken down, for to his call, "Ho, my lad!" there was no reply, and he began to feel alarmed. A glass of warm wine and biscuit were standing ready for him beside the captain, who was sober now; and when he saw the limp form of Allen carried into his presence by two sailors, his voice softened, as he said:—

"Here, my lad, drink that and I will trouble you no more."

With a painful gesture, the boy waved him back, and in a feeble voice said:—

"Captain Harden, will you allow me to tell you a little of my history?"

"Go on," said the captain, "but do not think it will change my mind; you have to drink this just to show you how I bend stiff necks on board my ship."

"Two weeks before I came on board this ship I stood beside my mother's coffin. I heard the dull thud of falling earth as the sexton filled the grave which held the last remains of my darling mother. I saw the people leave

the spot. I was alone, yes, alone, for she who loved and cared for me was gone. I knelt for a moment upon the fresh turf, and while the hot tears rolled down my cheeks, I vowed never to taste the liquor that had broken my mother's heart and ruined my father's life. Two days later, I stretched my hand through the prison bars, behind which my father was confined. I told him of my intention of going to sea.

"Do with me what you will, captain; let me freeze to death in the mainmast, throw me into the sea below, anything, but do not, for my dead mother's sake, force me to drink that poison that has ruined a wife's husband, and do not let it ruin a mother's only son."

He sank back exhausted, and burst into a fit of tears. The captain stepped forward, and laying his hand, which trembled a little, upon the boy's head, said to the crew who had collected around:—

"For our mothers' sake, let us respect Allen Bancroft's pledge. And never," he continued, firing up, "let me catch any of you ill-treating him."

He then hastily withdrew to his apartment. The sailors were scattered and I was left alone with Allen.

"Lieutenant, what does this mean? Is it possible that—that?"

"That you are free," I added, "and that none will trouble you again."

"Lieutenant," he said, "if I was not so ill and cold just now, I think I'd just toss my hat and give three hearty cheers for Captain Harden."

He served on our vessel three years, and was a universal favorite. When he left, Captain Harden presented him with a handsome gold watch as a memento of his night in the mainmast.—Sel.

The Luckiest Fellow in Town.

"FRED DIXON is the luckiest fellow in town; everything he wants he gets; everything he undertakes prospers. Did you hear he has the place at Kelly's, that so many have been trying to get?"

"You don't say so! Why, he is a very young man to fill so responsible a position."

"Yes," added the first speaker, "he always would stand on the top of the ladder in school. Though not the brightest scholar, he managed to carry off the honors upon quitting school, which he did at an earlier age than most of his class-mates, because he had to help support a widowed mother and younger brothers and sisters. He only had to ask for a situation, and lo! all other applicants were ruled out, and Fred had the preference."

Boys, "Our Boys," do you know any Fred Dixons? If you do don't think it is *luck* that helps him along, gives him the laurels at school, aids him to obtain first-class situations; puts him in places of trust and honor, where a good name or untarnished character is required. Look back in the pages of his life. See if he was not studious at school, fair and square in all boyish games, gentlemanly and obliging, honest in all his dealings. Ask his friends if truthfulness, faithfulness to his duty, steadfastness of purpose, are not his characteristics. Find out whether he has ever been known to frequent tippling shops, gambling dens, and kindred places of vice; whether he spends his spare time in filling his mind with trashy literature, such as is thrown broadcast over our land, in the shape of dime novels. Depend upon it, boys, you will never be "the luckiest fellow in town," unless you earn it by honesty, and integrity of character, and fidelity to all your undertakings.—Sel.

PROF. ALPHESUS S. PACKARD, of Bowdoin College, who is in his eighty-fifth year, says that he has never been sick a day in his life.

What the Telescope Says.

