

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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AT JESUS' FEET.

Oh, Son of man! Oh, Son of God!
Whose precious feet the wine-press trod,
I faint beneath the tempter's power,
Be with me in the midnight hour!
I know not how thy love can see
Aught lovable or good in me.
But thou art Christ, the crucified,
And I believe "the Love that died!"

I know not by what charm divine
Thou comfortest this heart of mine,
But well I know that on thy breast
My wearied spirit findeth rest.
And so, toilworn, heartsick, and sore,
I come to thee, when toil is o'er,
And from thy Christ-love, pure and deep,
Thou "givest thy beloved sleep."

Oh, Son of man! Oh, Son of God!
Whose sacred feet life's ways have trod,
Let all my life an offering be
Of loving service wrought for thee!
And if I sleep in some lone grave,
This prayer of thee in faith I crave,—
When angels sing thy glorious sway,
And earth abashed doth melt away,
Let the first whisper of thy name
Make my dry ashes glow again!

—Sel.

General Articles.

Important Duties in Home Life.

BY MRS. E. G. WHITE.

THE people of God are the salt of the earth and the light of the world. They should study the life of Christ, and his example and teaching should affect their life and character. They honor him by manifesting the fruits of the Spirit in their every-day life. If the doors of the house and heart are opened to Jesus, if he is welcomed as an honored guest, he will work for the family. The sweet influence of his presence will pervade the home, and check all impatience and selfishness. But many professed Christians drive Christ from their homes by an impatient, fretful spirit. Sometimes when fatigued by labor or oppressed with care, parents do not maintain a calm spirit, but manifest a lack of forbearance that displeases God, and brings a cloud over the family. Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times, set a double watch over yourselves, and resolve that none but pleasant, cheerful words shall escape your lips. By thus exercising self-control, you will grow stronger. Your nervous system will not be so sensitive.

The mother can and should do much toward controlling her nerves and mind when depressed; even when she is sick, she can, if she only schools herself, be pleasant and cheerful, and can bear more noise than she would once have thought possible. She should not make her children feel her infirmities, and cloud their

young, sensitive minds by her depression of spirits, making them feel that the mother's room is the most dismal place in the world. The mind and nerves gain tone and strength by the exercise of the will. The power of the will in many cases will prove a potent soother of the nerves. Jesus knows our infirmities, and has himself shared our experience in all things but in sin; therefore he has prepared for us a path suited to our strength and capacity.

Sometimes everything seems to go wrong in the family circle. There is fretfulness all around, and all seem very miserable and unhappy. The parents lay the blame upon their poor children, and think them very disobedient and unruly, the worst children in the world, when the cause of the disturbance is in themselves. God requires them to exercise self-control. They should realize that when they yield to impatience and fretfulness, they cause others to suffer. Those around them are affected by the spirit they manifest, and if they in their turn act out the same spirit, the evil is increased.

Instead of pleasantly asking their children to do what they wish done, parents often order them in a scolding tone, and at the same time administer a censure or a reproach which the children have not merited. Parents, this course pursued toward your children destroys their cheerfulness and their ambition to please you. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is drudgery instead of a pleasure, and this often leads them to forget to follow out all your directions, which increases your irritation; and makes it still worse for the children. The fault-finding is repeated, their bad conduct is arrayed before them in glowing colors, until they become discouraged, and are not particular whether they please or not. A spirit of "I don't care" seizes them; and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company, and are soon as bad as the worst.

Upon whom rests this great sin? If home had been made attractive, if the parents had manifested affection for their children, if they had wisely sought innocent enjoyment for them, and taught them the lesson of cheerful obedience, they would have touched an answering chord in their young hearts, and willing feet and hands and hearts would have carried out their wishes. By speaking kindly to their children, and praising them when they try to do right, parents may encourage their efforts, make them very happy, and throw around the family circle a charm which will chase away every dark shadow, and bring cheerful sunlight in. Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle; but they will flee from a house where there are unpleasant words, fretfulness, and strife. Unkindness, complaining, and anger shut Jesus from the dwelling.

Some parents fail to give their children a religious education, and also neglect their school education. Neither should be neglected. Children's minds will be active; and if they are not engaged in physical labor, or occupied with study, they will be exposed to evil influences. It is a sin for parents to allow their children to grow up in ignorance. They should supply

them with useful and interesting books, and should teach them to have hours for labor and hours for study and reading. Parents should aim to elevate the minds of their children, and to improve their mental faculties. The mind left to itself, uncultivated, is generally low, sensual, and corrupt. Satan improves his opportunity, and educates idle minds.

Parents should faithfully instruct their children, not leaving them to gather up their education as best they can. They should not be suffered to learn good and evil indiscriminately, with the idea that at some future time the good will predominate, and the evil lose its influence. The evil will increase faster than the good. It is possible that the evil may be eradicated after many years; but who will venture this? Time is short. It is easier and much safer to sow clean and good seed in the hearts of your children, than to pluck up the weeds afterward. Parents should redouble their efforts for the salvation of their children. The reason why the youth of the present age are not more religiously inclined is that their education is defective. In the present state of things in society, it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. When they would train their children in harmony with the precepts of the word of God, and, like Abraham of old, command their households after them, the children think their parents overcareful and unnecessarily exacting.

It is not the exercise of true love toward children that permits in them the indulgence of passion, or allows disobedience of parental authority to go unpunished. "Just as the twig is bent, the tree's inclined." Both parents should co-operate in the training, government, and education of their children. With firmness, not in a harsh manner, but with determined purpose, both should let their children know that they must obey. The father should not be like a child, moved merely by impulse. He is bound to his family by sacred, holy ties. He is the law-maker, illustrating in his own manly bearing the sterner virtues,—energy, integrity, honesty, and industry. He is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry.

We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual, abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in so doing we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. All jangling, and unpleasant, impatient, fretful words are an offering presented to his Satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint which God's word imposes upon us is for our own interest. It increases the happiness of our families, and of all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Sav-

our will strengthen us every hour. Ministering angels will linger in our dwellings, and with joy carry Heavenward the tidings of our advance in the divine life, and the recording angel will make a cheerful, happy record.

The Lost-Time Objection to the Sabbath.

THERE is scarcely another subject in the Bible which is made so plain as that of the Sabbath,—the day of the Creator's rest, which he sanctified for man's observance. Nothing concerning it is left uncertain or obscure. Every declaration of the Scriptures on that subject, whether it regards the day selected, the work commemorated, the sanctifying or setting apart for observance, the commandment, or the honor which God bestowed upon it, all is unmistakable in its import, if we walk by the *old* Protestant rule: "The Bible, and the Bible alone."

Notwithstanding it is made so plain in the Scriptures, there is no subject which is more controverted at the present time than that of the Sabbath; and, no matter what phase the controversy may assume, the real ground of contention is *the day*. Most people are willing to accept the Sabbath as an *institution* if they can reserve to themselves the privilege of choosing *the day*. But that privilege is all that the most obdurately self-willed and rebellious could ask, because *the day is the sum and substance of the institution*. This is most clearly stated by Mr. Morton, in his "Vindication of the True Sabbath," thus:—

"The only object, direct or indirect, of this commandment, is 'the day.' What are we commanded to remember? 'The day.' What are we required to keep holy? 'The day.' What did the Lord bless and hallow? 'The day.' In what are we forbidden to work? In 'the day.'" This is strictly true; and therefore he who controls "the day" fully controls the institution, and really controls or gives direction to the commandment. And if an individual, or a people, a legislature, or all the world, assume to fix "the day" to be observed as the Sabbath, they make themselves judges, and not doers, of the law; a position not to be desired in the sight of the Lord. James 4:11.

But it often happens that people become convinced that the seventh day is the Sabbath, and they say they would keep it if they only knew which day it was. They seem to think that the day was somehow lost, that times and seasons have been so changed that no one can certainly tell which is the seventh day of the week. Before we give Bible facts bearing on this subject, we will present a few points which are well worthy of our consideration.

1. This query as to the identity of the day is never known to arise in a community while people are left undisturbed in the observance of Sunday. Everybody seems to be satisfied that Sunday is the first day of the week—the very day of the resurrection of Christ. The writer of these lines once talked over six hours with a minister who argued strenuously from the Scriptures that we ought to keep the first day of the week as "the Christian Sabbath." But after every text on that subject had been thoroughly examined, and he saw that they did not contain the proof which he had supposed they contained, he turned abruptly and inquired, "How do you know which is the seventh day?" While contending for the first day not a doubt entered his mind; when he could not maintain the first day, he could not tell one day from another!

2. All scientific, chronological, and legal records regard Sunday as the first day of the week, and therefore, Saturday as the seventh day. All astronomical calculations recognize it as such. All the laws of the nations recognize it, and most of them make a legal holiday of Sunday under the name of "the first day of the week, commonly called Sunday."

See law of New York, and others. Some go farther and make its observance obligatory as a sacred day, under the same title.

3. Sunday is a name applied to the first day of the week in all histories, cyclopedias, and lexicons, the title of Sabbath, or name of Saturday, being uniformly given to the seventh day.

4. Sunday is called the first day of the week in all the standards and all the authorities of all the churches. There is not an exception to this statement.

5. Sunday was the name given to the first day of the week (*dies solis*, day of the sun) by the heathen before it was recognized as a day of observance by Christians. See Webster, and many other authorities.

6. All nations and all people, wherever a week of seven days is known, call Saturday the seventh day and Sunday the first day of the week. There is no exception on the whole earth.

7. And when doubts have been raised by interested or prejudiced persons, the very ablest men in the scientific and the theological world have vindicated the integrity of the common computation. For instance, Bishop Haven, in a work on the ten commandments, says there is no reason to be given why our seventh day of the week is not the original Sabbath day. And so must every one say who considers the nature and bearing of the facts we have stated.

8. To show the weakness of the objection, we once asked an intelligent member of the Baptist Church, who presented the query, to consider the matter carefully and tell us *where* he thought the day *might* have been changed, or *how* he thought it *could* have been changed. After consideration he confessed that he could not tell either! He could not imagine how it could have been done, or if done where or when it was done, for nobody knew anything about it.

9. As nobody knows that time has been lost; as there is no record or tradition of the change or loss of the reckoning of the days of the week, we say it is *utterly impossible* that such a loss should be sustained, or such a change made, and yet the whole world know nothing of it, and all remain in perfect agreement as to the beginning and ending of the week. For consider:—

a. If one member of a family forgets the day of the week, the others correct him. There *may have been* cases where a whole family forgot the day, but we never heard of such an instance.

b. If a whole family forgot the day their neighbors would certainly detect the error, when it came to their knowledge. We cannot even imagine the possibility of several families or a whole community losing the day, and the same day at the same time, and continue ignorant of their loss.

c. But, not only a community, but a whole State, a whole nation must lose a day at the same time, and ever remain ignorant of it.

d. And not only one nation, but every nation must drop out a day exactly at the same time, and none of them ever learn that they had made a mistake.

e. Moreover, every community and family and all scattered individuals of every nation on the earth must lose a day at the same time, and all remain ignorant of the loss.

f. To do this, all the inhabitants of the earth must have slept two nights and one entire day, all waking up the second day after they retired to rest, and all thinking it was only the next day after they retired! In this manner only could it be possible.

g. And, in that case, all the watchers with the sick, and all the mariners on the waters, must in like manner have slept, so that no "log" or reckoning could detect the mistake which had been made.

Reader, do you believe a loss of a day or the

change of the reckoning of the days of the week is *possible*, and nobody know anything about it? We can readily imagine how the recorded miracle in the days of Joshua could take place, but here is a miracle too great for our comprehension. And if a miracle, it was performed with no other object than to hide from man the sanctified Sabbath of the Creator!

And now if any one is willing to keep the seventh day if he knows which it is, will not all acknowledge that it is safe, with such an enormous preponderance of testimony, to keep the Saturday as the seventh day? Can any one conscientiously overlook such overwhelming evidence, and choose the side for which even a *supposition* is not reasonably admissible?

Now let us examine the Bible record and see what it teaches. For convenience we will consider the history of the world divided into three periods: 1. From creation to Moses. 2. From Moses to Christ. 3. From Christ to the present time.

I. When the Sabbath was made there was but one computation of time in the history of the world; that was the week of seven days. No other origin of the week can be given than that given in the first two chapters of Genesis. It was the week as counted by Jehovah, for man had then existed only a fraction of a week. The Sabbath was not counted as the seventh day of the month, or the seventh day of the year. It was not a day of rest coming every thirtieth day, or every three hundred and sixty-fifth day, but every seventh day. It stood related as to time only to the six days which preceded it. And these had no days preceding them. They date from "the beginning."

And it was not man's Sabbath, man's rest, because it did not commemorate man's work. It was the Sabbath of the Lord God. He rested upon that day "from all his work which God created and made." It was founded on the work and the choice of God alone.

"And God blessed the seventh day and sanctified it." This word *bless* signifies to *praise* or *exalt* as well as to *prosper*. It indicates the delight which God took in his work and its memorial (Comp. Ex. 31:17), and the honor which he bestowed upon it. To *sanctify* means "to set apart to a sacred use." God separated it from the other days, reserving it for himself, to his glory, not to be used by man for his work, as were the other six. Of course he could not have sanctified it or set it apart, separated it from the other days, guarded it from desecration by common use, without giving Adam definite information as to how he was to regard it; how he should and how he should not use it. Comp. Ex. 19:12, 23, etc.

Genesis is a book of history, not of law. It gives valuable information concerning law and obligation, but only historically. That book shows that time was reckoned by weeks in the days of the patriarchs. Notice a few instances.

Just before the flood, God said to Noah, "For yet seven days, and I will cause it to rain upon the earth." Gen. 7:4. Of Noah, it is said: "And he stayed yet other seven days; and again he sent forth the dove out of the ark." Gen. 8:10. And again, "And he stayed yet other seven days; and sent forth the dove." Verse 12. Laban said to Jacob: "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week." Gen. 29:27, 28. These quotations, and more that might be made, show that the week, composed of seven days, was known and observed by the patriarchs both before and after the flood. Hence, it is strong proof that they had the Sabbath, and observed it. Of the antiquity of the week and the Sabbath among all nations, Gilfillan, in his large book on "The Sabbath," published by the American Tract Society, says:—

"Let it suffice, however, in a matter on which there is so general an agreement, to

present the words of four eminent authors: 'The septenary arrangement of the days,' says Scaliger, 'was in use among the orientals from the remotest antiquity.' 'We have reason to believe,' observes President De Goguet, 'that the institution of that short period of seven days, called a *week*, was the first step taken by mankind in dividing and measuring their time. We find, from time immemorial, the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America.' According to Laplace, 'the week is perhaps the most ancient and incontestable monument of human knowledge.' It would appear that the Chinese, who have now no Sabbath, at one time honored the seventh day of the week.—Pages 364, 365.

The only error in the above is ascribing this measurement of time to man. It was appointed directly by the Creator.

All these ancient nations, being descendants of Noah and his sons, must have received the Sabbath by tradition from them. That the Sabbath would not be lost from Adam to Abraham is manifest when we consider that Adam lived and conversed with Methuselah for 243 years; Methuselah lived cotemporary with Shem about 100 years; and Shem lived 148 years after Abraham was born.

The lives of these three men span the whole time from Eden even to the old age of Abraham. How easy and natural for them to hand down the Sabbath from father to son, without any probability or even possibility of losing it.

EDITOR.

(To be concluded.)

Opposition to the Truth.

