

The Signs of the Times.

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

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The Signs of the Times.

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THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!
Let there be nought unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!

—Bonar.

General Articles.

The Christian's Hope.*

BY MRS. E. G. WHITE.

"LET not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

This world is a training-school, and the great object of life should be to obtain a fitness for those glorious mansions that Jesus has gone to prepare. Let us remember that this work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Each case must bear individual inspection. Each of us must be tested, and found without spot or wrinkle or any such thing.

We are living in the great antitypical day of atonement. Jesus is now in the heavenly sanctuary, making reconciliation for the sins of his people, and the judgment of the righteous dead has been going on almost forty years. How soon the cases of the living will come in review before this tribunal we know not; but we do know that we are living in the closing scenes of earth's history, standing, as it were, on the very borders of the eternal world. It is important that each of us inquire, How stands my case in the courts of Heaven? Will my sins be blotted out? Am I defective in character, and so blinded to these defects by the customs and opinions of the world, that sin does not appear to me to be as exceedingly offensive to God as it really is? It is no time now to allow our minds to be absorbed with the things of earth, while we give only occasional thoughts to God, and make but slight preparation for the country to which we are journeying.

In the typical day of atonement, every man was required to afflict his soul before God. He was not to afflict the souls of others, but the

work was between God and his own soul. The same work of self-examination and humiliation is required of each of us now; and I entreat you to make thorough work for eternity. "Seek ye the Lord while he may be found; call ye upon him while he is near." Precious, golden moments which should be spent in seeking the inward adorning of a meek and quiet spirit, are frittered away in adorning the dress, and in other trifling matters not at all essential to comfort.

We should choose the society most favorable to our spiritual advancement, and avail ourselves of every help within our reach; for Satan will oppose many hindrances to make our progress toward Heaven as difficult as possible. We may be placed in trying positions, for many cannot have their surroundings what they would; but we should not voluntarily expose ourselves to influences that are unfavorable to the formation of Christian character. When duty calls us to do this, we should be doubly watchful and prayerful, that, through the grace of Christ, we may stand uncorrupted. Lot chose Sodom as a place of residence, because he looked more to the temporal advantages he would gain than to the moral influences that would surround himself and his family. What did he gain so far as the things of this world are concerned? His possessions were destroyed, part of his children perished in the destruction of that wicked city, his wife was turned to a pillar of salt by the way, and he himself was saved so as by fire. Nor did the evil results of his selfish choice end here; but the moral corruption of the place was so interwoven with the character of his children that they could not distinguish between good and evil, sin and righteousness.

It will not answer to follow our own judgment and inclination in choosing our surroundings. We should seek counsel of God, and let him lead. We drive holy angels from our homes, and displease God, when we place ourselves and families in an atmosphere of unbelief. "Come out from among them, and be ye separate," is his command; and he will not alter his word to suit the convenience of any. Many fail to realize that their physical and mental powers are not their own, to be devoted exclusively to their selfish interest in the accumulation of property. They place themselves in positions favorable for worldly gain; and as a consequence amass wealth; but it is at the expense of their eternal interests. Had they exercised true wisdom, they would have gained less earthly substance, but made sure of a title to the immortal inheritance. Like Lot, they may be stripped of their earthly treasure, and barely save their own souls. Their life-work is lost; their lives are a miserable failure. They are not rich toward God. They have not laid up treasure in the bank of Heaven. Instead, they have laid up treasure on earth, just the thing that Jesus warned them not to do; and their heart is on their treasure, just as he told them it would be. Let us be willing to become pilgrims and strangers here, that we may gain a better country, even a heavenly.

The way of the cross is an onward, upward path. As you advance, seeking the things that are above, you will necessarily leave in the distance the things that belong to the world. The conduct and disposition must be in harmony with God's requirements. We can reach

this standard; for he would not enjoin upon us an impossible task. When tempted to speak harshly or impatiently, resist the suggestion of the adversary. Do not gratify him by speaking his words, or manifesting the spirit which pleases him. The truth that commends itself to your conscience will consume and destroy, or it will sanctify and transform the soul. The word of God is our guide and counselor. We must have it in our heart; for the heart is the mainspring of action. By becoming familiar with the words of life, we shall be able to use them skillfully in our warfare against Satan. While the hands are engaged in labor, the soul may receive rich comfort from the promises of God.

"Ye are not your own; ye are bought with a price." Your physical and mental powers belong to God, and should be used in his service. There are souls to save; there is earnest work to be done for the Master; and half-hearted, indolent efforts will not be accepted. As faithful servants, we should inquire, "Lord, what wilt thou have me to do? Send me any way, with any message of mercy thou shalt choose." No longer rob God of the service that belongs to him, but yield your powers to be controlled by his Spirit. You need the transforming grace of Christ; you need his fashioning hand laid upon you, that your wills, and even your thoughts, may be brought into subjection to the will of God.

We must learn to pray without ceasing. Wherever we are, our thoughts may be a prayer to God. Nehemiah, standing before the idolatrous king, was of a sad countenance as he thought of the city of his fathers' sepulchers lying waste. And when the king, learning the cause of his sadness, asked him, "For what dost thou make request?" he did not venture to reply until he had first darted a petition to the living God, the God of wisdom and grace. Nehemiah felt that he had a sacred trust to fulfill which required help from the king, and everything depended upon addressing him in a right manner and striking the right chord. In that brief prayer, Nehemiah pressed into the presence of the King of kings, and enlisted on his side a power that can turn hearts as the rivers of water are turned. And he says, "The king granted me according to the good hand of my God upon me." The Lord moved upon the heart of the king, and Nehemiah received greater favors than he had dared to hope for.

Nehemiah could not thus readily have found access to God, had he not been accustomed to prayer, and to dependence upon divine strength. We have the same source of help. In the affairs of daily life, in business transactions, and when brought into unexpected difficulties, we too may telegraph our silent petitions to the God of Heaven, and receive aid. All Heaven is interested in our welfare; every provision has been made for us to gain strength. We have everything to make us thankful and glad. Then let us not talk of our weakness and discouragements, but build one another up by our words of courage and faith.