THE following interesting facts regarding the arrangement of our solar system, are found in Rev. David Nelson's book entitled "Cause and cure of Infidelity:"—

Young reader, there are certain first principles which you must understand and keep in memory, before you can profit by certain pleasing information. You are aware that the author of an almanac must know much of the sun, and moon, and other worlds, which you do not. He tells you of an eclipse many months or years before it takes place. He tells you to a minute when it will begin, how much of the sun or moon will be darkened, and when it will cease, etc. The reason he can do this is, he has looked through a telescope, and has found out the distance of the sun and of the moon, how large they are, etc. Astronomers can see through those glasses worlds which we cannot see with the naked eye; and they have discovered many facts concerning distant worlds, which seem strange to those who have not read, or who have not looked through the telescope. These are the astronomical facts which you are desired to mark attentively:—

1. Our sun is many thousand times larger than the world we walk on.

2. Our earth flies entirely around the sun in one enormous circular sweep, once every year.

3. There are some worlds much nearer to our sun than we are, and flying around it. We will notice them one by one, beginning with the nearest.

First, there is a world smaller than our earth, a beautiful little world, which flies around the sun at the distance of almost forty millions of miles. This is much nearer the sun than we are. Astronomers have chosen to name this little world *Mercury*. It has no moon. It does not need one; because it is so close to the sun that it has many times the light and heat which we enjoy.

Secondly, if you will come some twenty millions of miles farther from the sun, you will pass another beautiful world just about the size of the one we live on. It is the same that we see so often and call the evening star. Astronomers have named it *Venus*. It is more than sixty millions of miles from the sun. Although this is a great distance, yet it is nearer the sun than we are, and has more light without a moon than we have with one. It does not need a moon, and it has none.

Thirdly, the next world we come to is our earth. We are third in order from the sun, and ninety-five millions of miles from that luminary. We have a moon, and it is of great service to us.

Fourthly [passing over several smaller planets], if we pass on from the sun, almost four hundred millions of miles beyond where we are, we reach a world as large as fifteen hundred of our earth. This has been named *Jupiter*—almost five hundred millions of miles from the sun. It must need a moon indeed. It has four. But according to the laws of attraction, and the principles of astronomy, four large or serviceable moons would drag a world like ours to fearful ruin. The remedy is in the size of Jupiter. This world, with so many moons, is so large and ponderous, that it moves on unwaveringly.

Some have avowed, and with reason on their side, that at a distance so enormous, even four moons cannot make up the want, and afford a supply of comforts such as we enjoy. Others answer, that the nights of that world are never long. Each side of that cold planet is exposed to the face of the sun every four or five hours.

Fifthly, if we go from the sun nine hundred millions of miles, we come to a stupendous world, as large as a thousand of this; it has seven moons, and other contrivances are plainly visible, which make up for want of light and heat that would be felt without them.

Sixthly, go from the sun eighteen hundred

millions of miles, and we find a large and beautiful planet. Six moons have been seen, and how many more may be there, which distance renders invisible to us, we are unable to say. Also, what additional plans and arrangements are there furnishing a bountiful supply of heat and light, our short telescopes will not enable us to determine.

Now, reader, do you believe all this happened by chance, or did an all-wise Providence purposely order it. Those who do not believe in God tell us it is all the result of chance; but the truth is, it is the handiwork of the great and good Creator. Chance never made a grain of sand, or a living insect, much less the many worlds, with their regular movements and millions of inhabitants.

Hint to Mothers.

I KNOW some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life, an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tune, and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots, and it is a much more mischievous habit. Where mother sets the example you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid; while in many a home where the low, firm tone of the mother, or a decided look of her eye, is law, they never think of disobedience, either in or out of her sight.

O mothers, it is worth a great deal to cultivate that "excellent thing in woman," a low, sweet voice. If you are ever so much tired by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows.—*Sel.*

A Pigeon's Devotion.