HAD the truth always been obeyed, earth had still remained in Eden. But the truth has been transgressed and opposed; hence the great controversy between truth and falsehood. The first to leave the truth was Satan; angels and men have followed his example. Jesus said to the unbelieving Pharisees, "Ye are of your father, the devil; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth." John 8:44. To say that he abode not, or remained not, in the truth, is an acknowledgment that he was once in the truth. Pride and exaltation caused him to leave the truth by the transgression of the law of God, and in the beginning of our world he became the murderer of our race by leading man into sin, the wages of which is death. He was the first to leave the truth—to break God's law—and for this reason the everlasting fire, into which the wicked will be driven, is "prepared for the devil and his angels."

Since sin entered, opposition to the truth has raged. The ancient pagans turned the truth of God into a lie by worshipping the creature instead of the Creator. Rom. 1:25. But the great apostasy of the present dispensation, "the man of sin," or "the lawless one," has outdone all in exalting himself above God, and casting down his truth and trampling it in the dust. 2 Thess. 2. Daniel was forwarned of the arrogant and blasphemous work of this great abomination of desolation in the following words: "And an host was given him against the daily by reason of transgression, and it cast down the truth to the ground, and it practiced and prospered." Dan. 8:12. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:25. The law of God is the truth. Hence to think to

change his times and laws is precisely equivalent to casting the truth to the ground.

And this opposition to the truth is not all in the past, but will continue to the end. Amid the perils of the last days, the apostate church, those who still have a form of godliness, will be, as the apostle says, "ever learning, and never able to come to the knowledge of the truth;" but on the contrary, they will "resist the truth;" as did Jannes an Jambres. See 2 Tim. 3:1-8. Hence Paul most solemnly charges the gospel minister "before God and the Lord Jesus Christ," and in view of the approach of the Judgment of the living and the dead, to "preach the word," the word of God, which is truth, and assigned the following reason: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3,4. And any one who will carefully read Isa. 59 will see that when the day of vengeance comes upon the last generation of earth, it will come because "truth is fallen in the street, and equity cannot enter." "Yea," says the prophet, "truth faileth; and he that departeth from evil maketh himself a prey." To depart from evil is to leave off sin, which is the transgression of the law. Hence we learn that the evil doer, that "hateth the light," will be arrayed against, and strive to devour like a beast of prey, him that shall venture to do the truth. The Lord seeing it will be displeased and will "put on the garments of vengeance for clothing," and repay fury to his adversaries."

But the "Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Here is described the final conflict between truth and error. It is described in Rev. 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." But the doers of the truth shall be the victors; they shall stand on the Mount Zion with the Lamb, and shall sing the song of deliverance on the sea of glass, when the judgments of God shall have been made manifest against their persecutors, as the host of the Egyptians were swallowed up in the Red Sea. Rev. 14:1; 15:2-4.

R. F. COTTRELL.

I Have Not the Will.

IF people were generally frank, we would often hear them speak the plain truth and say, "I have not the will," instead of making lame excuses, or offering arguments for not doing a clearly-defined duty. It is a weakness of poor, fallen man to try to conceal the real cause of neglected duty by framing excuses, and inventing cunning arguments. Our Saviour sets forth this human weakness in the parable beginning at Luke 14:16. One could not attend the feast because he had bought a piece of ground, and must go to see it. Another had bought five yoke of oxen, and must go to prove them. Another had married a wife, and could not come. The Master, on hearing of these excuses, was angry; because he knew that their love of other things was the cause of their disrespect to him. He also knew that frankness would have caused them to speak the plain truth and say, "I have not the will."

The following incident is brought to mind by reading the poem, "Over the hill to the Poor-house." An aged woman had spent her better days in toiling for her ungrateful children. Her two sons lived in a distant land, in comfortable homes, and neighbors to each other. The news came that their mother would go to the poor-house, unless otherwise provided for. When one of the sons heard the news, he said, "I would send for my mother and have her live with me, but this climate is too cold for her."

When the news reached the other son, he said, "I would send for my mother and have her live with me, but the climate is too hot for her."

The Lord spoke plainly with his own voice, wrote distinctly with his own finger, "The seventh day is the Sabbath of the Lord thy God;" but men have written out many conflicting theories in order to set aside this plain scripture. All the wise (?) men that have ever trodden the earth are not able to remove the stubborn fact that "The seventh day is the Sabbath of the Lord thy God." Self-willed opposers would save a great deal of time and paper, if they would only be truthful enough to say, "I do not keep holy the seventh day because I have not the will." EPSILON.

Counterfeits.

1. We are acquainted with nothing valuable which has not its counterfeits. We might offer a reward to any one who would point us to an exception. We know that all the virtues, and all the correct sentiments or doctrines, together with every excellent trait of character or lovely grace, may be counterfeited; therefore piety, or true religion, cannot be made a solitary exception, for it is made up of correct principles, lovely doctrines, and lovely graces or traits of character. If any religion should actually point us to a life which would not close, and to pleasures without a defect, I should call it more valuable than much wealth.

2. The counterfeit often appears, to the incompetent, brighter and more captivating than the genuine original.

3. We are called upon to struggle for qualifications to decide, and to aim after superior judgment, in proportion as our interest is threatened, and in accordance with the value of the thing presented. No one can become skilled in any branch of useful knowledge, without thought, industry, and research. The acquisition of that which is most valuable, generally calls for most toil. The same benevolence which gave iron for our use, planned that we should dig it from the hills. The same kindness which formed the grains for our table, determined that we should rake the fields in the sun, before our bodies were thus nourished. To judge ably of things exceedingly valuable is worth uncommon industry.

4. Men never complain of anything being liable to counterfeit pretensions, religion excepted; and they never complain of the necessity of their exertions to qualify themselves for judging between truth and falsehood in any case but in that of religious truth.

5. Men never say that because it is difficult to tell false gold or silver from the genuine coin, therefore they will cast all away; though thousands and millions are poor judges in such cases, from want of attention.

6. Men do not say that there is no such thing as honor, or probity, or modesty, or benevolence, or sensibility, because such things may be skillfully counterfeited, so as to call for judgment and experience to detect the falsehood.

7. We might make out a very pathetic case, of thousands of the youthful and inexperienced who had little opportunity to become judicious, and were liable to imposition every hour, and in connection with every coin and every character which could be named. We might say that we did not believe that our Creator would leave these unskillful creatures of his to be liable to the loss of every earthly blessing every hour, and even to the loss of that life which his own kind hand had bestowed. We might declaim with marvelous wisdom, and apparent sensibility, yet it would not alter the case in any respect; he has made the millions around us as we see them exposed, and calls to them for action.—Nelson on Infidelity.

"THE fool hath said in his heart, There is no God." Ps. 14:1.

Redemption.

(Continued.)

THE recovery of man from the effects of the fall of Adam, and of the sins incident to our fallen condition, is by forgiveness of sin and the resurrection of the dead. These means of divine grace have been quite fully noticed. But the work of grace is not completed in these, even as the curse of the transgression did not fall on man alone. Having been made of the dust of the ground, he was closely allied to the earth over which he was given dominion, and the earth was cursed for his sake. It is not necessary here to inquire into all the reasons why the earth was cursed for man's sake; it is sufficient to our present purpose to accept the fact as revealed in the word of God.

To carry out the original counsel or purpose of the Creator, the work of redemption must include more than the recovery of man from sin and death; it must include the restoration of the earth. The curse must be removed, and the earth be restored to that state of freedom from evil in which it was when God pronounced everything "very good." Without the redemption of the earth, creation would never be entirely recovered from the foul blot brought upon it by sin. Satan would triumph thus far, that a reproach and a stain would not only be cast upon the work of the Creator, but it would be perpetuated; the evil would be immortalized. Or, to prevent that, the work itself would have to be destroyed.

Destruction is but an act of justice where it falls upon an intelligent probationer, who chooses his own destiny, and refuses to fulfill the will of his Maker, and the object of his being. God can consistently permit evil, both moral and physical, for a season, in order that an intelligent agent may develop his character, with the provision for a Judgment wherein justice and truth shall be fully and certainly vindicated. And he may consistently destroy the willful transgressor of the divine law. But to destroy the work of his own hands, which had no volition in suffering the curse, would be a final victory for the enemy. To permit evil without reference to a Judgment, to perpetuate and immortalize it in the universe, would be an eternal reproach on the plan and work of the Creator. It would forever mar the beauty and purity of his work; forever prevent the carrying out of his original purpose, unless sin and misery were in his original purpose, which we cannot admit. It would not vindicate justice, because the eternity of evil bears no relation to the penalty of transgression originally announced.

God's counsel shall stand. Whatever he may temporarily permit for the purposes of probation and of judgment, we cannot suppose that his original purpose will be finally thwarted, so that that which originated in the will of Satan and in rebellion, shall eternally prevail, and obscure that which originated solely in the will and mind of Jehovah. But, reasonable as is our proposition, we are not left to reason out the conclusion. The revelation of the mind of God in respect to man and to his inheritance is clearly made, and we therefore proceed to examine the Scriptures in regard to the

REDEMPTION OF THE EARTH.

It was remarked that the redemption of man did not contemplate merely a restoration to that state which he occupied when he was created; as he was then placed upon probation for life. But they who are redeemed from sin and death have passed through probation; they have secured eternal life; they are brought into that condition which God purposed that man should occupy when he had faithfully fulfilled his period of trial and received the boon of immortality. In like manner, the earth will be more than restored to its primitive con-

dition. When man was created his dominion was not in the condition for which it was designed. He was told to "multiply, and replenish the earth, and subdue it." The Lord "planted a garden eastward in Eden," and man was appointed "to dress it and to keep it." Had he remained innocent, and retained his position in the garden, as his descendants multiplied they would have extended the garden in the process of subduing the earth, until its surface had become one vast garden—a scene of surpassing loveliness. But sin at once arrested the work. The ground was cursed; the garden was removed; the tree of life was taken away; and in its stead thorns and thistles sprung up to increase man's cares and labors. The curse upon the earth, the growth of thorns and thistles, the absence of the tree of life, were no more a part of God's original purpose concerning the earth, than sin and misery were in his original purpose concerning man. And, of course, the full accomplishment of his original purpose will bring the whole earth to a state of beauty; when the desert shall rejoice and blossom as the rose, and the wilderness be like Eden, even as the garden of the Lord. Isa. 35:1; 51:3. Both man and his dominion must and will be placed beyond the reach of the curse; beyond the power and the danger of moral and physical evil.

The wondrous mercy and love of God in providing a way of salvation at such an immense sacrifice as the gift of his own dear Son, was not appreciated by the fallen race. As men multiplied upon the earth they corrupted their way before God, and the land was filled with violence and iniquity. When they had gone astray almost without exception, the Lord determined to check this career of crime, and destroy the wicked generation. Noah alone, of all the millions living, had maintained his integrity. The purpose of mercy to the race was carried out in him.

After the flood, as the inhabitants of the earth again increased, instead of humbling themselves before the Most High, who had so wondrously made known his justice and his power, they made the flood an excuse to justify their insane ambition, and they set themselves to build a tower by means of which they might defy the power of the Almighty! In this they showed as little regard for his authority and might, as they had faith in his promise of which the bow in the cloud was a token. But the Lord is not straitened in resources to frustrate the purposes of the rebellious. He confounded their language so that they could no longer plan and labor in concert, and they, of necessity, "left off to build it."

As the people on the earth were now divided into nations, and all going astray from the Lord, it became necessary to separate one family, one people, to preserve the knowledge of God, and by whom to develop the plan of salvation and to identify the promised seed of the woman who was to bruise the head of the serpent. In the midst of all this perverseness, Abraham stood alone, a man of singular integrity and steadfastness in the right, inasmuch that he was favored with the remarkable title of "the friend of God." He was constituted the father of all the faithful who should live upon the earth, even to the end of time; and to the promise made to him we are directed to look for our hope. See Heb. 6:11-20.

Also it is said, "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Our heirship is, therefore, directly related to the promise made to Abraham. What is the promise? Of what are we heirs? It has been said by some that the only promise given to Abraham in which we have any interest is that of "the seed," or of Christ. But that cannot be so, for the apostle in this same chapter, Gal. 3:16, says

that the promises were made to Abraham and to Christ; not of Christ. If we are Christ's we are heirs of the same promises. This is further proved in Rom. 8:17, where it is said that if we are the children of God we are "heirs of God, and joint-heirs with Christ." Thus it appears that certain promises were made to Abraham and to his seed; that the seed is, primarily, Christ, and secondarily, they that are Christ's; heirs with him of the promises.

According to the Scriptures it is an important consideration for us to be acknowledged as the seed or heirs of Abraham. Now it cannot be an important matter to be proved an heir of him who has nothing to bestow. What, then, was the promise, what the inheritance, which we may expect to receive from Abraham, our father? That the promise was of an inheritance, of a possession, or, so to speak, of a homestead, is abundantly proved in both Testaments. Thus Paul said of Abraham: "By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise." Heb. 11:9. And further in verse 13: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

As strangers and pilgrims they dwelt in the land of promise; although it was to be their inheritance, they dwelt in it as in a strange country, and died in faith of the promise yet to be fulfilled. This language is unmistakable in its import. In its obvious import it is fully sustained by the words of Stephen. The Lord said unto Abraham: "Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. . . . And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:3-5. And we learn by Heb. 11 that he died without receiving it; therefore the promise remains to be fulfilled; and if to be fulfilled to him, of course "to his seed"—all that are Christ's.

When we come to examine the original promises in the Old Testament, to which the writers in the New Testament refer, we shall find that "the land" is their chief burden. When the Lord called Abraham at the first he told him to go into a land which he would show him. And when he came into Canaan the Lord appeared unto him and said, "Unto thy seed will I give this land; and there he builded an altar unto the Lord." Gen. 12:1, 7. After Lot was separated from him the promise was renewed. That the prominence of this point may be seen, we copy in full what was said to him on this occasion.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13:14-17.

At the next repetition of the promise this point is made especially prominent, as follows: "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Gen. 15:7. And again, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." Gen. 17:8. Thus the Lord has spoken the word that he brought Abraham out of his na-

tive land to give him the land that he would show him, and to his seed, for an everlasting possession. This was his purpose; but this purpose was never fulfilled; Abraham, with his posterity, died in faith of its fulfillment, and as God is faithful it will certainly be brought to pass.

That this promise of *the land* was deeply impressed upon the minds of the patriarchs is proved by their references to it. When Abraham sent his servant to take a wife for Isaac, he said: "The Lord God of Heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence." Gen. 24: 7.

The Lord also appeared unto Isaac in Gerar, as he was on his way to Egypt, and said unto him: "Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and I will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father." Gen. 26: 2, 3. It is worthy of remark that in this, the only instance recorded of God speaking to Isaac, he commences with renewing the promise of the land, in fulfillment of his word and oath unto Abraham. And in the only instance recorded of Isaac referring to God's promises to his father, "the land" is the main subject of mention. He sent away Jacob to take a wife of his kindred in Padan-aram, saying: "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." Gen. 28: 3, 4.

And Jacob went on his way, and he lodged in Luz and the Lord appeared also to him in a dream, and said: "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it and to thy seed." Gen. 28: 13. And again, after his sojourn in that land, the Lord appeared unto him as he came out of Padan-aram, and said unto him: "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Gen. 35: 11, 12. And finally, Joseph charged his brethren to carry his bones out of Egypt, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." Gen. 50: 24.

And thus it is clearly shown that the inheritance, the possession, the land, was the great object of promise in the Abrahamic covenant, without which the other promises could never be fulfilled.