We are living in an important and eventful age. We are almost home. Soon the many mansions that our Saviour has gone to prepare, will burst upon our sight. Let us shake off the stupor that oppresses us. Let us study the Bible more, that we may know for ourselves the great landmarks we are passing. We need deeper draughts from the well of Bethlehem,

Remarks in the 9 o'clock morning meeting at Oakland, Cal., April 21, 1884.

that we may refresh our own souls and refresh others. We should be more earnest and persevering to save those with whom we associate. This work rests not alone upon ministers; every one who has named the name of Christ should be a co-laborer with him. Why do we not show the unconverted that we love them? Why do not our tongues speak in words of affectionate entreaty to win them to Christ? Why do we not oftener speak words of praise and gratitude to God for the rich and abundant promises he has left on record in his word? We may now have in our hearts joy and peace that is unspeakable and full of glory; and soon, at the coming of Christ, the prize that lies at the end of the Christian race will be ours to enjoy throughout ceaseless ages.

Properties of the Law.

[From a Sermon by John Wesley.]

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

I AM to show the properties of the law of God; not all, for that would exceed the wisdom of an angel; but those only which are mentioned in the text. These are three: It is holy, just, and good.

And, first, the law is holy. In this expression the apostle does not appear to speak of its effects, but rather of its nature; as St. James, speaking of the same thing under another name, says, "The wisdom from above [which is no other than this law, written in our heart] is first pure," chap. 3:17, *chaste, spotless; eternally and essentially holy*. And consequently when it is transcribed into the life, as well as the soul, it is (as the same apostle terms it, chap. 1:27) *pure religion, and undefiled*; or, the pure, clean, unpoluted worship of God.

It is, indeed, in the highest degree, pure, chaste, clean, holy. Otherwise it could not be the immediate offspring, and much less the express resemblance, of God, who is essential holiness. It is pure from all sin, clean, and unspotted from any touch of evil. It is a chaste virgin, incapable of any defilement, of any mixture with that which is unclean, or unholy. It has no fellowship with sin of any kind; for "what communion hath light with darkness?" As sin is, in its very nature, enmity to God, so his law is enmity to sin.

Therefore it is that the apostle rejects with such abhorrence that blasphemous supposition, that the law of God is either sin itself, or the cause of sin. God forbid that we should suppose it is the cause of sin, because it is the discoverer of it; because it detects the hidden things of darkness, and drags them out into open day. It is true, by this means (as the apostle observes, verse 13), "Sin appears to be sin." All its disguises are torn away, and it appears in its native deformity. It is true likewise, that "sin by the commandment, becomes exceeding sinful." Being now committed against light and knowledge, being stripped even of the poor plea of ignorance, it loses its excuse, as well as disguise, and becomes far more odious both to God and man. Yea, and it is true, that "sin worketh death by that which is good;" which in itself is pure and holy. When it is dragged out to light, it rages the more; when it is restrained it bursts out with greater violence. Thus the apostle says (speaking in the person of one who was convinced of sin, but not yet delivered from it), "Sin taking occasion by the commandment," detecting and endeavoring to restrain it, disdained the restraint, and so much the more, "wrought in me all manner of concupiscence;" verse 8; all manner of foolish and hurtful desire, which that commandment sought to restrain. Thus, "when the commandment came, sin revived." Verse 9. It fretted and raged the more. But this is no stain on the commandment. Though it is abused, it cannot be defiled. This only proves that "the heart

of man is desperately wicked." But the law of God is holy still.

And it is, secondly, just. It renders to all their due. It prescribes exactly what is right, precisely what ought to be done, said or thought, both with regard to the Author of our being, with regard to ourselves, and with regard to every creature which he has made. It is adapted, in all respects, to the nature of things, of the whole universe, and every individual. It is suited to all the circumstances of each, and to all their mutual relations, whether such as have existed from the beginning, or such as commenced in any following period. It is exactly agreeable to the fitness of things, whether essential or accidental. It clashes with none of these in any degree; nor is it ever unconnected with them. If the word be taken in that sense, there is nothing arbitrary in the law of God. Although still the whole and every part thereof is totally dependent upon his will; so that "Thy will be done," is the supreme universal law, both in earth and heaven.

"But is the will of God the cause of his law? is his will the original of right and wrong? Is a thing *therefore* right, because God will it?—or, does he will it, because it is right?"

I fear this celebrated question is more curious than useful. And perhaps in the manner it is usually treated of, it does not so well consist with the regard that is due from a creature to the Creator and Governor of all things. It is hardly decent for man to call the supreme God to give an account to him. Nevertheless, with awe and reverence we may speak a little; the Lord pardon us if we speak amiss!

It seems then, that the whole difficulty arises from considering God's will as distinct from God; otherwise it vanishes away. For none can doubt but God is the cause of the law of God. But the will of God is God himself. It is God considered as willing thus or thus. Consequently, to say, the will of God, or that God himself, is the cause of the law, is one and the same thing.

Again: If the law, the immutable rule of right and wrong, depends on the nature and fitness of things, and on their essential relations to each other (I do not say, their eternal relations; because the eternal relation of things existing in time is little less than a contradiction); if, I say, this depends on the nature and relations of things, then it must depend on God, or the will of God; because those things themselves, with all their relations, are the works of his hands. By his will, "for his pleasure" alone, they all "are and were created."

And yet it may be granted (which is probably all that a considerate person would contend for) that in every particular case, God wills this or this (suppose that men should honor their parents), because it is right, agreeable to the fitness of things, to the relation wherein they stand.

The law then is right and just concerning all things. And it is good as well as just. This we may easily infer from the fountain whence it flowed. For what was this, but the goodness of God? What but goodness alone inclined him to impart that divine copy of himself to the holy angels? To what else can we impute his bestowing upon man the same transcript of his own nature? And what but tender love constrained him afresh to manifest his will to fallen man,—either to Adam or any of his seed, who like him were "come short of the glory of God?" Was it not mere love that moved him to publish his law, after the understandings of men were darkened? And to send his prophets to declare that law to the blind, thoughtless children of men? Doubtless his goodness it was which raised up Enoch and Noah to be preachers of righteousness; which caused Abraham, his friend, and Isaac, and Jacob, to bear witness to his *truth*. It was his goodness alone which, when "darkness had covered the earth, and thick darkness the people," gave a written

law to Moses, and through him to the nation whom he had chosen. It was love which explained these living oracles by David and all the prophets that followed; until, when the fullness of time was come, he sent his only begotten Son, "not to destroy the law, but to fulfill," confirm every jot and tittle thereof; till having written it in the hearts of all his children, and put all his enemies under his feet, "he shall deliver up his [mediatorial] kingdom to the Father, that God may be all in all."