THURLOW WEED had a favorite pigeon that used to perch on his shoulder and show a great deal of attachment for the venerable journalist. The other day a reporter called on Mr. Weed's daughter. After sitting a few minutes, this pigeon alighted on the reporter's shoulder and, cheerily cooing, peered round into his face. Suddenly the bird became dumb and flew into an adjoining room. "He has done that to every gentleman that has come into the house since father died," said Miss Weed, with a sigh. "He takes most kindly to General Bowen, who visits me occasionally, and who has been in feeble health some time and walks slowly. The bird will coo and fly to the General's shoulder, but when he sees it is not my father, he will stop his cooing and find some other perch. Since the day that father's remains were carried away the affectionate creature has been seeking for his master. He flies through every room in the house, and fairly haunts the library, where father spent most of the time with his pet."

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On May 1st we will cut from the SIGNS list all names whose time has expired during the month of April. Please notice the *little yellow tab* on your paper, it gives the exact date to which your time is paid. If it has expired or runs out before May, please renew this week. If you have not the ready cash at hand, please write to us when you can pay, and we will continue sending the SIGNS to your address.

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News and Notes.

RELIGIOUS.

—An effort is being made to have the Carson, Nev., Guard stop shooting on Sundays.

—Dr. Justin D. Fulton has determined to devote himself to the work of laboring for the conversion of Romanists in America.

—It is expected that three new bishops will be elected by the Methodist General Conference to convene in Philadelphia May 1.

—Rev. Julius Kobner, the most prominent Baptist Minister in Germany, and pastor of a Berlin church, died recently. He was a converted Jew, and a native of Denmark.

—One hundred and thirty-nine new members were received into Dr. Talmage's Brooklyn Tabernacle at the recent communion, making the present membership 3,107.

—The M. E. Church South is about establishing an American college in Shanghai. A corps of five male and nine female teachers will depart soon to engage in the work.

—A mission for the Jews has been started in New York City, with preaching at 3 P. M. on Saturdays, and with a reading-room which is kept open during the evenings of the week.

—The Southern Methodist Mission in Brazil has been increasing its membership. A revival at Rio de Janeiro has greatly strengthened the church. The church proposes this year to raise \$50,000 to establish a college for girls at Rio de Janeiro.

—The sectarian divisions of native Protestants and Protestant missionaries in Italy, it is said, have heretofore been a serious hindrance to the success of the gospel. An assembly is to be held this spring to take steps for promoting union and co-operation.

—Fenton Williams, a young convert at a revival in New Haven, Ind., became so much excited by the praying and speaking that he suddenly jumped upon his chair, and drawing a pistol from his pocket, held his left hand aloft and put four bullets through it before he could be disarmed. He afterward said that he had no idea where he was or what he was doing at the time.

—The pope, in his late allocution to the Cardinals, denounced the Italian violation of the rights of the church, and demanded his restoration to temporal power. He uttered a strong protest against the judgment of the Italian courts, and said that he foresaw that fresh attacks upon the papacy were imminent, but he declared he would firmly uphold the rights of the Holy See.

—More than the usual run of murders, robberies, mobbings, and suicides, have been reported throughout the country during the past week. There seems to be an increasing disposition on the part of the public to mete out full justice to criminals, yet there is some other influence that urges the commission of crime in spite of this tendency. The evil one seems to realize that his time is short, and urges on "evil men and seducers" regardless of consequences.

—A San Jose, Cal., dispatch of the 29th ult., says: "Shortly after 12 o'clock last night the Holiness Band, an organization similar to the Salvation Army, while marching along First Street after services at the Baptist Tabernacle, were attacked by a crowd of hoodlums. Several made a rush for the women of the party, and in endeavoring to protect them, Isaac Hattabough, a member of the Band, came into collision with Constable Healey, whom he mistook for a hoodlum. Healey was struck three times, and then retaliated with his club, and, with others, conveyed Hattabough to the city prison. This morning matters were explained, and no prosecution will follow. After Hattabough was taken away the Band started on its return to the Tabernacle, followed by roughs, who threw missiles at them.