EDITOR.

(To be continued.)

Forgiveness. Ps. 130: 4.

A SOLDIER was about to be brought before his commanding officer. He was an old offender and had often been punished. "Here he is again," said the officer; "flogging—disgrace—solitary confinement—everything has been tried with him." Whereupon the sergeant stepped forward and apologizing for the liberty he took, said, "There is one thing which has never been done with him yet, sir." "What is that, sir," said the officer. "Well sir," said the sergeant, "he has never been forgiven." "Forgiven!" exclaimed the colonel, surprised at the suggestion. He reflected for a few moments, ordered the culprit to be brought in, and asked him what he had to say to the charge. "Nothing, sir," was the reply, "only I am sorry for what I have

done." Turning a kind and pitiful look on the man, the colonel, addressing him, said: "Well, we have tried everything with you, and now we are resolved to forgive you!" The soldier was struck dumb with amazement! The tears started in his eyes and he wept like a child. He was humbled to the dust, and thanking the officer, he retired—to be the old, refractory, incorrigible man? No! from that day forward he was a new man. He who told us the story had him for years under his eye, and a better conducted man never wore the Queen's color.—*Pulpit Treasury.*

THE OVERCOMERS.

BY ELD. URIAH SMITH.

"And after this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7: 9.

Nor all who enter on the strife,
With foes unseen, and doubts, and sin,
Seeking for everlasting life,
Will fail the glorious prize to win.
The holy seer, on Patmos bound,
In visions of the world of light,
Beheld the throne of God around,
A countless throng in robes of white.

And in their hands they bore on high,
While glory beamed from every face,
Majestic palms of victory,
As conquerors in the heavenly race.
Whence came this bright, triumphant throng?
They came through trials keen and sore;
Through tribulation deep and strong,
They struggled to the heavenly shore.

Floods swept them from the scene of strife,
Flames stifled their exulting cry,
Dungeons wore out their lingering life,
And deserts saw them droop and die.
The keenest tortures fiends could frame,
The keenest mortals could endure,
They met; and through them all they came,
By suffering made white and pure.

Then, fellow-pilgrim, lose not heart,
Though Satan and his hosts assail;
For others well have borne their part
'Gainst foes as strong, with arm as frail
The world, the flesh, their foes within,
They battled long with bated breath,
Full often mourned committed sin,
Yet fought the fight and kept the faith.

Oh! never let the struggle cease,
While time is left, while life remains;
The end is everlasting peace,
On Canaan's fair and sinless plains.
A glorious throng will surely stand
Upon Mount Zion, glad and free;
And you may join, at God's right hand,
The peans of their victory.

Civil Laws vs. the Law of Jehovah.

A DISCIPLE minister, in a speech before the Legislature of Kentucky, Feb. 26, 1884, ostensibly in behalf of a Sunday law (legal rest-day) for Louisville, makes the usual plea of stores, shops, saloons, and theaters open every Sunday, corrupting the youth and disturbing public worship; and heartless individuals and corporations depriving the laborer of his much-needed "hebdomadal rest," etc.

The argument is well calculated to mislead any who are not informed in the premises, but to those who have heard these arguments for some time, and understand their import, the effort shows *prima facie* an intent to prepare the minds of the people for the great National Reform movement. The "Sabbath reform" has no doubt made its way into the Bluegrass State, and this "defender of the word" grounds his legitimate weapon (the sword of the Spirit) and clamors for civil law. The true animus of the effort is made apparent in the following, from the *Christian Standard* of March 15:—

"But we do not, upon our religious belief, ask that the civil law sanction Sunday observance. For then the Jew, believing that the letter of the fourth commandment is the only divine warrant for a rest-day, might with equal propriety demand that the seventh, rather than

the first day of the week, be observed. And if a majority of the citizens of any State were Jews, or Sabbatarians, I see nothing in our State or national law to prevent their election of a Legislature that would enact a Sabbath rather than a Sunday law. Christians would then be compelled to acquiesce, at whatever inconvenience, as the Jew must do now in the establishment of a rest-day not sacred to them."

It is very convenient, just now, to have the Jew in the land, over whose shoulders to whip the Sabbath-keeper who demands the right to worship God according to the Bible. We now have, before the Kentucky Legislature, the curious anomaly of a minister of a denomination claiming "the Bible and the Bible alone" as a rule of faith and practice, petitioning for a civil law in favor of a rest-day not enjoined in holy writ, in derogation of the Bible Sabbath, and to the prejudice of Christians who are its advocates.

I would inquire if this professed minister of the word considers it the manifestation of a Christian spirit, when he invokes the civil law to oppress the minority Christian simply because there is nothing in the State or national organic law to prevent it. Nothing short of absolute coercion will answer the end prayed for. He asserts that he does not ask it upon his religious belief, but that religion may derive incidental benefits therefrom, the same as might be derived from the granting of a charter of a new railway. The gauzy covering of such a plea fails to hide the effect of the legislation sought. The oppressive workings of such a law upon those who keep the Bible Sabbath (be they Jews or Christians), would be the same, whether procured through a plain declaration of intent or through the sophistry of an "incidental" plea.

No amount of chicanery can conceal the fact that this is a religious question. If not, why compel the Sabbatarian to observe the first day of the week, thus obliging him to keep two days? Hear him further: "Even now, in many of our cities, religious assemblies are so disturbed that public worship is almost impracticable." How is this? Sabbatarians find no difficulty in worshipping, with all the business of large cities in full blast around them. They do not ask for civil law to compel others to observe the Sabbath, they only ask to be allowed the same rights of conscience as their fellow-men, as guaranteed by the fundamental law of the land. If the law of God will not compel men to keep his Sabbath, they do not invoke the interference of human law.

A. K. WHITE.

WHEN we are fullest of heavenly love we are best fitted to bear with human infirmity, to live above it and forget its burden. It is the absence of love to Christ, not its fullness, that makes us so impatient of the weaknesses and inconsistencies of our Christian brethren. Then when Christ is all our portion, when he dwells with us and in us, we have so satisfying an enjoyment of his perfection that the imperfection of others is as it were swallowed up, and the sense of our own nothingness makes us insensible to that which is irritating to individual feelings and habits.—*Hare.*

UNDER Bible influence all the finer faculties are expanded, invigorated, and elevated; all the purest and best emotions of the heart are refined, exercised, and ennobled; all the highest, manliest, and most beautiful attributes and virtues of the character are moulded into symmetry, and assimilated to the likeness of Christ and of God.

Do you want to know the man against whom you have the most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face.—*Whately.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST.—APRIL 26.

ACTS, CHAPTERS 20:7—21:3.

The First Day of the Week.

ACTS 20:7 is the seventh of the eight texts in the New Testament wherein mention is made of the first day of the week, and the only instance of its connection with religious services. From the facts that "the disciples came together to break bread," and "Paul preached unto them," it is argued that the apostles regarded the first day as the Sabbath. But neither of these facts establish this conclusion. When the Saviour instituted the Lord's Supper, he did not specify any day for its observance, nor how often it should be done. Therefore his disciples might "break bread" upon any fitting occasion. And no one will deny that Paul would preach upon any day as the wants of the cause demanded, and opportunity was presented.

TO LEARN whether Paul regarded this first day as the Sabbath or not, it is necessary to inquire what he and his companions did during the time not occupied in the church service. Remembering that the day was then reckoned from evening to evening, and that this service of the communion and preaching was during the night (verses 7, 11), we must conclude that it took place during the first part of the day, or what is now known as Saturday night. The inquiry as to what the apostle did the remainder of the day is answered by the historian, who was one of the company, in verses 11, 13. Paul talked even till break of day, and departed. Where did he depart for? "And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot." So it is plain that Paul himself traveled twenty miles during the daytime of the first day of the week, while his companions traveled by ship a much longer distance, around the cape to the same point. This could hardly be called observing the Sabbath. It is obvious that, this being the last time that Paul ever expected to visit Troas, the meeting on that night was a kind of farewell occasion, and would have been conducted in the same manner had circumstances placed the occurrence upon any other evening of the week.

Paul's Last Meeting with the Ephesian Elders.

THE third day after leaving Assos, the ship bearing Paul and his companions landed at Miletus, the ancient capital of Ionia, and about thirty miles from Ephesus. He was anxious to reach Jerusalem before the Pentecost. But the vessel would make a short stay at Miletus, and he sent to Ephesus for the elders of the church to come to him. The interview was a most pathetic one, and Paul's counsel shows the deepest concern for their welfare. See verses 18-35. In view of some of his predictions, it is no wonder the elders "wept sore," and sorrowed "most of all for the words which he spake, that they should see his face no more." A heavy responsibility was left upon them; the Holy Ghost had made them overseers to feed the church of God, which he had purchased with his own blood. Verse 28. And they were assured that after Paul's departure grievous wolves should enter, "not sparing the flock;" and also that of their own body should men arise, "speaking perverse things, to draw away disciples after them." Verses 29, 30.

FROM the beginning the church has been beset with persons who merely "seek their own, and not the things which are Jesus Christ's." Phil. 2:21. Paul had had much bitter experi-

ence with "false apostles" at Corinth, and "false brethren" were enumerated among the "perils" he had passed through during his eventful career. 2 Cor. 11. No wonder the apostle wept as the Spirit showed him the dangers of the church which had been the object of his fostering care; and no wonder the elders wept as these things were pointed out to them, and they were assured that they would not have the long-trusted leader to guide them through their coming trials. The leaders of reform in the church, from that day to this, have invariably found their most perplexing difficulties arising from the work of those who were either false or self-sufficient and ambitious to lead rather than help. Just such dangers as were pointed out to the Ephesian elders beset the church at the present time, and the apostle's injunction, "therefore watch," should be diligently heeded. The apostle himself had warned night and day with tears. Verse 31.

TEARS have acted a prominent part in the work of salvation. They have often been irresistible when words were of no avail. The Son of God came from Heaven to weep over fallen man. He was "a man of sorrows and acquainted with grief." He told his disciples, "Blessed are ye that weep now, for ye shall laugh." Luke 6:21. "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." John 16:20. Paul tells the elders of Ephesus that from the first day he came into Asia, he had "served the Lord with humility of mind, and with many tears." He had previously written to the Romans, and enjoined them to "Rejoice with them that do rejoice, and weep with them that weep." Rom. 12:15. His first epistle to the Corinthians was written "with many tears." 2 Cor. 2:4. Of those who "minded earthly things," he had cautioned the Philippians, even with tears, that they were enemies of the cross of Christ. Phil. 3:18, 19. And he was mindful of Timothy's tears. 2 Tim. 1:4. All workers for the Lord should remember the words of David, "They that sow in tears shall reap in joy." Ps. 126:5. And remember also the final promise to the redeemed, "God shall wipe away all tears from their eyes." Rev. 7:17.

PAUL's last injunction to the elders was to "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Verse 25. This thought may be taken as the key-note of successful gospel work. It may be safely assumed that no real success has ever been achieved in the cause of God upon any other principle. It is the great bar to selfishness, which is man's greatest obstacle. The exercise of this principle is not only a duty to our fellow-men in view of what our heavenly Father has done for us, but it is a duty we owe to ourselves as a necessary preparation for the kingdom of God. Charity is the only thing in our own power mentioned in the Scriptures that "covers" sin. 1 Pet. 4:8. How important then that it be the leading principle of life. In this, as in all of his teachings, the Saviour enjoined nothing that he did not himself carry out in practice. He was not only a teacher, but he was a practical example of self-denial for the benefit of others. And in this respect the apostle was a true disciple. He had waived the rights of an apostle to support from those amongst whom he labored. He had toiled night and day, and had coveted no man's gold or apparel. Despite his physical weakness, he could say, "Ye yourselves know that these hands [his own] have ministered unto my necessities, and to them that were with me." Verse 34.

THE sacrifice of this world's prospects was much greater in Paul's day than in our time. Those who have studied the Scriptures in the

light of the third angel's message know that the time is short; that, laying aside the liability to death at any moment, there is not time ahead to warrant the prosecution of worldly interests with the hope of long enjoying success even if attained; that every species of secular enterprise is growing more and more uncertain as the years roll round. There is to-day nothing sure but the word of God; no safe investment but in the gospel enterprise. In view of the present condition of the world, and the judgments of the Lord in the earth, it can hardly be called sacrifice; it is wise business policy, to divert one's time and means to that charity which will "cover" sins in the Judgment, and secure everlasting possessions. "Who then is a faithful and wise servant?" Matt. 24:45.

W. N. GLENN.

Sowers and Reapers.

DOES it ever occur to Sabbath-school teachers that, in the prosecution of the Lord's work, there are some to sow the seed, and some to reap the harvests that spring from the seed? And have they ever formed any just idea of the comparative importance of the two works? It is to be feared that, because the teacher's part is to scatter the little seeds, he is often tempted to undervalue the importance of his work, and to perform it without due care, or in a half-desponding mood, because no higher work is entrusted to him.

The late Henry Moorhouse, the English evangelist, in his little work on "Ruth the Moabitess," says a few words that may rouse teachers to a sense of the true importance of their work, and send them to it with a heart full of gratitude that they have the privilege to be the sowers of the seed; and of anxiety that they may do their work well:—

"I once lived next door to a farmer, and I used to see him when he went out to sow his fields. I said to him one day, 'Why do you do that yourself?'"

"'Because,' he said, 'I have not got a servant that I can trust to sow. I had one once that I could trust, but he has left me. I must have one to sow the seed in whom I can put confidence.'"

"I have seen that very farmer go and hire the first Irish laborer that came along, to put in the sickle and reap. Who did the most important work? Not the man that reaped, but the man that sowed. So you, perhaps, who are toiling and laboring for the Lord Jesus Christ—you never see a soul won to the Saviour. Thank God for the great honor he is conferring upon you in making you a sower, even if he makes somebody else the reaper. Sow the seed beside all waters, and by and by, both sower and reaper shall rejoice together. When the Master winnoweth the barley, we shall all get the praise that is due to us."—Geo. W. Anderson, D. D., in *Baptist Teacher*.

Read the Bible.

God's word was intended to give light to the people, and it does give light in every human habitation where it is permitted to shine. It is a lamp to the feet, and a light to the path of every human being who will receive it as a guide, and then humbly walk by it. For the mind of youth, there is no such enlightener in the world. It not only gives the light of truth but the light of life and immortality. It creates new hopes when all earthly hopes perish. Its very entrance, as the psalmist says, gives light to the mind. Let it but once enter the mind of youth, in all its divine fullness, power, and beauty, and that mind is already more than half educated, because a moral and intellectual discipline is thereby inaugurated which can never cease, which must go on as long as life itself. —Interior.

Temperance.

Liquors for Family Use.