And this law, which the goodness of God gave at first, and has preserved through all ages, is like the fountain from whence it springs, full of goodness and benignity; it is mild and kind; it is, as the psalmist expresses it, "sweeter than honey and the honey-comb." It is winning and amiable. It includes "whatsoever things are lovely or of good report. If there be any virtue, if there be any praise" before God and his holy angels, they are all comprised in this; wherein are hid all the treasures of the divine wisdom, and knowledge, and love.

And it is good in its effects, as well as in its nature. As the tree is, so are its fruits. The fruits of the law of God written in the heart, are "righteousness, and peace, and assurance forever." Or rather, the law itself is righteousness, filling the soul with a peace that passeth all understanding, and causing us to rejoice evermore, in the testimony of a good conscience toward God. It is not so properly a pledge, as "an earnest of our inheritance," being a part of the purchased possession. It is God made manifest in our flesh, and bringing with him eternal life; assuring us, by that pure and perfect love, that we are "sealed unto the day of redemption;" that he will "spare us as a man spareth his own son that serveth him," "in that day when he maketh up his jewels;" and that there remaineth for us "a crown of glory which fadeth not away."

Love and Hell-Fire.

If I believe in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfected kingdom, I must believe in the annihilation of the incorrigibly wicked. Fire, in the Bible, is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are not to be tortured, but to be destroyed. The hell-fire spoken of in the New Testament is the fire of Gehenna, kept burning outside the walls of Jerusalem, to destroy the offal of the city; here was the worm that dieth not, and the fire that is not quenched; emblems of destruction, not of torment. I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of his creatures throughout eternity, only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ; that man is mortal, and must put on immortality; that only he can put it on who becomes, through Christ, a partaker of the divine nature, and so an inheritor of him "who only hath immortality;" that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy,—this is the most natural, as it is the simplest reading of the New Testament.—*Lyman Abbott.*

In a sermon on the feeding of the five thousand by our Lord, a minister lately spoke of the lad who brought the barley-loaves, and the woman who made them. Little did she think as she pounded the grain, and mixed the dough, and tempered the heat of the oven, that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal presided over by Christ. As little do we know whereunto one small act of ours may grow. "The obscure agents in this world are often stronger than those which are seen.—*Intelligencer.*"

The Seventh-Part-of-Time Theory.

A. WELL, this whole Sabbath question, first and last, amounts to just this—it makes no difference which day we keep, so it is one in every seven. Proportionate, and not definite, time is the true principle. This thing of being confined to a particular day is an infringement of gospel liberty. One day is no better than another.

B. Which of the seven days do you keep?

A. O I keep Sunday, of course.

B. Why do you?

A. Well, the resurrection of Christ, our true rest, was on this day; he met with his disciples on this day; the Holy Spirit was poured out on the disciples on this day on Pentecost, and the apostle Paul preached and broke bread with the brethren on it. Besides it is the general custom of the church and country to observe this day. Common convenience would have us select this day; yet, as I say, we should not esteem one day above another.

B. We should not esteem one day above another, yet you esteem Sunday above other days; one day is no better than another, yet Sunday is better; it makes no difference which day we keep, yet it does after all; a particular day should not be kept because it infringes on gospel freedom, yet all should keep the particular day, Sunday. You have given half a dozen reasons for keeping a definite day, at the same time you were saying an indefinite one would do just as well. Does it make no difference whether we keep Sunday, and at the same it does make a difference? What do you mean?

A. We should keep the Christian Sabbath.

B. How do you know there is such an institution? Where in the Bible do you read about the Christian Sabbath? Here is a Bible, please read something about it. Besides, according to your principle, there can be no such thing. Is not the first day of the week definite time? yet you say we should not be confined to a particular day. Do you not see your positions devour themselves.

A. The Bible says we should honor the Son even as we honor the Father. We should honor the Son by honoring the day of his resurrection.

B. How do you know? Why should we honor the day of the Lord's resurrection any more than the days of his birth, crucifixion, or ascension? On all these days important events in redemption took place. This pretense of honoring the Son in disobedience to the Father, in the day when the hearts of all men shall be made manifest, will be laid bare in all its wickedness. It is no honor to the Son to refuse honor to the Father in disobedience. "I and my Father are one," says Jesus.

A. The fourth commandment enjoins any day of the week for the Sabbath. We can "remember the Sabbath-day to keep it holy," when we remember the day of the resurrection.

B. Let us see. On what day did God rest?

A. On the seventh day.

B. On the seventh day of what?

A. On the seventh after six of labor; this is the principle, as I have said.

B. True, and this seventh day after six of labor was the seventh day of the week.

A. The commandment does not say week, it says seventh day.

B. The words it is true are not seventh day of the week. Although the commandment does not say week, yet it *means* week, indeed it can mean nothing else. Notice this was the seventh day of the first seven days of time. Here is the first week of time. The day of God's rest was the seventh day of this first week. This was the model for all succeeding weeks. Now did not the Lord rest on a definite day?

A. He certainly did.

B. On what day are we to rest in obedience to this commandment?

A. On the day on which God rested.

B. And this was on the seventh day of the week, as I have proved. So no day can be the Sabbath but the day on which God rested, which he blessed and appointed. He rested on but one, not on two or seven, so it is an absolute demonstration that any seventh day cannot be the Sabbath. You cannot make a day the Sabbath on which God wrought. It must be the day on which he rested; which by tradition, by chronology, by historic preservation, by astronomical records, by legal agreements, and by common consent, is the seventh day of our week, or Saturday. The ancient people of God—the Jews—certainly kept the day enjoined in the commandment. This day corresponded with the day of Saturn of the Gentile nations, which agrees with our Saturday. The Jews have in all nations kept this day down to the present. They never lost the order of the week. It is also equally evident that we cannot, in obedience to the fourth commandment, remember the day of the resurrection, for two reasons: 1. The Lord did not rest on the day of the resurrection, but on the day before. 2. In rendering obedience to this commandment we remember or call to mind *the great facts of creation and not the resurrection of Jesus*. The fourth commandment has nothing to do with this. The great Sabbath precept knows nothing of the Lord's resurrection. It is the creation of the world with which it stands related. It says nothing about the resurrection.