—The *Christian Union* is, if possible, outdoing Beecher in the effort to establish a church without a Bible. In the issue of March 20, a correspondent asks: "Why make these ordinances (baptism and the communion), compulsory? Why not let every man be fully persuaded in his own mind? It seems to me time the Congregational Church should make all Christians welcome." To this the editor replies: "We should be glad to see the Christian church so broad in the administration of its discipline as to admit to its membership friends who do not believe in the sacraments of baptism and the Lord's Supper. But there are other faults so much greater than the exclusion from full membership of

the comparatively few who are excluded by this almost universal law of Protestant Christendom that we do not think it worth while to attempt to arouse any agitation on the subject." The attention of all seekers after a church whose liberality will exclude all the ordinances is, called to an institution described in Rev. 18:2. Thither all liberality not warranted by the Bible is surely drifting.

SECULAR.

—An alarming freshet is reported from Lawrence, Mass., a large proportion of the mills being stopped.

—D. H. Baily, ex-consul at Hongkong, is charged with misappropriating moneys to the amount of \$38,411.

—Prince Leopold, Duke of Albany, youngest son of Queen Victoria, died at Cannes, France, on the 28th ult.

—The U. S. Senate has passed the bill offering \$25,000 reward for the discovery of the Greely Arctic party.

—Denver, Col., had a terrible windstorm, March 27, which unroofed about fifty buildings, besides doing other damage.

—A prairie fire near Casketown, Kansas, on the 28th ult., destroyed houses, barns, stock, grain, etc., over a radius of ten miles.

—The *Chico Record* states upon the authority of a gentleman of that place that there are no less than fifty tramps camped in that vicinity.

—Immigrants are arriving at Portland over the Northern Pacific at the rate of about three hundred per day. They are principally farmers.

—The Woman Suffrage Committee of the U. S. Senate has reported in favor of a Constitutional amendment granting the right of suffrage to women.

—Three large devilfish, two of them measuring eight feet between the tips of the tentacles, were taken at Anacortes, W. T., last week, by some Indians.

—The five Bisbee murderers were hanged at Tombstone, A. T., March 28. As the sixth was hanged by a mob, Feb. 22, this puts an end to the whole gang.

—Secretary Teller has directed the District Attorney of California to enter a criminal suit against Silas Ruth for cutting 300,000 feet of lumber from Government land.

—An ice-gorge at St. Paul, Minn., it is reported, is changing the river channel to the opposite side of the island, and if not soon dislodged will cause great damage to the city.

—The *Paris Gaulois* reports serious outbreaks in Senegal. The Moors have broken their treaty alliance and are pillaging the villages. Several persons have been murdered.

—The managers of the Central and Southern Pacific combination claim that the late floods and freshets have caused damages to their roads to the extent of four million dollars.

—Gov. Murray has declined to approve the \$50,000 appropriation of the Utah Legislature for the completion of the Deseret University building, which he claims is a sectarian institution.

—By recent arrangement of the C. P. Railroad the delay of the fast mail train at Ogden is avoided, and the time between New York and San Francisco has been shortened forty-eight hours.

—The nitro-glycerine house of the chemical works at Thompson's Point, N. J., exploded on the 29th ult., and killed six men, including the vice-president, superintendent, and the compounder of dynamite.

—At Bismarck, D. T. there is said to be an ice-gorge fifteen miles in length in the river, inclosing nine steamers. One steamer had been sunk, and the others were in imminent danger at last accounts.

—Twelve thousand names are on the books of the Overseers of the Poor as receiving alms in the city of Newark, N. J. The average family is four, so that the number of persons assisted is forty-eight thousand.

—It is asserted that the Central Pacific has secured control of the Oregon Railroad and Navigation Company, and that it has secured nearly all the ex-Villard corporations. It is also said that Flood and Mackay are in with the Central Pacific in these new acquisitions.

—The battlefield of Pittsburg Landing is a regular placer mine of lead and iron for the Tennesseans who find a source of wealth in junk. One dealer shipped over 3,000 pounds of old bullets last year. A shell was found the other day and exploded, after being buried twenty-one years.