THE Mendocino *Beacon's* San Francisco correspondent writes as follows:—

A singular wave of intemperance is holding sway just now. Arrests of drunks have been very frequent, and in connection with this it is astonishing how many women have been led to the cells for the abandonment of their helpless children. Liquor seems to be the one thing that can conquer a mother's love for her children. It is amazing to what a depth of degradation some of our female poor have descended. Not a day has passed lately but what arrests have been made of these outcasts, and their children found starving. I stepped into a saloon the other day to wait for a train, and called for a glass of beer to appease my thirst. I took up a paper to kill time. It was a barren place, containing a bar, table, a few *Police Gazettes*, and one or two chairs. The proprietor was smoking a huge old pipe. Leaning over the counter was a miserable rough-looking man. He was begging for liquor, or for credit for some. He finally went away and returned in about ten minutes with six eggs. These he bartered for a drink. The proprietor reluctantly took the eggs and placed out the liquor. It was barely down when a woman entered the place. She was a worn, old-before-her-time woman. Her face was stern and pained; her dress was shabby and ill-fitting; her hair was disheveled, and her eyes full of despair; her voice was really full of pathos. "You had no right," she said, "to receive those eggs; my husband stole them from me; they are my food for myself and child. That man has not given me a cent of money for three years, but has eaten and drunk of my earnings. He lies in the house drunk half the time. He steals the very food out of our mouths, and you receive what belongs to me, and give him liquor." The barkeeper smiled; her husband growled to her to get out. She continued: "Last week he beat me because I had nothing for him to eat," and here she showed swells on her arm, and a bruise over her temple. "What can I do! for God's sake, what can I do for myself and child when everything is against me!" . . . As the train moved away a crowd was watching a despairing woman on the sidewalk; a half-drunken man was cursing her; a stolid saloon man was smoking a pipe with an unconcerned air; on the window of a grocery store across the way one could read, "Liquors for family use."

Charity Begins at Home.

A FEW years ago I was in San Francisco, and had been for several years there an active member of a private Society to Help the Poor, meeting once a week; those members who could afford to pay twenty-five cents per week, dues, did so; the workers paying fifty cents per month.

Our work was very laborious. First, to look up the needy families, then to trace up all their possible claims upon charity, which would be so conflicting at times, as to put us on detective duty to find the truth. Abuse we were prepared to take in any form. We supplied in groceries—tea, coffee, rice, salt, sugar, beans, codfish, flour, smoked salmon, oatmeal, besides wood and coal, a physician in case of sickness, and cash if required.

It is scarce necessary to add, I became discouraged often at the attempts to assist the families of drunkards, miserable curses to themselves and families. The poor children's clothing which we gave this week, were next week traded off at the saloon or corner grocery for whisky or beer. A woman would ask for cloth-

ing—we held sewing bees—it would be given her, and next week she would send word that she was sick in bed and starving, and sure enough she would be in bed, because she had no clothes to wear; they had followed others to the dram-shop, and she was in a fair way of starving; her children ran the streets shoeless and almost naked, to be fed by the neighbors, and her husband was in jail for a noisy drunk. There was nothing we could do for these poor children, as they were not orphans, and the "P. O. C. to Children's Society" was not yet in existence. To-day those children are our citizens of a "Noble Republic," but too much debauched, morally and mentally, to be anything less than a curse to society, and a dangerous element in politics.

—H. R., in *State Prohibitionist*.

THE PRICE OF A DRINK.

"Five cents a glass!" Does any one think That that is really the price of a drink?
"Five cents a glass," I hear you say,
"Why, that isn't very much to pay."
Ah, no, indeed; 'tis a very small sum
You are passing over 'twixt finger and thumb;
And if that were all that you gave away,
It wouldn't be very much to pay.

The price of a drink? Let him decide
Who has lost his courage and lost his pride,
And lies a groveling heap of clay,
Not far removed from a beast, to-day.

The price of a drink? Let that one tell
Who sleeps to-night in a murderer's cell,
And feels within him the fires of hell.
Honor and virtue, love and truth,
All the glory and pride of youth,
Hopes of manhood, and wreath of fame,
High endeavor and noble aim,—
These are the treasures thrown away
As the price of drink from day to day.

"Five cents a glass!" How Satan laughed,
As over the bar the young man quaffed
The beaded liquor; for the demon knew
The terrible work that drink would do;
And ere the morning the victim lay
With his life-blood swiftly ebbing away;
And that was the price he paid, alas!
For the pleasure of taking a social glass.

The price of a drink! If you want to know
What some are willing to pay for it, go
Through that wretched tenement over there,
With dingy windows and broken stair,
Where foul disease, like a vampire crawls
With outstretched wings o'er the moldy walls.
There poverty dwells with her hungry brood,
Wild-eyed as demons for lack of food;
There shame, in a corner, crouches low;
There violence deals its cruel blow;
And innocent ones are thus accursed
To pay the price of another's thirst.

"Five cents a glass!" Oh, if that were all,
The sacrifice would, indeed, be small!
But the money's worth is the least amount
We pay; and whoever will keep account
Will learn the terrible waste and blight
That follows the ruinous appetite.
"Five cents a glass!" Does any one think
That that is really the price of a drink?

—Josephine Pollard, in *N. O. Christian Advocate*.

Tobacco Slavery.

THE following remarks on the use of tobacco, from Hon. Neal Dow, in the *New York Weekly Witness* of Jan. 18, are very good on the subject:—

The tobacco habit is to me a perpetual wonder, as it exists among gentlemen of education and culture. I can understand very well why coarse, ignorant, and brutal men should fall into the habit and continue in it, because they have no thought and no care for the rights and comforts of others, nor whether the habit makes them a nuisance among those who do not like the intolerable odor of tobacco. There is no habit or custom among barbarians or semi-barbarous people more absurd than the tobacco habit, I think.

To be without the chew or the smoke is a torture fully equal to excessive hunger or thirst coming from long deprivation of food or drink.

Then the customary indulgence allays the pain and soon dissipates it; that is the whole of the 'comfort' coming from tobacco. We wonder at seeing a gentleman when among others, even among ladies, with a cigar in his mouth, poisoning the air which others must breathe. We do not see how any one with the qualities of a gentleman can do it. But the reason of it is, that without the smoke he will be in torment. Then, if this be so, why should he not retire to some out-of-the-way place, so as not to annoy others with smoke? The reason of this is, that the tobacco habit dulls and deadens the moral sense.

The slave of the tobacco habit does not see that tobacco and tobacco-smoke are poison. Where is the right of a man to poison the air that I must breathe more than to poison the water that I must drink? But we see this done many times every day by men who would shrink with horror at the suggestion that they were really doing so.

I was once the guest of a gentleman living in a Western State. It was a charming day, and after dinner he proposed that we should have a drive—he, his wife, and I. There came to the door a handsome carryall with a very fine pair of horses. The wife and I were on the back seat, and my host, with a cigar in his mouth, was on the front seat to drive. It was a bright, balmy day, and the fields were covered with new-mown hay. "How delicious is the smell of the hay; the atmosphere is full of its fragrance," said the host. "I suppose so," was my reply, "but we on the back seat can smell nothing but the smoke from your cigar!" "I beg a thousand pardons; I did not think of it," he said. Of course not; he did not think. Why? The tobacco had dulled his moral sense.

Sleep and Ruin.

I THINK the intellectual and moral connections of sleeping have not been sufficiently appreciated. Men and boys have been praised for burning the "midnight oil." Now, this "midnight oil" is a delusion and a snare. The student who is fast asleep at eleven o'clock every night, and wide-awake at seven o'clock every morning, is going to surpass another student of the same intellectual ability, who goes to bed after twelve and rises before five. In sleep, the plate on which the picture is to be taken is receiving its chemical preparation; and it is plain that that which is the best prepared will take the best picture.

Men who are the fastest asleep when they are asleep are the widest awake when they are awake.

Great workers must be great resters.

Every man who has clerks in his employ ought to know what their sleeping habits are. The young man that is up till two, three, and four o'clock in the morning, and must put in his appearance at the bank or store at nine or ten o'clock and work all day, cannot repeat this process many days without a certain shakiness coming into his system, which he will endeavor to steady by some delusive stimulus. It is in this way that many a young man begins his course to ruin. He need not necessarily have been in bad company. He has lost his sleep, and is losing his strength and grace.

Here is the outline of the history of a suicide within my own knowledge. A young man, a stranger in New York, in a good situation, in a large boarding-house, has pleasant young companions; spends his evenings out; goes to midnight parties; his nerves become disturbed, then a little drink; a little mistake in business, another drink; reproof from employer, more drink; more mistakes; loss of situation; no help from frivolous companions; money all gone; then credit all gone; then turned out of the boarding-house; wandering in the street; mortification; desperation; shoots himself.—*Hall's Journal of Health*.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
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URLAH SMITH, - - - - - CORRESPONDING EDITOR.

OAKLAND, CAL., FIFTH-DAY, APRIL 17, 1884.

An Interesting Case.

A MINISTER in the East, who is now laid up from work by afflictions, by some means came in possession of a copy of the SIGNS, and sent a request for other copies. Our Oakland missionary society supplied him, and in a note recently sent to us he says:—

"I see notice of a forthcoming new book on page 208, the last number of the SIGNS,—'Great Controversy.' I must tell you, my dear brother, I am bound to be intensely interested in all that comes from the pen of that good Sister White. I do want that book. The article, 'Origin of Evil,' must be interesting. Oh, how I desire it. I have a sermon on that subject. I wish you had it for criticism. But if the Lord lets me live and recover from this affliction, you shall hear from me, and money shall be sent for the book, and for the paper. I am thrilled with its spirit and edifying matter. I shall continually pray that the Lord may bless you and greatly prosper you."

May God bless this dear brother. Will the workers remember him in their prayers. It may never be known until we enter the kingdom by what means the SIGNS came into his hands, but we expect to see many rejoicings over such cases when the laborers first see the fruits of their work. Well may they sing now, "'Tis sweet to work for Jesus." The thought of the harvest home is enrapturing. Take courage, brother pilgrims; toil on in hope. Your labor is not in vain in the Lord.

Question Answered.

LAST week we promised to answer the following question: "Do you think the real, live Christian will care what the world thinks or says of him?"

We must answer in the affirmative; we think he will. But the subject demands consideration. We have heard professors say that the world has no right to judge the conduct of a Christian; that it has not discernment of Christian principles and motives so that it is qualified to judge the character of the follower of Christ. This is not strictly true. All people, Christians as well as others, are in danger of letting their feelings and prejudices warp their judgment, so as to misconstrue the actions, and misjudge the motives, of their fellow-men. For this error they are responsible. But the question is not whether people pervert and abuse their judgments, but, have they the ability to form a correct judgment? We think they have.

1. The Saviour said, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. 5:14-16. This certainly supposes that the world knows the difference between a true and a false light. If worldly people could not judge between good works and works not good, how would they be led to glorify God by seeing the good works of the Christian? The truth is that God has not suffered the world to depart so far from the light as to have a good excuse for their sins. Of the Gentile or heathen world the apostle Paul wrote thus: "For when the Gentiles, which have not the law [the complete, or written revelation of God's will], do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15. It is for

this reason that he says: "Therefore thou art inexcusable, O man, whosoever thou art that judgest." Verse 1. See also chap. 1:18-20.

If the heathen nations who have not the revelation of the holy Scriptures, are yet without excuse because God has planted sufficient light on the principles of morality in their hearts to enable them to accuse or excuse one another, why should it be thought that in this land, where everybody has heard more or less of the truths of the Scriptures, the people are not qualified to determine the difference between right and wrong? They who thus judge certainly make a mistake.

2. The world proves its ability to judge by finding fault with the inconsistencies of professors of religion. We have had some travel, and observation, and experience in the world, and we were never yet in a community where the worldlings could not pick out a hypocrite or a godly Christian as readily as Christians themselves, where they had equal chances of observing their lives.

In this, however, they condemn themselves. In pointing out the faults of professed Christians they prove that they know what is right—what men ought, and what they ought not, to do. And thus, as Paul says, "they are without excuse."

3. It is with a mistaken idea that professed Christians sometimes say to their neighbors: "Do not look to me for an example; take the Bible, and follow that." Now it is always right to direct people to the Bible, and point out the narrow way on its authority. But, after all, the world will take you for an example of a Christian, and the Saviour has given them a warrant for so doing. When Jesus said to his disciples, "ye are the light of the world," he intended that they should be; that the world should, in their lives, have an illustration of his teachings. And no person who professes the faith of Christ can throw off the responsibility thus placed upon him by the head of the church. If he holds up a false light; if he misleads some trusting soul, and they both together fall into the ditch, woe to the false leader. The blood of the perishing will be upon him. He may ask, like Cain, "Am I my brother's keeper?" but the evasion is in vain. We are all responsible for the welfare of our brother and our neighbor.

4. Paul, in speaking of the qualifications of a bishop, said: "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3:7. If a person were set forth as a candidate for this office, and the inquiry were raised as to his reputation before the world, and he should insist that the inquiry should be dropped inasmuch as he did not care what the world thought or said of him, it would be good ground for refusing to accept him; it would at once arouse suspicion that his reputation would not bear close examination. It would certainly be a denial of the rule laid down by the apostle.

5. But all this does not argue that a man should sacrifice his Christian integrity to secure the approbation of his fellow-men. This is not necessary. In the end he will establish the best reputation who best maintains his integrity. And if, in his efforts to maintain his Christian character, he has to come in contact with the feelings and prejudices of his fellow-men, the true Christian will not manifest the "don't-care" spirit, but will have tender feelings both in regard to the truth which is being reproached and to the misguided ones who reproach it.

6. We can only pity those who willfully throw themselves into the way of opposition, and bring needless reproach upon themselves, and then consider themselves persecuted for righteousness' sake. They are laboring under a strong delusion. Their course is always an injury to the cause of Christ. We believe that the gospel of Christ—the whole Bible—is reasonable and sensible. If persons pursue unseemly courses, questionable methods, not in any-

wise necessary to the gospel work, and are reproached, they have no right to consider themselves martyrs. He who suffers for his folly has no business to lay it to the gospel.

Some members of the "Salvation Army," and "Holiness Band," were lately arrested in San Jose, Cal., for disturbing the peace of that city. A religious paper takes exceptions to the course of the officers, because hoodlums disturb the peace with ungodly noises and are not arrested. But the reasoning is not good. If hoodlums organize for the habitual disturbance of the peace, they would probably be arrested. But, admitting that noisy hoodlums ought to be arrested, is that proof that others equally noisy ought not to be arrested? Our opinion is that if professed religionists disgrace the gospel by acting as hoodlums, they have no right to complain if they are treated as hoodlums *ought to be treated*, whether hoodlums are treated so or not.

We are fully in accord with the expression of Spurgeon, who, speaking of the actions of the so-called Salvation Army, said that Satan had long tried to make Christianity appear unreasonable, but was now trying to make it appear ridiculous. These apings of military display, and noisy demonstrations, have no more relation to Christianity than has the celebration of a "Chinese New Year's." The Lord said to his people: "Let us reason together." Paul said: "We persuade men." We have no right to disgust men with fanatical and nonsensical rantings, and call it the Christian religion.

Paul said that we are, "by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." But was any one ever commended to any one's conscience by noise and senseless clamor? Never. We have deeply regretted that some who called themselves Seventh-day Adventists have fallen under the influence of fanaticism in its various forms. We warn our churches to keep clear of it. We believe in spiritual worship; but there is no spirituality in these "bodily exercises" (1 Tim. 4:8) and non-intelligent tumults.

Credulity of Infidelity.

AS A rule infidels are the most credulous of all people. The reason of this is evident; infidelity is more a matter of the heart than of the head; it is guided more by natural feeling than by judgment. A man may naturally be a thorough-going infidel; he can be a genuine Christian only by conviction and conversion. Hence it follows that the latter may be expected to be guided by reason and argument rather than the former.

Many of our readers may remember the account given by a traveler, of some Catholics who visited a pagoda for the first time, among Oriental pagans, and who, at first, thought they were in a Catholic Church, when they saw the wax tapers, the incense, the vestments of the priests, etc. But on learning their mistake they concluded that these pagan rites were copied from the church. But on reading the history of the church we learn that many of these rites were borrowed from the pagans by the church of Rome, and converted into Christian ceremonies for the purpose of more readily bringing the multitudes into the communion of the church. As to this we are not left in doubt; there are too many known facts which attest it.