A. Well, you keep your Sabbath and I'll keep mine.

B. I have no Sabbath. The Lord has one, and he tells me to observe it. It being his, I must be careful how I neglect or misuse it. I must be mindful how I treat the property of another. If I had one of my own, as you say you have, I need not be so particular. Does the Bible tell you to keep *your* Sabbath, or the Sabbath of the Lord thy God? Read the fourth precept.

A. I think the Lord is not as particular about these matters as he used to be. He wants spiritual worship now.

B. The Lord always has required spiritual worship. This has been true in all past ages. Among the Jews he required it. Read the prophets. What is spiritual worship but sincere and willing obedience to God? Paul says "we know that the law is spiritual." Rom. 7:14, and the man who is truly spiritual will consent with the apostle that the law is "holy, just, and good," and will keep it. The Sabbath is a part of the law. He will keep that also. The Lord is as careful now as he ever was. Why should he be less so? Sin is sin now, as of old. Can you prove that the Lord is not in this day particular whether we obey him or not? You spoke at the beginning about giving the Lord a proportion of time. It is right to give him a proportion, but it must be the right proportion. This idea of averaging matters with the Lord may fitly characterize the average Christian professor of to-day, but it will count nothing in the Judgment but condemnation. The tendency of to-day is to make the teachings of the Bible indefinite; meaning anything or nothing at all; so of what use is it? That's the pattern this any-day-and-no-day-in-particular theory is cut after. You can make it fit any day, and hide a multitude of sins in priest and people; but the Lord can see through it, and through the disobedient heart of the wearer.

A. I don't think you can change my mind. I mean to serve the Lord faithfully, and try to get to Heaven.

B. It is vain to serve the Lord with a disobedient heart. There is no faith in disobedience and rebellion. You can't get to Heaven by neglecting known duties. Do not be deceived in this matter. It is only the willing and obedient who shall eat the fruit of the land. I hope you will carefully, and in the fear of God, consider where you stand, and decide to serve the Lord more fully.

N. J. BOWERS.

Christian Responsibility.

ONE cannot read the history of the church in which is enrolled the names of the noble army of the martyrs, without being struck with the fitness of Jesus' testimony, that his disciples must bear the cross; that they must confess him even to the loss of life; that in the world they should have tribulation, while they should also have his abiding, unspeakable peace to the actual facts of their experience. It might seem to human judgment like a harsh and bitter sacrifice that Christ requires, but history shows that it has been required, and faith joyfully says what Christ has providentially required is right and best, as well as what he has recorded in written requirement.

This joyful resigning of worldly position, influence, ease, honor, and soon life itself, for the sake of Jesus and his truth, is most strikingly illustrated in the case of Luther, Esch, Voes, or Thorn. The further sacrifice of wealth and family, with life, can be read in the case of many others, while, who of Christian heart has not wept at the sorrowful tale of the death of John Rogers, who for principle, for devotion to the Lord and his word, while he had not wealth, was ruthlessly torn away from a wife and nine children?

To require this resignation of everything we hold dear, is not cruel on the Lord's part, because he makes himself so supremely sweet to us, and he assures us of the enjoyment of a blessed reunion with our friends, and the possession of real wealth and rest in the resurrection of life, and the kingdom of God.

But a lesson that comes to us is, the contrast between the martyr spirit of the past ages and our disposition who inherit the religious privileges which the martyrs bled to secure for us.

Thanks be to God, men cannot come in cruel wrath and drag us from our bed in the inquisition, and the stake of burning, or the death by drowning. There is no way that we can be the peers and companions of the tortured and slaughtered saints, except in our own voluntary devotion of ourselves to tedious and wearing and abundant labor for the good of others, in our denying ourselves to the extent of want and suffering, while we devote the money we could otherwise spend on our own comfort, to the relieving of the needy, caring for the sick, sending the gospel in living missionary and fruited messenger to distant lands and to the unsaved near our doors.

How many of the martyrs of our day suffer the privation of a day's fasting and real hunger now and then, in their poverty even, as well as when they only *feel poor*, so that they may devote the money saved in want to helping insure the stability of their church, and of the cause devoted to spreading the knowledge of the truth and of salvation among the benighted of the earth.

Multitudes of professed Christians who adorn the sepulchers of the martyrs to-day, are themselves drying up spiritually for the lack of the martyr spirit. They feel no responsibility to maintain important measures of truth, and means of proclaiming it, at least not at any real cost of privation, or hunger, or want. Where in our days are the children of the martyrs? Would the martyrs know them as their children? Are we not pigmies beside those giants for Christ?

Well, there are a few, even in this ease-loving and time-serving age, who will spend and be spent willingly, who will stand in the breach for the defense and extension of the truth, and provide for its success if it costs them real want and labor, and will be glad to be in fellowship with their Lord as near as may be in his sweat of blood, and with his martyrs in their sacrifice for men's enlightenment and salvation.—*The Bible Banner*.

God will bring every work into Judgment.

The Tree of Life and Immortality.

"AND out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Gen. 2:9. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Verses 16, 17.

From the above it may be seen that the tree of life was *planted* in the *midst* of the garden, and evidently for some purpose. It was placed conspicuously, so as to be easy of access; not in a secluded corner, as it might have been if the soul is immortal, having no need of the tree of life. Most assuredly the function of the tree of life was just what its name, "life," signifies, and was a necessity to the condition of life, as it is thus prominently brought to view.

Here we find that man's immortality was conditional, and the condition was that he should obey God's law. In verse 17 we read, "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Here is an express commandment to refrain from something, and on obedience to that command depends something; and that something is life, for the injunction continues, "for in the day that thou eatest thereof thou shalt surely die." Then life depended upon keeping the command of God; for the threat, "thou shalt surely die," follows the command, "thou shalt not eat." The sin was in the disobedience, "for sin is the transgression of the law." Thus we find man condemned to death for the transgression of the law. What is the sentence passed upon? The man; he who God had said was made of the dust of the ground and *became* a living soul. Then the sentence of death is upon the living soul, "for dust thou art, and unto dust shalt thou return."