—At a recent meeting of citizens of West Baton Rouge, La., a strong appeal was signed, asking the Government to send immediate relief to the suffering people; also to assist the State in strengthening the levees.

—The Manchester *Guardian* asserts that negotiations are pending between England and America with a view of adding to the Extradition Treaty a clause which shall cover the authors of dynamite outrages.

—Snow has fallen in the mountains of Eastern Nevada to an almost incredible depth. The snow-fall in Eureka on the night of Feb. 27 was eighteen inches in three hours, and the night previous twelve inches fell.

—A mother and son, aged fourteen, have been convicted of larceny at San Jose, Cal. The youth was a cash-boy in a store, and the mother prompted him to steal goods. He had taken about \$600 worth before discovery.

—The steamer *Aurora*, just from the ice field, arrived at St. John, N. F., March 28, with 2,800 prime sealskins, worth \$20,000, all taken in five days. The voyage only lasted eighteen days. Other sealers have been equally successful.

—In the order of the Italian Government for the sale of the Propaganda property at Rome, the American College has been exempted. This was brought about through the efforts of prominent American Catholics and a note from the President.

—The London *Times* says: Sargent has resigned and prefers to return home. The *Daily News* says: Mr. Sargent will resign his post at Berlin and refuse the St. Petersburg mission. It is evident his appointment to the latter post was only a previously arranged formality to facilitate his recall.

—Three thousand two hundred acres of land near Provo, bordering on Utah Lake, have been filed on. It was never before surveyed and was held by Mormons, who defy the jumpers. They propose to resist the claims of the persons filing. It is splendid land and in a thick settlement. The Mormon papers are making a church fight over it.

—Our Chinese doctors who fatten on the credulity of white people who conveniently forget that the Mongolians are as densely ignorant in regard to medicine as the Hottentots, will probably lift up their voices when they hear that the Secretary of the Treasury has placed dried lizards among medicines, thus largely increasing the duty.

—Letters from Upper Egypt all concur in stating that the tribes between Berber and Assuan are waiting eagerly for the signal which shall bid them to rise against the Egyptian authority. They are all in hearty sympathy with the Mahdi. Isolated attacks upon Egyptian villages by Arabs are becoming frequent. The spirit of insurrection and the hope of freedom from Egyptian control are growing stronger every day.

—Two earthquake shocks were experienced in San Francisco, and in Oakland, on the afternoon of the 25th inst. One shock was quite severe, and alarmed a great many people. Reports of damages were greatly exaggerated at the time. Buildings were well shaken, and tall ones swayed some, but actual damage was very slight. The earthquake was hardly more exciting than the unusually vivid lightning and sharp thunder later in the evening, when four telegraph poles were shivered along the pier on the Oakland side. The "thunder-storm" was the more unusual of the two phenomena.

—A dispatch from Savannah, Ga., of the 28th ult., says: Five children of James Wilson (colored), living near Brunswick, Glynn County, ate pork for dinner and subsequently became ill. After lingering in great agony for several hours they all died. Their parents claim that they were victims of trichinæ in the pork, and planters in the county are much exercised in consequence. Many, however, are inclined to believe that the children were poisoned by their parents, and this theory is strengthened by the fact that the negroes persistently refuse to divulge where the pork was obtained. It is possible, of course, that the meat was stolen and the negroes are silent for this reason. A thorough investigation will be made, and if trichinæ are discovered, every precaution will be taken.

Notice.

NOTICE is hereby given that the annual meeting of the stockholders of the Rural Health Retreat Association will be held at the Retreat the second Tuesday in April next, at 7:30 P. M.

W. A. PRATT, Pres.

St. Helena, Cal., March, 1884.

The Pet Lamb.