But these rites are altogether distinct from the fundamental doctrines of the Bible; the rites as compared to the doctrines are modern. In their use the pagans have the priority.

Now in some of the Oriental religions are found some resemblances to the doctrines of Christianity, and infidels have been in high glee over the supposed fact that Christianity has copied its facts and doctrines from the heathen religions. But in this

they have drawn their conclusions without research; without diligent inquiry as to which was the original and which the copy. Explorations and investigations of truly scientific men are constantly proving that the Bible is the original source of these doctrines. Christianity rests upon a series of facts from the time of creation to the kingdom of Israel, recorded by "Moses and the prophets." This should be a suggestion to those who, to conciliate the skeptics, are admitting the unreliability of the Mosaic records. They are uselessly and fatally yielding the foundations of the faith they profess.

But our object is to call attention to some evidence recently presented in England that Buddhism has copied many of the peculiarities of its belief from the Bible and from Christianity. Infidels gain nothing at all by tracing resemblances; the question is only settled by the chronology of the two systems. We invite the careful attention of the reader to the following extract:—

At the last large meeting held in February by the Victoria (Philosophical) Institute, 7 Adelphi Terrace, London, a paper was read by the Rev. R. C. Collins, M. A., on Buddhism in relation to Christianity. Referring to the parallels between the persons and characters of Buddha and Jesus Christ, he said: Take, as a prominent instance, the birth stories. I need not here give details, which are to be found in any modern work on Buddhism. The supposed miraculous conception; the bringing down of Buddha from the Tusita heaven; the Devas acknowledging his supremacy; the presentation in the temple, when the images of Indra and the other gods threw themselves at his feet; the temptation by Mara—which legends are embellished by the modern writer I have already quoted, under such as "Conceived by the Holy Ghost," "Born of the Virgin Maya," "Song of the heavenly host," "Presentation in the temple and temptation in the wilderness,"—none of these is found in the early Pali texts.

The simple story of ancient Buddhism is that an ascetic, whose family name was Gautama, preached a new doctrine of human suffering and a new way of deliverance from it. There is no thought in the early Buddhism, of which we read in the Pali texts, of deliverance at the hands of a god; but the man Gautama Buddha stands alone in his striving after the true emancipation from sorrow and ignorance. The accounts of his descending from heaven and being conceived in the world of men, when a preternatural light shone over the worlds, the blind received sight, the dumb sang, the lame danced, the sick were cured, together with all such embellishments, are certainly added by later hands; and if here we recognize some rather remarkable likenesses in thought or expression to things familiar to us in our Bibles, we need not be astonished, when we reflect how great must have been the influence, as I have before hinted, of the Christian story in India in the early centuries of the Christian era, and, perhaps, long subsequently.

This is a point which has been much overlooked; but it is abundantly evident from, among other proofs, the story of the god Krishna, which is a manifest parody of the history of Christ. The *Bhagavat-Gita*, a theosophical poem put into the mouth of Krishna, is something unique among the productions of the East, containing many gems of what we should call Christian truth wrested from their proper setting to adorn this creation of the Brahman poet, and indicating as plainly their origin as do the stories of his life in the *Maha-Bharata*; so that it has not unreasonably been concluded that the story of Krishna was inserted in the *Maha-Bharata* to furnish divine sanction to the *Bhagavat-Gita*. If, then, as there is the strongest reason to believe, the Christian story, somewhere between the first and tenth centuries of the Christian era, forced itself into the great Hindoo epic, and was at the foundation of the most remarkable poem that ever saw the light in India, can we be surprised if we find similarly borrowed and imitated wonders in the later Buddhist stories also?

Several Home and Colonial applications to join the Institute as guinea subscribers were received, and its object being to investigate all philosophical and scientific questions, especially any said to militate against the truth of the Bible, a discussion ensued, in which Mr. Hormuzd Rassam, Professor Leitner from Lahore, Mr. Coles, an earnest student of the question during twenty-five years' residence in Ceylon, Professor Rhys Davids, and others took part—all agreeing in and confirming the statements of Mr. Collins' paper. Dr. Leitner brought a large

number of photographs of early Indian and Tartar sculptures, showing the first introduction of the Christian story into those monuments between about the second and tenth centuries, and he pointed out the value of such additional confirmation of Mr. Collins' statements.

Gathered to His People.

THE pleasing doctrine that man can never die, though unfortunate in its parentage, is very tenacious of its life. In treating this subject we find that the record of man's creation brings to view no immortal element as entering into his being; that the Bible in its use of the terms immortal and immortality never employs them to express an attribute inherent in man's nature; that no description of soul and spirit, and no signification of the original words, will sustain the present popular definition of these terms that the soul and spirit, though spoken of in the Bible, in the aggregate, seventeen hundred times, are never once said to be immortal or never-dying; and that no text in which these words are supposed to be employed in such a manner as to show that they signify an ever-conscious, immortal principle, can possibly be interpreted to sustain such a doctrine.

Behind the obituaries of the patriarchs it seeks to shield itself. It is claimed, for instance, that the death of Abraham is recorded in such a manner as to show that his conscious existence did not cease with his earthly life. We might justly insist on their going farther back and taking the recorded close of the lives of the antediluvian patriarchs as the basis of their argument. One of these, Enoch, was translated to Heaven without seeing death; and all the others, according to popular belief, went to Heaven just as effectually, through death. But how different is their record. Of Enoch it is said that he "was not; for God took him;" while of the others it is said, "And they died." Surely these two records do not mean the same thing, and Enoch whom God took, and who is consequently alive in Heaven, must be, judging from the record, in a different condition from those who died.

But to return to the case of Abraham. The record of his death reads: "Then Abraham gave up the ghost, and died in a good old age, an old man full of years, and was gathered to his people." On this verse, Landis, p. 130, thus remarks:—

"What then is this *gathering*? Does it refer to the body or the soul? It cannot refer to the body, for while his body was buried in the cave of Macpelah, in Canaan, his fathers were buried afar off; Terah in Haran, in Mesopotamia, and the rest of his ancestors far off in Chaldea. Of course, then, this gathering relates not to the body, but to the soul; he was gathered to the assembly of the blessed, and thus entered his habitation."

To show how gratuitous, not to say preposterous, is this conclusion, we raise a query on two points: 1. Does the expression "gathered to his people" denote that he went to dwell in conscious intercourse with them? 2. Were his ancestors such righteous persons that they went to Heaven when they died? In answering these queries, the last shall be first. It is a significant fact that Abraham had to be separated from his kindred and his father's house, in order that God might make him a special subject of his providence. And in Josh. 24:2, we are plainly told that his ancestors were idolaters; for they served other gods. Such being their character, death would send them, according to the popular view, to the regions of the damned. At the time, then, of Abraham's death, they were writhing amid the lurid waves of the lake of fire. And when Abraham was gathered to them, if it was in the sense which the theology of our day teaches, he too was consigned to the flames of hell! Oh! to what absurdities will men suffer themselves to be led blindfold by a petty theory. God had said to Abram, Gen. 15:15: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old

age." Was this the consoling promise that he should go to hell in peace in a good old age? And is the record of his death an assertion that he has his place among the damned!? Yes! if the immaterialist theory be correct. Children of Abraham, arise! and with one mouth vindicate your "righteous father" from the foul aspersion. Renounce a theory as far from Heaven-born, which compels you thus to look upon the "father of the faithful."

Does, then, the expression "gathered to his people" mean his personal conscious intercourse with them? If man has an immortal soul which lives in death, it does; and if it does, Abraham is in hell. There is no way of avoiding this conclusion, except by repudiating the idea that man has such a soul, and denying his conscious happiness or misery while in a state of death.

But how then could he be gathered to his people? Answer, he could go into the grave into which they had gone, into the state of death, in which they were held. Jacob said, when mourning for Joseph whom he supposed dead, "I will go down into the grave unto my son mourning." Not that he expected to go into the same locality, or the same grave; for he did not suppose that his son, being, as he then thought, devoured by wild beasts, was in the grave literally at all; but by the grave he evidently meant a state of death; and as his son had been violently deprived of life, he too would go down mourning into the state of death; and this he calls going unto his son. In Acts 13:36, Paul, speaking of David, says that he "was laid unto his fathers." This all must acknowledge to be the exact equivalent of being "gathered to his people;" then the apostle goes on and adds, "and saw corruption." That which was laid unto his fathers, or was gathered to his people, saw corruption. Men may labor, if they choose, to refer it to the immortal soul; but in that way they do it a very doubtful favor; for the success of their argument is the destruction of their theory; and the soul is shown to be something which is perishable and corruptible in its nature. U. S.

The New Paper in England.

IT is well known to our people that it was voted at the last General Conference that a paper should be printed in England. One of the principal objects of my coming to Europe was to bring about this result. Accordingly, soon after our arrival, the workers in England, Elder John, Brother Drew and Sister Thayer, met at Great Grimsby for consultation with Elder Whitney and our party from America. We spent several days in prayerful consideration of this subject, and in planning for the location of the laborers recently arrived from America.

After careful consideration, it was decided to issue a sixteen-page monthly paper, about the size of the SIGNS OF THE TIMES, to commence the first of April if possible. The name chosen for this journal was *The Present Truth*. This was selected after examining the list of the names of the papers in Great Britain. There were so many "Heralds" and "Reviews," and one called the *Signs of our Times* with a large circulation, that we thought best to take a name peculiar to our work and expressive of its nature. For the present the management of this paper, as far as its publication is concerned, is placed in the hands of a committee of three: Eld. M. C. Wilcox, Eld. A. A. John, and Miss Jennie Thayer; managing editor, Eld. M. C. Wilcox; corresponding editors, Eld. J. H. Waggoner, Eld. Uriah Smith, and Eld. B. L. Whitney.

The question as to where the paper should be published was one of some perplexity. Our depository and the headquarters of our work had been in Southampton ever since the mission started. Our English Supplements to the SIGNS OF THE TIMES have been printed there. It would involve some

difficulties to move it, and change the address of the depository, etc. But there seemed to be important reasons why a change should be made. We found that the cost of printing in Grimsby would be much less than in Southampton. Its location is more central. More interest in the truth is kindling in the vicinity of the former than in that of the latter. When we looked around for a suitable place to rent in which to carry on the work, we found a new building with very suitable rooms, and at a moderate rent. We could not have secured a place more suitable for our present wants. The way seemed to open before us in an exceedingly favorable manner, far more so than any of us had expected. We all felt that the finger of the Lord was in it, preparing the way before us.

Great Grimsby has about 40,000 inhabitants, and is quite a pleasant place. Rent and expenses will be less here than in larger places, and there will be some friends of the cause here to manifest an interest in the work. We could see no light in striking out into a new place where we were wholly unacquainted. All in the council felt very clear that for the present, at least, the paper should be printed in Great Grimsby. We also secured excellent terms for press-work and other work we could not do ourselves. Eld. John and family will move into this building, and Sister Thayer will have rooms in it for the depository connected with the mission, and will render important assistance on the paper. Eld. Wilcox will spend a portion of his time in editing the paper, and will labor in the field what he can besides.

The price of the paper, single subscription, per year will be two shillings and sixpence, or about sixty cents; in clubs of five and upwards, two shillings, or forty-eight cents; in clubs of twenty-five and upwards, one shilling and sixpence, or about thirty-six cents. Most of the papers circulated in England are not subscribed for by the year as with us, but are sold from the news stands, because they can be obtained cheaper that way by saving postage. These news stands are in almost every depot. These terms are made favorable to those taking large clubs, hoping to encourage missionary effort, and a large circulation. The rates are low; but after long consideration of the many perplexing questions connected with fixing the price of the paper, we all came to the above conclusions.

At the close of our consultation a small meeting was held to see how many copies would be paid for the first year by those present. Only fourteen persons were in attendance, and half of these were our ministers and workers present from America. The matter was set before the company, and all were invited to participate; in a short time over 1,000 copies were subscribed for, one brother residing in Grimsby taking over 500. Since that we have visited Southampton, and one or two hundred were taken by those living there. We felt that this was very encouraging from such a small beginning. We all feel to thank God that our new enterprise of starting the paper in England is moving off so well. Material is being purchased, and the paper will soon be brought out, and one more Seventh-day Adventist journal will be heralding the notes of warning to the world. So the work continues to move forward all along the line.

It was thought best that Eld. J. H. Durland should locate for a time at Southampton in the house already rented for the depository, which will not now be used for that purpose. This arrangement may not be permanent.

And now we give our friends in America a cordial invitation to help circulate the new paper printed in England, *The Present Truth*. We should be glad to have their personal subscriptions for their own reading, and we should be glad to have them pay for clubs to be used in the missionary work.

Bro. Drew says he shall want at least 1,200 per month to use in the ship work in Liverpool alone.

We expect to have an excellent paper, and we want it to go by thousands of copies to all this great empire. We are greatly behind in our work in this country, but we expect to see a great advance in the near future. May God greatly bless the mission in England.—*G. I. B., in Review and Herald.*

The Missionary.

An Acceptable Spirit.

THE work of God is missionary work. The true missionary spirit is the spirit of Christ. It is laboring unselfishly for the salvation of our fellow-men. The cause of Christ cannot be over-estimated. The price paid for the salvation of man is more than the finite mind can comprehend. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "We love him, because he first loved us." 1 John 4:19.

It was this voluntary love on the part of Christ toward rebellious man that brought him from glory to die for a fallen race. His life was one of toil and suffering. "He was a man of sorrows, and acquainted with grief." His life was a missionary spirit exemplified. An unselfish spirit is in direct opposition to the spirit of this world. So of the Christian it is said, "By this shall all men know that ye are my disciples if ye have love one to another." It leads men to go without the camp bearing the reproach. It induces men and women to make the cause of God theirs. They value it, as did their Master, of greater importance than their own interests, and therefore will not count their lives dear if they can but forward the work of God upon the earth. They will seek to scatter the seeds of truth where they have never been sown, and lead those to Christ who before have had no practical knowledge of him.

This work is an aggressive one. It makes advances upon the enemy. It goes into new fields—into the regions beyond—and there plants the cross of Christ; and when a victory is gained, and the truth is there established, it goes farther and continues to make inroads upon the enemy. It requires men of God, men of nerve, men of consecration and devotion to do this—men who value the truth of God more than their own personal interests. Some men in every age have exemplified this spirit. They have taken their lives in their hands and have ventured out on the promises of God, and upon the enemy's ground have preached Christ and him crucified. They have dared to believe because it was truth, although in many instances it has severed friends and associations, and led them to sacrifice upon the altar of truth every worldly prospect.

There stand upon record many noble examples of this. The apostle Paul speaks of his former standing as follows: "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that

I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. 3:4-11.

It is not necessary that we go back to the days of the apostles to find such examples. In every age God has had witnesses of this spirit, and in every work of reform that has been of God there have been furnished a Huss, a Luther, a Zwingle, a Farel, and scores of others who might be mentioned, some of whom have sealed their testimony with their blood. They chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season.