If any man should think that the pronoun "thou" does not apply to the soul, I would ask, To what does the noun "man" apply in verse 7? "God formed man of the dust of the ground," "and man *became* a living soul." Thus it becomes plain that the soul was made of dust—not of ether, or some substance more volatile. Here we have the process of making the man—two steps and one result: First step, God formed him of the dust of the ground; the second step was, "and [God] breathed into his nostrils the breath of life." The result of this was, man became a living soul. Here we have the process complete, and just the reverse of this is the unmaking of him. "His breath goeth forth;" here is the first step toward dissolution; "he returneth to his earth;" here is the second step in unmaking him, and the result is, "in that very day his thoughts perish." Ps. 146:4.

Man had forfeited life, and in order for him to pay the forfeit he is driven from the tree of life. "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man [soul and all]; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Chap. 3:22-24. Here we find provision made for the execution of the sentence.

We now have the man driven out from the garden, and from the tree of life, and the way of the tree of life securely guarded by cherubim and a flaming sword that turned *every way*, thus preventing him from entering by some other way than by the Door. In the 10th chapter

of John we read, "Verily, verily, I say unto you, he that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Reader, have you got to the tree of life; did you go round and scale the wall, and get to the tree that God had guarded, and eat of it? If so, you are a thief and a robber; have stolen eternal life, which is the gift of God to them that believe on the name of Jesus. "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9. If you have not seen or smelled of the tree of life, much less eaten of it, how can you say you possess eternal life or immortality? for God only hath immortality. 1 Tim. 6:16.

Thus we have man on the earth with the sentence of death upon him, and our own observation tells us that the decree has been faithfully executed. All is lost, and were it not for Jesus and the resurrection, would be eternally lost. But, thank God, there is a turn from this sad picture, and that relief is in the redemption of man (a thing that would be impossible if he had eternal life by inheritance), which insures the restitution of all things. What was lost? Life. Then life is that which is to be restored. Anything else? Yes; heirship to the garden, also the earth. Then the plan of redemption will restore life to man, and man to the garden.

Then let us draw toward the tree of life, which is by the river of life; here we will find ample provision made for our sustenance. "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21:6. Here immortality is insured to all that are athirst, on the condition that they will drink of the fountain. He that overcometh shall inherit all things; all things include the right to the tree and the river of life. Here the redeemed host may come to the tree and eat from new moon to new moon, and from Sabbath to Sabbath.

Now we have seen that death came by banishment from the tree of life, and banishment came by the transgression of God's law. So also life, the reverse of death, comes by a reverse action, by regaining a right to the tree of life, which comes by keeping the commandments of God. Said Jesus: "Blessed are they that do his commandments, that they may have [not already have] right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. In the case of Adam, all depended on obedience, and so with us. Since Christ has opened the way which leads to the tree of life, which was guarded by the cherubim and a flaming sword, we may gain, by keeping the commandments, all that Adam lost by not keeping them. GEO. ENOS.

Indianola, Neb.

Witnessing for God.

If one has influence, as parents, employes, or as the rich and talented have, how strong is the obligation to use it aright! Even the knowledge of God's mighty acts is a talent to be used. How those old worthies would rehearse the deeds they had witnessed! They could bear personal testimony—they were bound to do so. So are all who have had experience.

To give such witness is a sacred duty. Hence Christians confess Christ. How could just and generous men accept salvation at Christ's hand, and refuse to confess him when he calls them to do it?—Rev. John Hall, D. D.

THE Bible is by universal confession the best of books in a literary as well as in a moral sense. The antiquity, the eloquence, the verity, the purity, the permanency, and the power of the literature which it embodies and represents alike proclaim it such. As the insect within the odorous recesses of the rose is all embalmed in fragrance, so it is with him who studies the literature of the Bible.

The Dominican Cloister of Newark, New Jersey.

THE only Dominican Monastery in the United States was opened in this city on the 20th of April, 1884. It is situated on Thirteenth Avenue, and occupies the entire block from South Ninth to South Tenth Street. It is erected in the form of a hollow square, with the cloister proper in the center; is built of dull-looking brown stone, and surrounded by a high board fence. The floor of the chapel is of imported Spanish tiling, the Dominican colors, black and white, prevailing. No seats are introduced, the old style being strictly adhered to. The sanctuary is raised one step, and is a beautiful affair. In front of the altar, in red, black and white tiling, is the Dominican monogram, AD, and a Dominican cross.

About fifteen feet above the altar is the exposition niche of the sacrament, which is reached by steps curving from either side of the chapel. It is of Italian marble, exquisitely carved; and from that elevated point the priest bestows benediction upon the sisters in the chapel, and through a plate-glass window which looks into the cloister, to the assembled nuns. On a level with the floor, and back of the altar, hidden from the gaze of the public, are iron grates with two small doors, one on the priests' and the other on the sisters' side of the eighteen-inch wall, through which the sacrament is passed by the priest, and partaken of by the sisters.

From one of the rooms of the priest, opens a small, dark closet, into which the father confessor goes to hear the confessions of a sister. She is locked in a similar room on the other side of the wall. Iron grates sixteen inches apart separate the sister and the confessor. On the sister's side is a sheet-iron frame perforated with very small holes. It fits the grating, and through it she communicates with the priest. Two or three "turning boxes" are provided, through which the priest's vestments and other articles may be passed, without either party being able to see the other. The box is cylindrical in form, with one side cut open, and turns on a pivot. The article is placed in the open side of the box, which is turned half around, and may be emptied on the other side of the wall.

Next is the visitors' room. The wall separating the world from the cloister is thick; on the visitors' side, as well as on that of the sisters, are heavy iron gratings. Heavy pine shutters on the cloister side closes all view, but one of them opens and the parties must face each other. Through heavy doors, entrance to the cloister is gained. This is the only possible entrance within the walls. The doors are double-locked with keys unlike. One key is held by the bishop or his representative, and the other by the prioress. No one can go in without the prioress' permission, and no one can come out without the permission of both. Large community or sitting and working rooms are on the north side of the building, with large, grated windows opening into a yard. This may be reached through a door, which is, however, kept locked, with the key in the possession of the prioress.