THE story goes, that far away in India a bad man once wanted a fine sheep which belonged to another person. He went before the judge, and got other bad men to help him say that the sheep was his. The true owner came too, and brought the sheep, and his friends came with him and told the judge that they knew the sheep belonged to him. How could the judge decide? He did not know the men, and how could he tell which were liars? But he did know how the sheep were taught in those Eastern countries, so he said, "Let the two men go into those two rooms—one on the right side, the other on the left side—and let the one on the left call the sheep." But the poor sheep did not "know the voice of a stranger," and did not stir. The true owner heard the sound, and did not wait to be told what the judge meant. He gave a kind of "chuck," and the sheep bounded away to him at once. "The sheep knows his voice," said the judge. "Let him take it away, for it is his." If we are the lambs of the good shepherd, Jesus Christ, we shall know his kind call and obey it. —*Early Dew.*

THE story is told of a woman who freely used her tongue to the scandal of others, and confessed to the priest what she had done. He gave her a ripe thistle-top, and told her to go out into various directions and scatter the seeds, one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement, he bade her go back and pick up the seeds she had scattered; she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle-seed before the wind in a moment; but the strongest and wisest man cannot gather them again.

REV. DR. THOMAS BRAINARD thus feelingly admonishes married men: "I would ask husbands to appreciate those who make the joy of their dwellings. Are not the kindnesses of wives often unnoted, unthanked, unregarded? They are shut out from the world's applause; let them rest in the assurances of your gratitude and consideration. When you see them cold and still in death, it will not grieve you to remember that your love has thrown sunshine into the shade of their allotment, or that your prayers and example have given them aid in the right training of your children."

Obituary.

DONALDSON.—Died of pleuro-pneumonia, at her residence in Salem, Or., Sabbath evening, March 14, 1884, Sister H. A. Donaldson, aged 45 years, 7 months, and 4 days.

Appropriate words of comfort were spoken to the sorrowing relatives and friends of the deceased, by Eld. J. O. Corliss, from the first clause of Job 14:14. The funeral services were held at the M. E. Church on the 19th inst., being thus postponed until the arrival of the children from California.

Sister Donaldson was born in Pike Co., Ill., and with her father's family immigrated to Oregon in 1852. She was converted and united with the M. E. Church about fifteen years ago. In the summer of 1877, Sister Donaldson listened to a series of discourses delivered by Elds. Waggoner and Van Horn, in the tent at Salem. She believed the message, accepted it, and became one of the eleven original members of the Salem church.

During the past few months Sister Donaldson's experience has been growing brighter, and she has been ripening up for the harvest. She has always been one of the most liberal supporters of the missionary work of this society, and our State Secretary has lost a true friend and faithful helper.

She leaves a bereaved husband, son and daughter; a father, now 84 years of age, with numerous other friends, who, with the Salem church, mourn their loss.

CHAS. L. BOYD.

(Review please copy.)

SOUTH LANCASTER ACADEMY.

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EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length; and the COMPLETE TESTIMONY OF THE FATHERS in regard to the Sabbath and first day is given. The comparative merits of the seventh and the first-day Sabbaths are fully shown. A copious index enables the reader to find any text, or the statement of any historian.

Should be read by everybody. 528 pp. Price, \$1.25.

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THE SEVENTH PART OF TIME.

BY W. H. LITTLEJOHN.

THIS is a refutation of the theory that God sanctified simply a seventh part of time as the Sabbath, without fixing that time to any definite day. The necessity for a

UNIFORM DAY OF REST.

Is admitted by nearly all, and is advocated in this book. The author also shows that the Creator understood and anticipated this necessity, and proves by five different processes of reasoning that the seventh or last day of the week, and no other, was in the beginning, and is now, the Sabbath of the Lord.

32 pp. Price, 4 cents; liberal discount by the hundred.

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THE NATURE AND OBLIGATION OF THE SABBATH OF THE FOURTH COMMANDMENT.

BY ELD. J. H. WAGGONER.