There was a time when God would have the gospel of Christ planted in Burmah. Adoniram Judson gave himself to the work. In 1812, he set sail under the auspices of what is now the American Board of Missions. Mr. Judson, like those who pledged him his support, was a believer in sprinkling for baptism. There was existing, at this time, a strong feeling of sectarian antagonism between the Congregationalists and the Baptists. Mr. Judson, knowing he would have to meet some Baptists, sought to prepare himself by re-examining the subject. As the result he embraced the view that immersion was the only Scriptural baptism. He and his wife were soon to land in Burmah without the slightest knowledge of the language. His change of views would sever his connection with those that had pledged him their sympathy and support. He was wholly unconscious that the Baptists had any organization whereby they could support him, provided they would receive him.

To be left upon a heathen shore, without sympathy or support from his former friends, being counted as a heretic by them, was his future prospect, if he was true to his conscience; or he could return to his native land, and enjoy the society of those who would sympathize with him in his present views. He at once decided the question. His love for the cause of Christ led him to renounce all, and cast himself upon the promises of Christ for protection. He was baptized and proceeded on his way. Although it was many long months before he could speak a word in the Burman language, in due time success attended his labors.

Twenty-one months he was a prisoner, and seventeen months bound with irons. He suffered everything but death. When he was released from prison his friends advised him to return to America to recruit his wasted energies. But he would not retire from the field, nor engage in visiting among friends. "Some regretted," says his biographer, "that so agreeable a man should become a mere devotee; others believed that sorrow for the loss of his wife had made him mad; while others, who understood him better, honored what they considered his self-immolation in a good cause; and, on the whole, he was regarded with a sort of reverential sympathy." See his life by Frances Wayland, vol. 1, page 447.

His wife was of the same spirit as himself. She died in his absence from the mission. "Her last words were spoken of him, and her last request to Dr. Richardson, her medical attendant, was, that he, Mr. Judson, would never consent to enter the service of the British Government [at this time he was seeking to negotiate for the British Government with the Burman Government], but confine himself exclusively to the duties of his religious mission." *Ibid.* 414.

When a few had embraced the gospel in one place he left them in care of a proper person, and explored a new field. This he understood to be the apostolic method of conducting the missionary enterprise. It was thus that he was the means in the hand of God of sowing the seed of gospel truth over quite an extensive portion of the Burman Empire, and of wit-

nessing at the close of his life very many who had embraced the gospel of Jesus Christ.

It is such a life of consecration and devotion to the cause of God that is fruitful. We may never be called upon to go to a heathen land; neither is it necessary to have an unfruitful life. But the same spirit that characterized Mr. Judson in his labors must characterize every person who enters the missionary work. Self-denial is the first religious duty. The heart needs to be changed. A stream can rise no higher than its fountain. If the motive that actuates the professed Christian be selfish, then the fruit he bears will be of the same character.

To-day the calls for men to go into new fields are very numerous. They are continually increasing on every hand. Where are the self-sacrificing men who will heed these calls? Where are the men who will venture out, take their lives in their hands, sacrifice friends, worldly interest, and count not their lives dear unto themselves, if they can but win Christ? This work commenced and prospered in the hands of those who possessed that spirit. It is the only spirit that is recognized in Heaven as being the genuine article. It is the only one that God owns. It is the only one with which God's Spirit witnesses.

God is jealous for that spirit, for it brought Christ from Heaven to die upon the cross. It originated in the bosom of God and his Son Jesus Christ. It unites the soul with God. And it were better that a millstone be hanged about the neck and man be cast into the depths of the sea than to offend one possessing it. Its fruit is only good. It will lead men to bear all things, endure all things for Christ's sake and his truth's sake. He that possesses it will go forth weeping, bearing precious seed, and he will doubtless come again rejoicing, bringing his sheaves with him. S. N. HASKELL.

Rural Health Retreat Association.

THE fifth annual meeting of the Rural Health Retreat Association convened at the Retreat according to appointment, April 8, 1884.

Upon examination it was found that the majority of stock was represented by the following stockholders present, viz.: W. A. Pratt, John Morrison, A. B. Atwood, Eld. W. C. White, Eld. J. H. Waggoner, Eld. Sanford Rogers, and Eld. H. A. St. John.

Prayer by Eld. White.

Eld. H. A. St. John was called to act as Secretary *pro tem*.

Minutes of last annual meeting were called for, and read.

The Treasurer's report was read, as follows:—

FINANCIAL REPORT.

Cash on hand May 2, 1883, . . .	\$ 41 00
Expenses during the year, . . .	3,753 35
Receipts " " " " . . .	2,845 05
Expenses above receipts,	908 30

SANFORD ROGERS, Treas.

St. Helena, April 8, 1884.

The report was accepted.

Moved by Eld. White, and seconded by A. B. Atwood, that Eld. J. H. Waggoner, Eld. H. A. St. John, and W. A. Pratt constitute a committee to endeavor to secure medical aid.

Moved by Eld. Waggoner, that the name of W. C. White be added to this committee. Carried. The motion as amended was then adopted.

The stockholders then proceeded to ballot for directors for the ensuing year, resulting in the election of the following Board: W. A. Pratt, Eld. H. A. St. John, Eld. J. D. Rice, Eld. J. H. Waggoner, Eld. W. C. White, A. B. Atwood, and Eld. Sanford Rogers.

Adjourned to 7 A. M. next day.

SECOND MEETING.

Convened at 7 A. M., April 9. Prayer by Eld. J. H. Waggoner. Minutes of previous meeting read and accepted.

The new Board of Directors then proceeded

to organize by electing W. A. Pratt, President; Eld. H. A. St. John, Secretary; and D. B. Carver, Treasurer.

Moved by Sanford Rogers, and seconded by A. B. Atwood; that Eld. H. A. St. John act as Superintendent of the Rural Health Retreat for the ensuing year. Carried.

The following preambles and resolutions were then presented by Eld. W. C. White, and after due consideration, were adopted by unanimous vote:—

WHEREAS, We believe that there is a good opening for a health journal on this coast; and whereas, the Rural Health Retreat needs an organ to bring its facilities and advantages before the people; therefore,

Resolved, That we proceed at once to secure the publication of a bi-monthly journal.

WHEREAS, The PACIFIC PRESS has every facility for the publication and circulation of such a journal; therefore,

Resolved, That we propose to the PACIFIC PRESS to enter equal partnership with them in publishing the journal, the Retreat to pay for editing, the Press to furnish business management; and all other expenses and receipts to be equally divided.

Meeting adjourned.

W. A. PRATT, President.

H. A. ST. JOHN, Secretary.

Interest Among the Germans.

BRO. R. CONRADI sends to the *Review* an encouraging report of labor among the Germans in Minnesota. At Good Thunder he reports an addition of ten commandment-keepers, and twenty new members to the Sabbath-school. Had taken twenty-one subscriptions for the German paper, *Stimme der Wahrheit*. He adds: "The work among the Germans is onward. Have lately received good news from Dakota, also from far-off Russia. One brother writes for laborers, more tracts and papers, and also for bound volumes of the *Stimme*. Will the brethren and sisters still remember the work among the Germans."

A Heathen Lady's Triumph.

A MISSIONARY lady in China who realized that the souls of the rich were of as much value as those of the poor, lamented her inability to reach them.

You may imagine her joy at seeing a finely-dressed lady enter her compound one evening, followed at a respectful distance by a servant. The hair of the visitor was piled half a yard high on top of her head, and was stiff and heavy with perfumed oils, and decorated with great-headed gold pins; and her silken robe was covered with embroidered flowers and birds and butterflies.

Drawing the missionary aside for secrecy, she said, "Lady, I have despised you and the low people you teach, and I know but one person who loves your God. I have a sore heart and am bowed down very low. I have been to our temples with offerings of fruit and flowers; but my gods do not help me. I have gone day after day to the shrine of my ancestors; but no one, not even my tender mother, answers when I call. I want to find *the* God. I want his love. He comforted my one friend over the coffin of her sweet child. I want him, but he will not come to me."

The missionary sat down beside her visitor, and told her that the God whom she sought, so loved the world as to give his only begotten Son for the salvation of all who believe on him, and that Christ so loved the world as to give himself for its redemption. She told her how Christ bears our griefs and carries our sorrows, and how he invites all troubled ones to come unto him for peace.

"Yes," said the visitor, "my friend who knows God told me all this, but I cannot find him."

"Your friend found God true to his word," said the missionary. "He was a helper to her

in time of trouble. Go to her and she will help you to find him."

After receiving a portion of the New Testament in her own language, and listening to a fervent prayer, the Chinese lady went away, promising to repeat the visit.

The missionary at once sought the Christian Chinawoman of whom her visitor had spoken, and begged her to encourage and help her neighbor.

"Oh," said the Chinese lady mournfully, "God cannot take her. She is the rich and amiable wife of a Government official; but she is a drunkard, though no one ever sees her shame; for she hides herself away. Christ will not have drunkards for his friends."

When the heathen lady came again she was still "wanting to find *the* God." The missionary asked her if she was willing to give up everything for Christ. She hesitated a moment, and then replied, "Yes, everything but—but—"

"But your wine?"

"Yes, all but that," she tearfully replied. "And I will drink at night and sleep off my disgrace, and never disgrace him; then he will not be ashamed of his new disciple—will he?" she asked.

The missionary explained to the poor heathen lady that hidden sin is just as offensive to Christ as that which is open to the world.

For some time she wept and fell back on her promise. "I will never, never shame my new God by open drunkenness." When the missionary told her what Christ says about bearing the cross for him, she trembled like a slave before a tyrant. Only God knows what that woman endured before she came off conqueror over her besetting sin. But she did conquer at length, by the power of the Highest. And to-day she and her friend are moving about like angels of mercy, among the poor, degraded women of their native land.—*The Friend of Missions*.

Be Not Weary in Well-Doing.

AND when all has been done that can be done, then what? "Be not weary in well-doing." 1. So far as yourself is concerned. In the endeavor to lead the life of a Christian, persevere, no matter whether there are many to help you or not. In the endeavor to present yourself unblamable and unreprouvable in the sight of God and men, no small perseverance is needed, no slight inward conflict is before you, no light struggle with sin. Continue on, even if alone—keep on in spite even of opposition. For one with God is a majority, and through Christ one can become more than a conqueror. 2. So far as others are concerned. Do not become weary in well-doing for others, though very many prove themselves to be unworthy. Do not turn away a brother to-day because one yesterday was shown to be a fraud. Do not let distrust so take the place of confidence as to cheat of all opportunities of doing good. Be on guard against imposition, but do not give up trying to benefit others because you have been imposed upon. A life redeemed from evil may sometime reward your efforts. A single life redeemed is ample compensation for a thousand efforts that have been thrown away. "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."—*The Lever*.

THE conduct of the Malagassy Christians during the trying times of the French invasion and attempted subjugation has been beyond all praise. The Rev. T. T. Matthews, of the London Society, says that "anything more creditable to the spirit of true Christianity than the conduct of the Hovas toward the French subjects has been seldom seen." The church at Ambatonakanga, with which Mr. Matthews is connected, has improved the past year in nearly every aspect. For the support of the gospel it raised \$100 more than in the previous year, and has agreed to help support five evangelists.

The Home Circle.

HELPFUL LITTLES.

I'm only a little stray sunbeam,
I can't do much, you know,
To brighten the world as I pass along,
But I'll do what I can as I go.
Perhaps some little corner
Would be darker without my light;
If that be true, it's my duty to try
To make that corner bright.

Such a wee, wee little birdie,
And my voice is not very strong;
No doubt, in a crowd of singers
You would scarcely hear my song;
For it's only a feeble effort
When I do my very best;
But if I can't sing to the wide world
I can sing for my home nest.

Just a little drop of water,
What good can one drop do?
But the blade of grass it fell on
Was refreshed, and greener grew.
Then little drops, you know, make up
The rivers and ocean wide.
Though only a drop, I, too, must help
To swell this wondrous tide.

Such a tiny wayside flower,
Most hidden among the grass,
Men go on hurriedly by me,
Nor notice me as they pass.
But then, if this spot is gladder
For my growing here, I know
It is just what God designed for me,
And so I'll continue to grow.

Just a little boy or girl
Doing the best they can.
She grows up to thoughtful womanhood,
And he to an earnest man.
But all along life's journey
Heart and hand find work to do,
For the "fields are white to harvest,
And the laborers are few." —Sel.

Dining in the Orient.

WE have been invited to take tea, or, in their phrase, to *dine*, with an Armenian family, who wish in this way to testify their joy at our arrival. In the Armenian family you will see the customs of this part of the Orient as they are, while among the Protestant Armenians some customs are more or less changed through missionary influence.

As we enter the house, our host or one of his family meets us at the door with, "Welcome! A thousand times welcome! A thousand times welcome!" and, after removing our shoes,—or overshoes, if we have on two pairs, as we will take care to do,—we are ushered into a room partly filled with members of the family and other guests, all of whom at once rise to their feet and offer us the "chief seats," which we may as well take, since a refusal to do so would only cause them to insist the more. No one takes his seat till we do, upon the low divan, a wide cushioned seat which extends around three sides of the room, our places being at the head, at the end opposite the door. Take care now not to sit as if the divan were a real sofa, sticking your feet out in front of you, for, though nobody will say anything, they will call you either a "green" or a rude fellow. So draw your feet upon the cushion under or behind you, and look about to receive and return the salutations which all are ready to give.

Beginning with the chief men, and so going down the seats on each side of the room, they touch their foreheads, saying, in Armenian, *Pa-ree ye-gar*, or, in Turkish, *Hosh guel-din*,—"Welcome,"—to which we, in turn touching our foreheads, must reply, "Glad to see you," in the same tongue. The female members of the family will soon enter, each one kissing our right hands and bidding us welcome, and we must make some suitable reply, which is different for different persons.

And now they begin to set the table, and as in Turkey most things go by opposites, so this

The first thing laid is the table-cloth, which is spread upon the floor, being large enough to extend into our laps when we sit about it. Perhaps you feel like smiling, but don't do it, for it would be both impolite and uncalled for. In fact this Oriental position of the cloth is more sensible than its position with us, where it sometimes only serves to hide a poor table, and leaves the crumbs to fall upon the floor beneath it, while this cloth gathers them all within itself. A small, four-legged stool is placed on the center of the cloth, and on this a large round copper table, tinned to make it white and neat. Broad thin loaves of bread are then placed all around upon its outer edge, and a spoon and fork for each guest, and dishes of salt and pepper, and in the center of the table a dish of *sood-loo*, which is rice cooked in milk and sweetened. Sweet things come first here. With this are small copper dishes of soured milk (called *madzoon* in Armenian, *yoghhoort* in Turkish, and *leb-bin* in Arabic), and the table is ready for us *men* to sit down around it upon our heels, though probably, in deference to our known preference for sitting on chairs, they will place the table so near to us that we may retain our seats on the divan, and extend our feet beneath the table-cloth. The *sood-loo* being eaten, waffles, a sort of fried cake, are brought in, and perhaps *helva*, a preparation of flour, butter, and honey, or molasses, made from mulberries. This *helva* you will soon learn to like, especially a kind which is made in Aleppo from sesame seed and grape syrup, and brought to Harpoot in winter.

This over, a dish of some kind of soup, hot from the fire, and still hotter with pepper, is brought, we all, of course, eating from the same dish. Next succeeds a dish "fit to set before a king." A whole lamb stuffed with rice and baked makes his appearance, with some green parsley in his mouth, and we green ones are taught how to carve mutton, and to eat it too, in a cheap, simple, expeditious, and satisfactory way. The "satisfactory" applies to the eating,—for the mutton is really delicious,—and the other three adjectives to the carving. Our host, having previously washed his hands, and dispensing with such occidental luxuries as carving-knives and forks, soon resolves the intruder into his elements, bones, meat, and rice, giving to each of us a piece of meat, while we use our wooden spoons on the rice. Next come perhaps *dolemas*, and minced meat, or rice and meat made into balls, and boiled or fried, and with them cucumbers, quinces, or tomatoes.