The sisters' chapel, separated from the public chapel by a heavy wall, is a cold-looking room. Stalls, one for each sister, are provided; it is perfectly plain. By the entrance are the stalls of the prioress and sub-prioress; in the second story is the community room of the novices, on the west side. The cells of the sisters are also on this floor, on the north and east sides. Opening from wide corridors, are fifty rooms, 9x13 feet in size generally, with one window opening either into the court-yard or to the outside. When furnished, each room will have a single cot bed, a chair, and a table. The floors are bare.

On the east side is the infirmary, where sick sisters are kept. The rooms are similar to the others, however, and there is very little that

looks like comfort. A pharmacy for medicines is provided, and in one room, where the convalescent may sit, is an open fire-place. With the exception of the range in the kitchen, this open fire-place will be the only fire allowed in the entire monastery. The community or sitting-rooms, where the sisters will work when not engaged in prayer, are two hundred feet away, and exposed to the cold of the north, with not a particle of heat from any source.

Each sister is absolutely under the control of the prioress, and is not allowed to go to the fire except when sick. She must rise from bed, as the rules of the order require, at midnight on a cold winter night, robed in the thin garments of the order, and proceed to the chapel for prayers for two hours. At 2 o'clock in the morning the sisters return to their beds and remain until six, when the day's service begins. About half of the day is spent in prayer and persecution of the flesh, and the remainder in work. Fancy embroideries, vestments for priests and churches, and clothing for themselves, comprise the work engaged in.

A rule of the order is, that not a particle of meat may be eaten from one year to another, except when sickness demands it, or rather when the physician who may be called orders it. Special dispensation is required from the bishop to allow a departure from this rule.

The prioress of this prison-house is known in the world as Miss Julia Crooks, and is of a wealthy New York family. Her name in the monastery is Martha Mary Jesus, which is enough to shock the redeemed in Heaven. Once within the cloister, the poor dupes are secluded and communications are never had with the world.

I think it strange that such institutions should exist in America without being inspected. It is well known that the State itself is not permitted to keep any person in prison without permitting inspection by the grand jury. The Reformed Catholic Church has been the means of bringing many from darkness into light, and I am now preaching to the largest Reformed Catholic congregation in America, and thus far over one hundred Romanists have accepted the gospel of Christ. Thanks be to God, our people are ceasing to fear the Italian church or its agents, and are boldly coming out on the side of the Lord. The greatest difficulty we have to contend with is the want of finances to carry on our work as we would desire. However, we leave that to God, who will not allow us to succumb for want of money. I ask your prayers that I may be enabled to do the Master's will, and labor effectively for the promotion of his cause, in all humility and earnestness.

STEPHEN TAYLOR DEKINS, *Pastor.*

Residence, 13 Cottage Street, Newark, N. J.

Walking with God.

SOMETIMES we read in the Bible of walking before God, as when he said to Abram, "Walk before me, and be thou perfect. Gen. 17:1. Sometimes we read of walking after God, as when Moses said to the Israelites, "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." Deut. 10:4. But of Enoch and Noah it is said that they walked with God. To walk before reminds us of a child, running and playing in the presence of a father, and conscious of perfect security because he is near and behind. To walk after is becoming to a servant; but to walk with, indicates fellowship and friendship.—*The Truth.*

THE world's only estimate of religion is holiness. The world wants men who are saved from secret faults. A little crack will spoil the ring of the coin. The world expects that a Christian man shall be free from little tricks of gain, and all crooked ways of business.

SUNSET BY NIAGARA.

BY MRS. M. J. BAHLER.

THE sun has sunk beneath a cloud,
With edge of pink and gold,
And here Niagara mirrors back
The beauteous scene twofold.
Here where I gaze, this river proud
Is calm as tideless lake;
But on my ear there falls the roar
Its plunging waters make.

I've often watched its curling waves,
With snow-white feathery crest,
Go whirling, dashing, rushing by,
With ne'er a pause to rest;
And standing 'neath the fearful cliff
O'er which these waters pour,
While gazing upward, filled with awe,
Have thought, "All must adore

The power that formed this cataract grand,
For here the soul must raise
From nature up to nature's God
With reverent awe and praise."
Oft, standing on the tow'ring rocks
Which form Niagara's brow,
I've gazed with wonder and with dread
On rocks and flood below.

And here, with fascinated eye
Fixed on these waters green,
I've watched while pearl-white sprays would break
In grand and beauteous sheen.
And once when winter's glistening robe
Was spread o'er all around,
On trees, from root to topmost twig,
On rocks, and frozen ground;

When tower and bridges all were clad
In robes of frozen spray,
And icicles of ponderous size
Hung from each crag away;
When the deep green these waters wear,
Contrasted with this white,
Seemed like an emerald set in pearl
Of living, gleaming light;

And o'er this scene so wondrous fair,
The brilliant sunbeams lay
In such a flood that diamonds seemed
Sparkling about our way,—
I, viewing, stood with wonder chained,
And veiled my aching eyes;
Thought of the city built of gems,
And pearls of wondrous size,

Whose light effulgent gleaming far
No mortal eye could bear,
And whose grand harp-tones swelling full
Upon the ambient air,
As angel hosts surround the throne
And Heaven's King adore,
Might to our untrained mortal ears
Seem like Niagara's roar.

And once at solemn midnight hour,
When summer's robes so fair
Were bathed in floods of silver light,
The full moon's radiance there,
I came to view the lunar bow,*
Rare glory here displayed;
And then it seemed the Almighty God
Had there his presence stayed.

I seemed to stand before his throne,
And, wrapped in awful dread,
I felt that this was holy ground
Profaned by mortal's tread.
God's voice seemed speaking in the roar,
Which rising, swelling, filled
The heart with awe, and with strange power
The lips in silence held.

Oh, solemn scene! with pulses stilled,
And bated breath we stood,
Then walked in silence from the place
Which seemed the house of God.
Niagara! no pen can paint
The grandeur here displayed;
The changing beauty of thy flood
Can never be portrayed.

Denison City, Texas.

*The lunar bow—a silver bow to be seen at Niagara at the full of the moon at midnight.

Be Decided.