THE title of this little book sufficiently explains its character. It contains more Scriptural information in regard to the Sabbath than any other book of twice the size, and yet it is so simplified as to be easily comprehended. The author quotes the opinions of many learned men concerning the Sabbath, and their conflicting theories are strongly contrasted with the clear, straightforward teaching of the Bible. 64 pp. Price, 10 cents.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 3, 1884.

LOS ANGELES Camp-meeting, May 8-18. Special car will leave Oakland, May 6.

WE find that we were mistaken in saying that Idaho is missionary ground; it is connected with the Upper Columbia Conference. We had forgotten it.

WE are receiving orders for the pamphlet, "Honor Due to God," and these we expect will be filled before this paper reaches its readers. The early camp-meetings ought to be well supplied. Are the churches supplied with the tract, Justification by Faith? We trust our ministers will see that these works are well circulated.

IN answer to inquiry, we say we think it is evident that in Eld. Haskell's recent article on the "Pacific Coast Council," where it reads "District of Columbia," it should be "British Columbia." We did not see it until it was printed, and the printers and proof readers reversed the old order and took the deed for the will and followed copy. But we think the reader can see the intention of the copyist, from the connection.

THE *Banner of Light* says: "William Alcott, Jr., son of Rev. William Alcott, of Swift River, Mass., was killed by the bursting of a large grindstone March 13, 1884. The family, although crushed under this sudden bereavement, yet feel that he still lives, and that they will meet him again."

Killed, but still lives! Will the *Banner* give us a definition of the word kill? Our dictionaries do not help us in such a dilemma. They do not license such a use of language.

Way of Life.

PICTURES do not receive large attention from us, but we have one in our working-room which we greatly admire. We have before spoken in its favor, but must confess that we did not half appreciate it as a study and a work of art until we placed one before our eyes for daily observation. We speak confidently when we state our belief that it cannot be improved or excelled. It is meeting with great favor, and it well deserves it.

Upper Columbia Camp-Meeting.

THE time of this meeting is definitely fixed; it will be June 5-16. The place will be determined soon. Walla Walla is the choice of that Conference, but it is not yet known that a suitable place can be obtained there.

We think we can surely promise that Elders White, Corliss, and Loughborough will be at that meeting. Perhaps Sister White also, but we are not authorized to announce it yet.

The editor of the SIGNS may not be able to leave the office in season to attend that meeting, but will if possible. We shall expect to attend the Portland meeting.

The Converted Catholic.

WE have received No. 5 of Vol. 1 (March, 1884) of a monthly of 32 (small sized) pages, entitled *The Converted Catholic*, published by James A. O'Connor, 60 Bible House, New York. The selection in this paper (page 210) is copied from an article in the *Catholic* by Pastor McNamee, of the Reformed Catholic Church, Brooklyn.

Father O'Connor has been "despitefully used and persecuted" for his devotion to the word of God, and his opposition to the Romish hierarchy. He has done good service to the cause of truth, and we wish abundant success to his journal. All its articles are ably written; paper and workmanship, first class; only 50 cents a year.

The Work in Oakland.

THERE was never a time before when there was so great interest in the truth, in this city, as there is at present. Many are studying and inquiring for light on the subject of the Sabbath, and of the Lord's near coming. Last Sabbath three more were baptized, one who has been for some time a member of the Sabbath-school and an employe in the office, and two who have recently embraced the faith. And another application for membership and baptism was made.

The interest in the Sabbath-school is excellent. Last Sabbath the attendance of regular members of the school was 94 per cent., while visitors brought it up to about the number enrolled. Considering how widely the members are scattered over this large city, such attendance is highly commendable.

Riot in Cincinnati.

NEVER in the history of our country has a greater calamity befallen any city than has come upon Cincinnati. A riot of unprecedented proportions has been raging there. Reports to the morning of March 30 say about 200 have been killed; the courthouse was on fire; the loss of the buildings and the records will be very great. The troops were ordered to the city from various parts of the State, and what the end will be it is impossible to tell.