Mutton, or fowl cooked in different ways perhaps succeeds, egg-plant, apples, quinces, onions, and garlic being added to all the meat, and sometime during the meal cheese is given. Then follows the *pilav*, or a preparation of cracked or hulled wheat boiled, called *bulgoor*. Then follow fruits; after which we resume our seats, and a servant enters with a sort of wash-bowl and piteher in hand and a towel upon his shoulder, and beginning with the chief person present, setting the bowl with a piece of soap in the center of its cover upon the floor, pours water upon his hands, and then gives him the towel to wipe them. They think our way of washing hands, by dipping them repeatedly in the same water, very uncivilized.

Hand-washing over, a cup of coffee is offered to each one, and we continue the conversation. All are eager to learn all they can about our country; and, while telling of its, to them, wonderful houses, roads, railroads, steamboats, printing-presses, schools, colleges, seminaries, and churches, and its benevolent institutions, we must not fail to impress upon them the fact that all these, together with all which makes our country different from Turkey, are the fruit of the open Bible in a tongue which the people can read and understand. Before leaving, we read a chapter, sing a hymn, and pray. When we rise to depart, all the company rise also, and say; "May you go in peace!" to which we

reply, "May you remain in peace!" and go home and to bed.—*Letters from Eden*, by Rev. C. H. Wheeler.

Did She Love Him?

A boy fell from one of the high beams of a barn, and was carried to his mother, sadly crushed and broken. A skillful surgeon was called. He came, looked the boy over, and only gave him a soothing dose.

"You are doing nothing to cure him," said the mother. "Why don't you set his bones?"

It would be useless, madam. Your son has received fatal injury; we will not add to his sufferings by useless treatment of his fractures."

"Fatal!" cried the mother, indignantly; "To what purpose then is your skill? Set every bone in his body."

The surgeon obeyed. It was before the use of anesthetics, and when many mechanical surgical appliances now in use were unknown. The boy was tortured, but the mother looked on, aided and abetted in the torture, denied all her son's piteous pleadings, yet shed not a tear. She nursed him with almost superhuman patience and endurance through months of misery, during which he lay bound, and often reproached her that she did not let him die of his pain. He did not die, nor become a helpless cripple, but recovered the full use of his entire body. And that body had no common mind. He was a genius, a well-known American author, who lived seventy-eight years.

A thought awakened by these facts, however, not the man's history, is our subject.

We suffer; in our agony we wish we were dead, or had never been born. We cry to God for help, and think he does not hear us because our pain is not removed. Again, we behold the suffering of those we love better than ourselves, and our heart's wail for their anguish is more piteous than for our own. We say, "How can a God of love, a heavenly Father omnipotent, see it without interposing; nay, more, order it, and deny our pleadings?" Satan tempts us, "Can there be a God of love?" and we are in danger of saying in our heart—like the fool—"There is no God."

Is there a suggestion of help for all this in the history of those broken bones and that mother's relation to them? Has our heavenly Father taken the desperate cause of our fallen, disjointed humanity in hand, because he would have life, not death, our portion? Can Omnipotence, even, interpose? That mother could have interposed to save her son from suffering, yet did not. Did she love him? Answer, every mother who has stood beside a son's cross, with the sword "through thine own soul also." Does God love us though we suffer, though we cry and he is silent? Let his word answer:—

"God so loved the world that he gave his only begotten Son;" "The Lord is not willing that any should perish;" "Like as a father pitieth his children, so the Lord pitieth;" "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted."

Oh, well is it for us, with our broken bones, that we have a Father whose love, tender as a mother's, is wiser for us than are our doctors, or than we are for ourselves!—*Christian Weekly*.

At a microscopic exhibition in Boston lately, the sting of a honey bee was thrown upon the screen, the point of which was so sharp as to be hardly distinguishable. At the same time the finest of fine needles was shown under the same power of the microscope, and the end of the needle measured five inches across. Said the exhibitor, "God can make a fine point, but man cannot."

THE reason why borrowed books are so seldom returned to their owners is that it is much easier to retain the books than what is in them.—*Montaigne*.

Meanwhile.

"I REALLY cannot take the class," answered Mr. Nelson, with the reins hanging loosely in his hands.

"I am sorry; we need teachers," said the superintendent, disappointedly.

"Yes I suppose so. I am sorry too, but lack of time is the trouble. I haven't time to prepare the lesson each week."

Down the road carrying a basket of flowers for the town market, and finishing his lunch as he walked, was Rob Greyson. The carriage overtook him, and Mr. Nelson, noticing the basket and guessing his destination, called out pleasantly:—

"Jump in and ride, Rob."

Rob accepted with evident satisfaction, and answered cheerily all questions concerning the garden and farm; but when Mr. Nelson dropped the conversation, he drew a book from his pocket, and was soon deep in its pages. "A story," thought the gentleman, and smiled; but a second glance told him that it was a school-book.

"You are industrious," he remarked.

Rob looked up and laughed.

"This is one of my meanwhiles."

"A 'meanwhile?'" repeated Mr. Nelson, bestowing a more curious gaze upon the volume.

"Oh, the book is only a physiology but I call it a 'meanwhile' this term, because I am just studying it in odds and ends of time," explained Rob. "I always have my 'regulars' and my 'meanwhiles'—things that there is a regular time and place for, and other things that I want to do you know, but can't unless I crowd them in around the edges. You see, the class is taking this study this term, and I don't want to be behind them; but the garden takes a good deal of my time out of school. I thought I'd keep the book at hand, though, and work away at it when I had a chance. There are so many waiting times when somebody or something isn't quite ready to go ahead, or a few minutes here and there when it doesn't seem worth while beginning anything, unless one has something like this all ready. But it is strange how much it counts in a day. I've kept up with the other boys so far."

"You are industrious," said Mr. Nelson again, but as if he scarcely thought what he was saying.

"Oh, it happens to be study this term, but sometimes it's only fun," answered Rob, with his eyes once more on his book. "My 'meanwhiles' are for any extras that may come along."

Mr. Nelson did not interrupt him. He was beginning to wonder whether it was not possible himself to find room for a certain "extra;" and he decided to stop again at the house on the hill, on his homeward way, and give the superintendent of the Sunday-school a different answer.

Rob saw a new teacher in the school the next Sunday, but he did not dream that it was because more lessons than one had been crowded into his "meanwhile."—*Forward.*

Wealth and Meanness.

In nine cases out of ten, great acquired wealth lifts up in monumental testimony the meanness of its possessor. I knew two neighbors, old Californians, who had about equal fortunes. They were both old settlers, both rich, and both much respected. In that fearful year, 1852, when the dying and destitute immigrants literally crawled on hands and knees over the Sierra, trying to reach the settlements, one of these men drove all of his cattle up to the mountains, butchered them, and fed the starving. He had his Mexicans pack all the mules with flour, which at that time cost almost its weight in gold, and push on night and day over the mountains to meet the strangers there and feed them, so that

they might have strength to reach his house, where they could have shelter and rest. The other man, cold and cautious, saw his opportunity and embraced it. He sat at home and sold all his wheat, and mules, and meat, and with the vast opportunities for turning money to account in the new country, soon became almost a prince in fortune. But his generous neighbor died a beggar in Idaho, where he had gone to try to make another fortune. He literally had not money enough to buy a shroud, and as he died among strangers by the roadside, he was buried without even so much as a pine-board coffin. I saw his grave there only last year. Some one had set up a rough granite stone at the head. And that is all. No name—not even a letter or a date. Nothing. But that bowlder was fashioned by the hand of Almighty God, and in the little dots and seams and mossy scars that cover it, he can read the rubric that chronicles the secret virtues of this lone dead man on the snowy mountains of Idaho. The children of the "prince" are in Paris. Upheld by his colossal wealth, their lives seem to embrace the universal world. He is my friend. He buys all my books, and reads every line I write. When he comes to this sketch he will understand it. And he ought to understand, too, that all the respect, admiration, and love which the new land once gave these two men gather around and are buried beneath that moss-grown granite stone, and that I know, even with all his show of splendor, that his heart is as cold and as empty as that dead man's hand.—*Joaquin Miller, in the Californian.*

Remember They Are Children.

How easy it is to forget that the little folk are only little folk, after all, and to treat them as if they were grown up, and ought to know as much about behavior and self-control as ourselves. The plea for the children that follows ought not to be necessary, but what parent can conscientiously say it is not?

"Don't expect too much of them; it has taken you forty years, it may be, to make you what you are, with all your lessons of experience; and I dare say you are a faulty being at best. Above all do not expect judgment in a child, or patience under trials. Sympathize in their mistakes and troubles; don't ridicule them. Remember not to measure a child's trials by your standard. 'As one whom his mother comforteth,' says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs.

"Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a lifetime.

"Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seem to have been born thieves and liars, so early did they display these undesirable traits; yet we have lived to see those same children become noble men and women, and ornaments to society. We must confess they had wise, affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love."—*Sel.*

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WITH the close of our long winter, and the opening of spring, the time has come in which to push the canvass for the SIGNS OF THE TIMES with renewed vigor.

THE experience of those who have been working to increase the circulation of the SIGNS during the winter of 1883-84 has been very encouraging.

There is power in the truth, and the PRESENT TRUTH, printed weekly in the SIGNS OF THE TIMES, will move the people, if it is read continuously.

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CALIFORNIA CONFERENCE FUND.—San Jose Church (tithe), \$10.50, Arbutle \$51.25, Grangeville \$95.95, Placerville \$21, Fairview \$37, Grass Valley, \$25.50, Ukiah \$71.30, Healdsburg \$21.95, B R Sheckler \$11.30, Joseph Leinger \$62.50, E Spath \$10.50.

CASH RECEIVED ON ACCOUNT.—International Tract and Missionary Society, \$600.

HEALDSBURG COLLEGE.—Wm Ings (donation), \$50.

CALIFORNIA T. AND M. SOCIETY.—District No. 1, per Miss Phoebe Yokom, \$9.50; District No. 3, per P M Partridge, \$74.50; District No. 5, per T R Angrove, \$4.15; District No. 7, per Anna L Ingels, \$53.45; Wm Ings \$70.30, B Robb \$4, Friend 50c, Mrs F J Skelton 50c.

ORDERS FORWARDED.

BOOKS SENT BY MAIL.—Mrs Rosetta Singer, Horace E Green, Mrs E Weddle, J H Hoeck, M S Crawford, T Losee, Kansas Tract Society, Texas Tract Society, Wm Edwards, Mrs R E Sheckler, D C Burch, Mrs S A Whalen, F Thorp, Geo W Titus, Mrs R C Cruey, Mary Wilson, Eld H A St John, Dr E J Waggoner, R P Anthony, Fred Haub, E H Duncan, C Maynard, Jno H Clements, Andrew Brorsen, Miss Eva Bandy, Miss Mattie A Colby, Mrs M C Pierce, W W Saunders, J J Bolton, W S Swayze, Prof C C Ramsey, Mrs A C Bainbridge, Wm Strader, J P Tew, Illinois Tract Society, Nebraska Tract Society, Tillie A Keyser, A O Tait, Eld G D Ballou, J H Gallivan, Mrs J Holdman, B A Rogers, Joseph Eggleston, Ambrose Johnson, S McElhany.

Appointments.

Upper Columbia Camp-Meeting.

THIS meeting will be held in Walla Walla, Washington Territory, June 5-16, 1884. The Upper Columbia Conference and the other organizations, will hold their annual meetings in connection with this camp-meeting. Delegates should be elected, and all necessary reports made out, in good season.

Mrs. E. G. White, Elders W. C. White, J. O. Corliss, J. N. Loughborough, C. L. Boyd, and perhaps the editor of the SIGNS, will attend, besides the ministers of our own Conference. We urge all the friends of the cause in Upper Columbia to attend the meeting. And urge your friends and neighbors to come. This will be the largest and best meeting ever held within the bounds of this Conference. Let our efforts be in proportion, and let all pray for the success of this meeting.

For the Committee,

G. W. COLCORD, President.

News and Notes.

RELIGIOUS.

—Four churches in Montreal have electric lights.

—A member of the Free-will Baptist Church in Bath, Maine, has been absent from Sunday-school but three times in twenty-two years.

—David Blair, a wealthy Scotchman, has joined the Benedictine Monks at Inverness, and made over to them an annual income of £6,000.

—It is said that there is not an Irish Catholic saloon-keeper in the city of St. Paul—all of them having been induced to quit the business.

—Over one-third of the citizens of Richmond, Va., are members of churches—a larger proportion, it is said, than in any city in the United States.

—The French Cathedral at Montreal is the largest church building on this continent. It is made of limestone, and 15,000 people have often been assembled under its roof.

—"Is Christ divided?" 1 Cor. 1:13. One would naturally suppose so from the report of receipts in the *Missionary Review*, which came from *fifty* denominations in the United States.

—A Presbyterian paper says the little Chinese church in San Francisco ranks among the very highest in the Presbyterian body, according to its ability, in work and gifts for benevolent purposes.

—The religious reformatory impulse now apparent in parts of Russia has come from the gospels themselves, and the movement is an earnest and increasing one. The doctrine preached is purely evangelical, but discards many of the restrictions made much of in Western Europe.—*Ex.*

—The *Jewish Messenger* says: "We dislike to use the terms 'reform' and 'orthodox,' because they denote ideas which are foreign to Judaism and tend to keep alive prejudice, ignorance, and intolerance among Jews toward Jews. The terms, besides, are very indefinite, and their meaning varies with every decade."

—An exchange furnishes us with the fact that "fifty years ago thirty Baptist churches in Maryland declared themselves opposed to missions, while two alone took the stand in favor of them. The two increased to thousands, while the anti-mission churches diminished till they now only number seven or eight persons."

—Eld. Hiram Munger, in the *Herald of Life* says: "Trying to unite free moral agency with the doctrine of election and decrees, amounts to about this: If you are elected you must have religion whether you want it or not; if you want it you can't get it; if you get it you don't know it; if you know it you haven't got it; if you have it you can't lose it; if you lose it you never had it."

—The recent Mormon Conference at Salt Lake appointed eighty-eight missionaries, for all parts of the world, to preach the Mormon gospel. They were exhorted to go without purse or scrip, but most of them engaged passage in palace cars. Humble demeanor used to be the Mormon boast; but, like other sects, numbers and wealth is making the church servants vain and arrogant.

—The *Occident* says: "The Bible ideas of work are brought before us, by contrast, when we see crowds of speculators that fill California and Montgomery streets day after day. They are idlers, to say the least, wanting to get rich without labor. They weave webs, like spiders, in order that they may catch unwarlike flies and feed upon them, but they add nothing to the real wealth of the world—they do nothing to promote the interests of humanity."

—The promoters of the Sunday observance movement in Italy seem to be meeting with success. At Alessandria, in Piedmont, as the *People's Gazette* of Torino informs us, there had been gathered a numerous assemblage of laborers, men of business, clerks, and artisans favorable to the object, for the purpose of setting on foot better means of recognizing the day, at which meeting resolutions for the measure were unanimously adopted.