A GENTLEMAN and his wife were present at camp-meeting. Neither had ever made a profession of religion. Under one of the sermons the lady was deeply and sorely convicted of sin. She desired to go forward and kneel at the altar as a poor penitent. Her husband pro-

tested against it, and tried to lead her from the ground. Her convictions were so profound and intense that she insisted upon presenting herself at the altar. He used his authority, forbidding her to go. She pleaded with him for her soul's sake not to interfere with her conscience. He threatened to desert her if she dared to go. "Never return to my house if you go," said he. Swept by an irresistible current of anxiety and longing she ran to the altar. Casting herself upon the ground, she pleaded for divine mercy. Such earnest longing found a speedy response, and the "peace of God" rested upon her spirit. "Oh, where is my husband?" she exclaimed, as she tried to rise from her knees. "Here I am," sobbed the crushed and penitent man, who had followed her in her flight toward God, and had fallen by her side, himself crying for mercy. Peace soon came to his heart, and they went from the meeting rejoicing in God.—*Sel.*

Knowing How.

"I KNOW how to be abased, and I know how to abound." Phil. 4:12.

The moral uses of adversity monopolize our thought. But it is also true that the man who has wealth and does not flee from it, but uses it well, does more nobly than the ascetic in his cell. It is not mine to tell men of riches to throw their riches away, but to tell them of their privileges and responsibilities. Beyond the duty of being anything is the higher duty of knowing how to be anything. No man has a right to be anything unless he has a knowledge of how to be that thing. When Paul says, 'I know how to abound,' he is thinking of anything which makes life pleasant and ample—of money, of scholarships, of friendship, of great spiritual hopes and experiences. Paul did not have all of these, and yet he had the knowledge how to use them. The power by which he could rob abundance of its dangers was the knowledge of the true perfection of a soul in serving Christ. All men do not know how to be rich. The generous, sympathetic, active, kind, rich man knows how to be rich. He has taken possession of his money. What is more pitiable than the blunderer who holds his wealth and knows not how to use it? In the college of life every one should learn how to live. The grand lesson to be learned is how to glorify God with what we have. Sometimes a rich man feels that if he could only get rid of his money he would become a stronger and better man. It is the old story of the man in the tropics thinking he could be a good man at the North Pole. The outcry of the poor is not against rich men, but rich men who do not know how to be rich. The pride, vulgarity, cruelty, and selfishness of wealth make the poor man's heart ache and his blood boil. Oh, that all rich men and women in this land knew this truth and used it! There is also needed a knowledge of how to know truth. Here is a scholar who can give you any information, and yet you feel no enrichment. He has no deep convictions, no faith. He has grown less human. He values his knowledge as a botanist his specimens, and not as a gardener his plants. The highest knowledge comes by reverence and devotedness to God. It is sad if there comes no time when the soul feels itself living in great spiritual abundance—sacred days when the joy is too deep for songs. There is the danger of self-satisfaction, or reactionary fear and distrust. If peace and heavenly vision come to you, make them your own by the doing of some great, hard duty in their strength. Duty is the only tabernacle which a man can make his home in the transfiguration mount. We cannot attain in one short life to all abundance, but by coming to God we can attain to the knowledge of how to abound. No lot is too rich for the soul which enters into it with the fear of God and the love of man.—*Rev. Phillips Brooks.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JUNE 7.

ACTS, CHAPTER 26: 1-23.

Paul before Agrippa.

IN the preceding lesson we learned that when Agrippa came to Caesarea to salute Festus, and had been informed concerning Paul, he desired to hear the prisoner himself. So the apostle was brought before the king and a select company of officials and prominent citizens. Regarding this interview, we take the following comment from "Sketches from the Life of Paul," by Mrs. E. G. White:—

THE apostle knew of how little worth are the outward circumstances of worldly wealth and position, and he was not disconcerted by the brilliant display or the high rank of that titled audience. The imposing dress of the procurator and his guests, the swords of the soldiers, and the gleaming armor of their commanders, could not for a moment daunt his courage or disturb his self-control. Stretching forth his manacled right hand, he said: "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. Especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently."

Did the mind of Agrippa at these words revert to the past history of his family, and their fruitless efforts against him whom Paul was preaching? Did he think of his great-grandfather Herod, and the massacre of the innocent children of Bethlehem? of his great-uncle Antipas, and the murder of John the Baptist? of his own father, Agrippa I., and the martyrdom of the apostle James? Did he see in the disasters which speedily befell these kings an evidence of the displeasure of God in consequence of their crimes against his servants? Did the pomp and display of that day remind Agrippa of the time when his own father, a monarch more powerful than he, stood in that same city, attired in glittering robes, while the people shouted that he was a god? Had he forgotten how, even before the admiring shouts had died away, vengeance, swift and terrible, had befallen the vainglorious king? Something of all this flitted across Agrippa's memory; but his vanity was flattered by the brilliant scene before him, and pride and self-importance banished all nobler thoughts.

Paul again related the familiar story of his conversion from the stubborn unbelief of a rigid and bigoted Pharisee to faith in Jesus of Nazareth as the world's Redeemer. He described the heavenly vision that filled him with unspeakable terror, though afterward it proved to be a source of the greatest consolation,—a revelation of divine glory, in the midst of which sat enthroned him whom he had despised and hated, whose followers he was even then seeking to destroy. Transforming mercy had made Paul a new man from that hour, a sincere penitent and a fervent believer in Jesus. It was then that he was called to be an apostle of Christ, "by the will of God."

Paul had never seen Christ while he dwelt upon the earth. He had indeed heard of him and his works, but he could not believe that the promised Messiah, the Creator of all worlds, the Giver of all blessings, would appear upon earth as a mere man. He had looked for him to come in robes of majesty, attended with royal pomp, and proclaimed by the angelic host as king of the Jews. But he found that he had not read the Scriptures aright; Christ came as prophecy foretold, a humble man, preaching

the word of life in meekness and humility. He came to awaken the noblest impulses of the soul, to satisfy its longings, and to crown the work and warfare of life with infinite reward.

Paul had vainly looked for a Messiah to deliver the nation from the bondage of foreign kings, but he had found in Christ a Saviour from the bondage of sin. Life had been to him a blind and baffling conflict, an unequal battle, a fever of unsatisfied desires, until he had seen Christ. Then his longings were satisfied, his fears banished, his burdens lightened. He had found him of whom Moses and the prophets had written,—Jesus of Nazareth, the Saviour of the world.