And what is all this for? what has caused it? The inefficiency of the courts to punish crime has so outraged the feelings of the people that they became enraged. It is a dearly-bought lesson; but it is only what could be expected. We have before spoken of a certain class of "criminal lawyers" who take delight, even by methods the most questionable, in clearing the worst characters from the demands of justice, and who make it easy to sin without punishment. They are indeed *criminal lawyers* in an unenviable sense. If we are to have order, our courts should make the laws respected. As long as quibbles and technicalities are successfully used to overthrow justice, so long may we expect "vigilance committees" and mobs to do a deadly work. We do not countenance lynch law or mob rule; it is blind and unreasoning. But who can measure the responsibility of those who call it into action? Had criminals received their just due in Cincinnati this terrible loss of life and treasure might have been spared, and the fair name of a beautiful city saved from disgrace. It is a terrible state of things, and who can tell where next the scourge may come?

Who would not pray for the peaceable reign of the Lord Jesus? But, alas, for evil doers; for even that reign brings no peace to the wicked. "For evil doers shall be cut off." Our Lord is a God of justice, who "will by no means clear the guilty."

In the case in Cincinnati no part of the court is to be blamed but the jury, as the judge denounced the verdict as an outrage. Juries ought to be made responsible for their actions, and no longer let their wrong-doing fall on the heads of the innocent.

St. Helena, Cal.

FRIDAY afternoon, March 21, baptized two persons at the foot of Sugar Loaf Mountain, near the Rural Health Retreat, in a beautiful stream. The day was delightful, and the occasion a very quiet and pleasant one. One of the candidates was an old sailor of twenty-six years' experience on the high seas, the other an intelligent lad of perhaps fourteen summers. The next day (Sabbath) they were taken into the church by unanimous vote and right hand of fellowship. Bro. and Sister Pritchard were received by letter at the same time.

We lecture once or twice a week in the *Retreat* parlor, and hold Bible-readings at 4 P. M. Sundays, in the church at the village. This, together with our building, keeps our hands full.

H. A. ST. JOHN.

Questions.

1. Does the word *replenish*, in Gen. 1:28, have any reference to the earth being inhabited before Adam's time?

J. T. T.

It does not. The word *replenish* may mean to fill again, or simply to fill. But in this text it means to fill, only. The original determines it. The Hebrew word does not mean to refill, or fill again, but simply to fill.

2. How long ought a social meeting to be held, and how long should the opening remarks of the leader be?

A. N.

As a rule a social meeting should not be held more than an hour; circumstances might call for an hour and a quarter, but rarely. If the meeting is quite small, forty minutes is a good length of time. As to the opening remarks, we should consider five minutes about the right length. They might be less, but seldom more. The profit of a social meeting is in its spirit; no one is ever profited by a dull prosy social meeting. Let it be spirited, if not more than thirty minutes.

3. How long a time is it allowable for a leader to spend, after the time for opening has come, in selecting a chapter to read, and a hymn? If he reads a long chapter, should he make remarks on the whole of it?

If he wishes to kill the meeting at the very start he may take all the time in selecting and reading and commenting that he thinks necessary. It is easily done. If he wishes to have a good meeting he should have all his selections made before the meeting; never read a chapter, but a few verses which contain an idea which he wishes to impress at that time. And then call attention to the teaching of the scripture, but not cover it out of sight by many words.

There is something to consider on the other side. The brother who follows the leader in a speech of five to ten minutes has done an almost irreparable injury to the meeting. A spirited exhorter might hold up the interest that length of time, but only occasionally. A good thing is for all to mark that which has the best effect on the brethren and sisters. Observation shows that short, spirited testimonies receive the hearty responses. Very seldom is a response heard to a long inanimate speech. This ought to be an admonition to all speakers.

BRO. C. C. MAYNARD, of Julian, San Diego Co., Cal., is desirous of entering the field as canvasser and colporter. To enable him to do so he wishes to rent his potato ranch, of 400 sacks capacity, to some Sabbath-keeper. Address, as above.

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