—"It is good cause for alarm among Congregationalists when the 'Old South' abandons orthodoxy; when Andover Theological Seminary avows a 'new departure'; when Prof. Ladd, of Yale College, publishes a work the effect of which, so far as it goes, is to destroy all confidence in the Scriptures; and when Dr. McLane, late of Steubenville, is called to one of the leading Congregational churches of New Haven, though repudiating altogether the orthodox view of the atonement."—*Presbyterian Banner.*

—A sensation has been created by the escape of Miss Mary Magdalen Windsor, from an Annapolis, Md., convent, and her threats to expose the doings of the institution. She had been two years in the convent. On the night of January 13 last she escaped in the full dress of the sisterhood and sought refuge at her sister's house in Baltimore, where she now is. Miss Windsor says she became disgusted at the conduct of the sisters at the convent, and she proposes to reveal all. She says she will give names and prove all she says. She alleges that threats have been made to kill her if she tells what she knows; yet, notwithstanding this, she will speak out freely, as she says she wishes to warn people against the convent. She says she could not remain and witness the scandalous conduct of the sisters.

SECULAR.

—Chas. Reade, the English author, is dead.

—The recent revolution in Hayti is said to have caused the loss of 7,000 lives.

—The scaffold on which John Brown was hung has been sold to relic-hunters for \$900.

—Cuban insurrectionists are gaining adherents, and several outrages have been committed.

—Nine buildings in the business center of Tacoma, W. T., were burned last Sunday morning; loss, \$150,000.

—The California Legislature has memorialized Congress in favor of the Sumner Postal Telegraph Bill.

—The Monterey railroad bridge over the Salinas River has been washed away for the third time this season.

—California, with less than half the population of Indiana, pays to the Government more money for postal service.

—Cincinnati's late riot cost the county over \$2,000,000; it was more expensive in proportion to time than the flood.

—Mormon statistics show 132,705 adherents to the faith in Utah and Idaho; 4,593 in Arizona, and 1,578 in Colorado.

—John Daly, an American, was arrested at Birkenhead, England, on the 11th inst., with three explosive bombs in his possession.

—Citizens of Wallulu Junction, W. T., sentenced a tramp to death, and as he has since been missing, it is supposed the sentence was executed.

—A New York dispatch says foreign immigration for California is increasing rapidly. The arrivals are mostly Swiss, Italians, Danes, and North Germans.

—A Washington dispatch says that ex-Governor Pacheco of California has become a citizen of Mexico, and will probably become Minister to the United States.

—The Secretary of the Corn Exchange reports enormous quantities of wheat, barley, and maize in the London waterside granaries—much more than last year.

—Prominent physicians are advising students and others of sedentary habits, to walk more for exercise instead of unnaturally straining themselves in the gymnasiums.

—Emperor William is rapidly failing and going into dotage, and his physicians think he will not last long. He is to have a meeting with Queen Victoria at Darmstadt on the 21st inst.

—The English Government is making arrangements for an autumn expedition toward Khartoum, a summer campaign having been abandoned. The latest rumors are that Khartoum has fallen, and that General Gordon is a prisoner.

—The Turkish Government having decided to put the new tariff into effect on June 6th, the Governments of England, France, Germany, Russia, Belgium, and the United States have informed the Porte that they will not consent to the abolition of their commercial rights.

—The famous Sharon divorce case, which has been on trial several weeks in San Francisco, has become so warm that the Judge declines to commence proceedings from day to day till parties concerned, including counsel and witnesses, have been searched for concealed weapons.

—Latest advices from Shanghai report a serious political crisis at Peking. The Empress has publicly degraded Prince Kung and four members of the Privy Council. They were stripped of all their honors for the dilatory manner in which they have dealt with Tonquin affairs.

—The Dominion Government has failed to ratify the British Columbia Anti-Chinese Bill, but there is a strong disposition to enforce it at all hazards. In consequence a steamer at Hongkong, announced for Victoria, has been withdrawn.

—The French army in Tonquin has occupied Hung-hoa, without resistance further than the firing of the town. The English Government will resist the occupation of Chusan by the French for indemnity, by virtue of an Anglo-Chinese treaty of 1846.

—The American Minister has demanded of the Haytian Government the payment of \$400,000 indemnity for American losses on account of the riots in September last, and the surrender of the mole of Saint Nicholas as guarantee that the money be paid.

—Governor Murray, of Utah, has been exonerated upon every charge against him regarding his official career while Marshal of Kentucky. The charges were trumped up by Mormon influence, and although a Republican, his character was vindicated principally by the testimony of prominent Democrats.

—A cable dispatch says that depression in English shipping has become extreme. Ports are crowded with destitute and suffering sailors. In Shields alone are 4,000 seamen out of employment. Hundreds of seamen are lying idle upon the Tyne, and 10,000 laborers in the Tyne shipyards are out of work, and many more in the Sunderland shipyards.

—Almost a panic of opposition has arisen against lofty apartment houses in New York. The late fire in the St. George, which was supposed to be fire-proof, and the narrow escape of its inmates, has created quite a scare. Some of the papers demand a law forbidding the building of houses over eighty feet high. Several are in contemplation to be 140 feet.

—Regarding the many opinions of prominent politicians as to the probable Republican nominee for President, the *S. F. Chronicle* says: "There is nothing more uncertain, nothing more idle than presidential predictions. Of the columns which were printed on this subject four years ago, not one correspondent or editorial writer mentioned the man who gained the coveted honor."

—The Mexican Government has imposed a very heavy stamp tax upon liquors, chinaware, jewelry, hardware, boots and shoes, medicines, hats and caps, preserves, and several other articles in common use. On some of these the tax amounts to fifteen per cent. of their value. As a consequence merchants are closing their stores, and if they hold out, and the tax law be not repealed, there is strong probability of serious trouble.

—Further severe storms have occurred in this State during the past week. Along the line of the Southern Pacific Railroad there have been damages equal to those reported during the previous storms. Between the Tehachepi Mountains and Los Angeles the disasters have been greatest, Soledad Canyon being the scene of special devastation. In the region of San Francisco Bay the rainfall was unusually heavy on the 11th and 12th. At Fresno, on the 10th, a whirlwind about twenty feet wide passed through the edge of town, unroofing and otherwise damaging several buildings. The storm appeared like a black ball rolling upon the ground. On the same day there was what is called the heaviest shower ever seen in the vicinity of Santa Barbara, accompanied by lightning and thunder. At the latter place over thirty-four inches of rain have fallen this season.

Obituary.

NEVIN—Died, in Lodi, San Joaquin Co., Cal., April 2, Alexander Nevin, aged 78 years and five months. He was buried from the Congregational Church, followed by a large concourse of relatives, friends, and neighbors.

He was born in Pittsburg, Pa.; went to Pickaway County, Ohio, when quite young. Thence to Fulton County, Ill., in 1835, and to Lynn Co., Iowa, in 1840. In 1863 he crossed the plains to California, and settled in San Joaquin County.

For several years he had been a believer in the coming of Christ and the resurrection of the dead as the hope of the Christian for future life. He embraced also the faith of the Sabbath of the Lord, which he kept for some time before his death. He read his Bible much the latter part of his life, and fell asleep in hope of the "better resurrection."

J. A. D.

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The second package, costing forty cents, post-paid, contains the above list and the following in addition:—

Pork, the Dangers of its Use—*Diphtheria*, its Causes, Prevention, and Proper Treatment. By J. H. Kellogg, M. D. This book should be in every household. Its instructions, if faithfully carried out, will save many a precious life.

One Dollar Package.

The third package, costing \$1.00, post-paid, contains in addition to the above:—

Proper Diet for Man, price 15c—The Uses of Water, price 25c—Dyspepsia, Its Cause and Cure, price 25c.

The object in arranging these packages is to get them in a convenient form for sale and for selection.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 17, 1884.

SEE appointment of Upper Columbia Camp-meeting at Walla Walla, June 5-16.

THE Wisconsin Camp-meeting will be held at Baraboo, Sauk County. Particulars will be given soon. Time, probably, June 12-17.

SPECIAL invitation is given to come to our Oakland meeting. Stockholders who cannot come, be sure to send proxies in good season for the Publishing Association meeting, April 28.

A TELEGRAM from Elder Israel says of the Los Angeles meeting: "Camp-ground located second block above our church, on Sixth Street." We hope to get particulars to send out to Southern California with this paper.

To H. P. G.—1. We are not permitted to hire out our teams or wagons for Sabbath work. 2. We are permitted to rent farms without any reserve. It is entirely different from hiring or permitting people to work on our premises which are under our control. A rented farm is not.

THE Oakland church was favored with a discourse by Elder Loughborough last Sabbath. He will assist in the meetings to commence in Oakland the 18th inst., where we trust many of his old friends will be pleased to greet him after his absence of about six years.

WE have received from Hon. John A. Anderson, of Kansas, his speech in the United States House of Representatives on the Postal Telegraph Bill. This subject is attracting much attention. One of California's Representatives is earnestly laboring in its behalf.

APRIL has given California more heavy rains, which have done more damage to railroads and other property. All the repairs on the railroad this side of Los Angeles, made after the other destructive storm, were destroyed, and traffic and travel were stopped for several days. Much damage was done to the road and to trains on Mojave (*Mo-ha-ve*) desert. The San Francisco papers give lengthy accounts of the damage done in and around that city by the rain on Friday, April 11, especially in the evening. It literally poured down, eastern fashion. A cyclone struck Fresno City last week which destroyed one house and barn and injured others. The war of the elements will not be confined to the East.

No Paper Next Week.

NEXT week we shall be in the midst of our ten days' meeting, and we are anxious that all our hands shall, as far as possible, have the benefit of the meetings; therefore we shall issue no SIGNS next week.

The True Educator.

THIS is the title of an eight-page monthly published at South Lancaster, Mass., by the "South Lancaster Academy." It is on clear, white paper, and looks as neat and bright as a new pin. Its name indicates its character and object, and its contents promises to sustain the name. Price, 50 cents a year.

Rural Health Retreat.

IT was our pleasure to attend the annual meeting at the Retreat the 8th inst. Two cottages have been built this spring and are already occupied; one more is well under way, and another will soon be commenced. It looks like business on the hill-side there.

Bro. St. John is improving in health under the

healing influence of the atmosphere at the Retreat. We marvel how anybody can be there, with all its pleasant scenes and surroundings, and not feel well. And Bro. St. John has taken a deep interest in the Retreat, and his labors in its behalf are evidently being blessed. We never felt as hopeful for the institution as at present.

Three Important Meetings.

IT is seldom that we have three meetings combined of so interesting a character as those appointed to begin the last of this week in Oakland. Our work is growing rapidly in all its branches. The College, the Conference, the Missionary, and the Publishing work are widening their range of operation, and increasing their force of laborers; and yet there never was a time when the opportunities for labor were so far in advance of our plans and facilities as at present.

There are so many urgent calls for labor in new fields that our ministers can spend but little time with the churches, and thus our general meetings become very important.

The Bible-readings to be held in connection with the annual meeting of the Publishing Association will be a rare occasion. These begin Friday evening, April 18th, and will be conducted by Elders J. H. Waggoner, J. N. Loughborough, H. A. St. John, and E. J. Waggoner. These meetings are proving to be a great blessing to our people, for by many the Bible truths are more easily understood when presented in this manner, and are more firmly fixed in the memory.

One of the best features of these meetings has been the early morning prayer and social meeting held before breakfast. At the General Conference, and at South Lancaster, Wellsville, and Healdsburg these were marked seasons of blessing. It is expected that Sister White will be present and assist in conducting these early social meetings.

One meeting each day will probably be devoted to the Conference and Tract Society work. In these meetings instruction will be given in the canvassing and colporter work. All persons who intend to engage in these branches of the work should come and get the full benefit of the meetings.

The State Tract Society usually holds its spring quarterly meeting in connection with the annual meeting of the Publishing Association. If the reports are not delayed, the Tract Society meetings will be held Wednesday and Thursday afternoons. We hope our districts will be generally represented.

THE ASSOCIATION MEETING.

The Annual Meeting of the Publishing Association will be one of more than usual interest. Our own work has increased largely during the last year, and our facilities, which a year or two ago appeared amply large for any emergency, are now altogether too limited for our rapidly-increasing work. We hope to see a large majority of the stock represented by our brethren in person.

A large and regular attendance is expected from the Oakland and San Francisco churches. As far as possible, all work in the Office will be suspended.

This will be the largest meeting of the kind we shall have in the State; and the last before our leading ministers scatter to their fields of summer labor.

We invite our brethren and sisters from all parts of the State to attend these meetings from the very first day to the close. The Oakland Church is making ample provision for your entertainment. Those who can should bring some bedding with them.

Those newly come into the faith will find this a rare opportunity to gain instruction on all points of present truth; we especially invite them to this meeting. To our brethren of experience we would say: your counsel and assistance is needed in these meetings, and we earnestly request your presence from the beginning to the close. W. C. WHITE.

The Great Controversy, Volume Four.

IT is now expected that the fourth and closing volume of the "Great Controversy between Christ and Satan," by Mrs. E. G. White, will be printed in June, and that it will be ready for delivery in the last of July.

Most of the manuscript is now written, and we can speak confidently of the contents of volume four.

Several chapters are especially devoted to an exposure of the great deceptions by which the arch-rebel has led the world captive, and to a vivid portrayal of his subtlety in introducing these heresies one by one into the church.

The following are a few of the subjects treated in this volume:—

Destruction of Jerusalem—Persecution in the First Centuries—The Waldenses—The Great Reformation—The Two Witnesses—The First Angel's Message—A Tarrying Time—The Midnight Cry—The Sanctuary—An Open and a Shut Door—The Advent Movement Foretold in Prophecy—The Seal of God—Origin of Evil—Agency of Evil Spirits—Spiritualism—Snares of Satan—The Loud Cry—The Time of Trouble—God's People Delivered—The Earth Desolated—The Controversy Ended.

Earnest Christians of all denominations will find in it encouragement and instruction in the delineation of the struggle maintained by men raised up of God in each successive age to preserve the pure and true religion, and they will see that the world has been led to accept one after another of Satan's devices till her teachers are corrupted with false doctrines and with infidelity.

While reading the manuscript of this volume we have been deeply impressed with the importance of placing it, as soon as published, in the hands of thoughtful people of all sects and classes; therefore we have decided to employ agents and sell this with the three preceding volumes on the subscription plan.

We have prepared a prospectus book of 80 pages containing contents, and sample pages of volume four, and a list of the subjects treated in volumes one, two, and three. The two styles in which these volumes are bound are also shown in the prospectus.

For several years volumes one, two, and three have been upon the market, and although highly prized by those who have read them, not one fourth as many have been sold as ought to have been in this time. We hope by the subscription plan to deliver as many of volume four in the next six months as has been sold of all the other volumes in the last six years.

To accomplish this, we want a faithful agent in every town, city, and village in the land. We shall offer to each State Tract Society the general agency of this work for the territory covered by the society; therefore all desired information about this work may be obtained of the Secretary of your State Tract Society or the Pacific Press, Oakland, Cal.

W. C. WHITE.

Stockholders' Meeting.

PURSUANT to article 6 section 2, of the By-Laws of the Pacific S. D. A. Publishing Association, the ninth annual meeting of the stockholders of said Association will be held at the Pacific Press Office, corner of Castro and Twelfth Streets, Oakland, Cal., on Monday, April 28, 1884, at 9:30 A. M., for the purpose of electing a board of five directors, and transacting such other business as may come before the meeting.

W. K. VICKERY, Secretary.

FOR appointment of Upper Columbia Camp-meeting, see page 254.

THE SIGNS OF THE TIMES, PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE International Tract and Missionary Society.

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