Why, he asked, should it appear incredible that Christ should rise from the dead? It had once been so to himself; but how could he disbelieve what he had himself seen and heard in that noonday vision? He could bear witness to the resurrection of the dead; for he had looked upon the crucified and risen Christ,—the same who walked the streets of Jerusalem, who died on Calvary, who broke the bands of death, and ascended to Heaven from Olivet. He had seen him and had talked with him as verily as had Cephas, James, John, or any other of the disciples. And how could he be disobedient when the Voice from Heaven sent him forth to open the eyes of Jews and Gentiles, that they might turn from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance among them that are sanctified? In Damascus, in Jerusalem, and throughout all Judea, and to the Gentiles, he had preached repentance toward God, faith in Christ, and a life consistent therewith.

This, and this only, was what led the Jews to seize him in the temple, and seek to put him to death; but the Lord had delivered him from this and every other danger. The testimony which he bore concerning Jesus of Nazareth was no blasphemy, no heresy, no apostasy, but a truth in perfect harmony with all the teachings of Moses and the prophets.

None who heard him could doubt his sincerity. But in the full tide of his eloquence he was suddenly stopped short. The facts related were new to Festus, and nearly all present. The whole audience had listened spell-bound to Paul's account of wonderful experiences and visions, of revelations and ancient prophecies, and of a Jewish prophet who had been rejected and crucified, yet who had risen from the dead and ascended to Heaven; and who only could forgive sins and lighten the darkness of Jews and Gentiles. The last remark was too much for Festus to credit. He suddenly cried out in an excited manner: "Paul, thou art beside thyself! much learning doth make thee mad."

The apostle replied calmly and courteously: "I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner." Then, turning to Agrippa, he addressed him directly: "King Agrippa, believest thou the prophets? I know that thou believest."

The Jewish king had been instructed in the law and the prophets, and he had learned from credible witnesses some of the facts of which Paul had spoken. Hence, the arguments which were so new and strange to Festus, were clear and convincing to Agrippa. And he could not be affected by that burning zeal which neither stripes nor imprisonment could quench. For a time he forgot the dignity of his position, lost sight of his surroundings, and, conscious only of the truths which he had heard, seeing only the humble prisoner standing as God's ambassador, he answered involuntarily, "Almost thou persuadest me to be a Christian."

With solemn earnestness the apostle made answer: "I would to God that not only thou,

but also all that hear me this day, were both almost and altogether such as I am," adding, as he raised his fettered hands, "except these bonds."

King Agrippa's curiosity was satisfied, and rising from his seat, he signified that the interview was at an end. As the assembly dispersed, the case of Paul was freely discussed, and all agreed that, while he might be an enthusiast or a fanatic, he could not in any sense be regarded as a legal criminal; he had done nothing worthy of death or imprisonment.

Though Agrippa was a Jew, he did not share the bigoted zeal and blind prejudice of the Pharisees. He had no desire to see freedom of thought suppressed by violence. "This man," he said, "might have been set at liberty, if he had not appealed unto Cæsar." But now that the case had been referred to that higher tribunal, it was beyond the jurisdiction of Festus or Agrippa. Yet, two years afterward, the result of that day's proceedings saved the life so precious to the cause of God. Festus, finding that his own judgment of the case, on grounds of Roman justice, was sustained from a Jewish stand-point by the protector of the temple, sent a letter to the emperor, stating that no legal charge could be found against the prisoner. And Nero, cruel and unscrupulous as he was, dared not put to death a man whom Lysias, Felix, Festus, and Agrippa pronounced guiltless, and whom even the sanhedrim could not condemn.

Why Paul Was Accused.

WHEN the Jewish delegation from Jerusalem appeared against Paul before Felix, their charges were, mainly, sedition among the Jews throughout the world, and profanation of the temple. These charges Paul refuted, and they could not prove them. He then expressed a hope toward God of a resurrection. See Acts 24. In his address before Agrippa, Paul gives his version of the real animus of the complaint of the Jews, as follows: "And now I stand and am judged for the hope of the promise made of God unto our fathers." Chap. 26:6. When Lysias had rescued the apostle from the mob (chap. 21:33, 34), he asked what he had done; but there was such confusion that he could get no satisfaction. And when he was brought before the council the next day, he declared, "Of the hope and resurrection of the dead I am called in question." Chap. 23:6. Paul was persistent in his assertion regarding the real cause of their rage against him.

FROM these facts we learn that the resurrection was in some way connected with the promise to the fathers. There was a promise of the Messiah (Gen. 3:15; Deut. 18:15-18, etc.); a promise of the land (Gen. 22:18; 26:4; 49:10); and a promise that the throne of David should be established forever (1 Sam. 7:12, 13, 16; Ps. 89:4, 29, 36, 37, etc.) Christ was the prophet or Messiah that had been promised (Acts 2:36); he was the Seed to which the land had been promised (Gal. 3:16); and he was the Son of David, which was to be heir to the throne (Acts 2:29-36).

THEN every feature of the promise or promises of God unto the fathers, unto which the twelve tribes hoped to come, was centered in Christ. And Christ had been put to death. This shows us the importance of the doctrine of the resurrection. As Abraham's faith, when called to offer up Isaac, through whom the promise was to be fulfilled, lay in God's ability to raise him from the dead (Heb. 11:17-19), so the apostle had faith in the resurrection of the antitype of Isaac, who had actually carried the promise to the tomb. The entire gospel fabric hung upon the resurrection of Christ. The Jews well knew that if they could cover up this fact, Christianity would be a failure; hence the apostle could well claim that, whatever pre-

tended charges they might set up, their real animosity was against the resurrection. His hope was of a resurrection with Christ to heirship of the promises, and his faith was the substance of this hope (Heb. 11:1). The importance of the resurrection doctrine to the Christian is set forth at length by the same apostle in 1 Cor. 15, the point being that "if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." If this doctrine be true, it is little wonder that Paul made the resurrection his leading theme, and that Satan, through his Jewish instruments, made it the point of attack. And if, as is popularly believed, his soul could go to Heaven at death, there would be little reason in his argument in verse 32: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink; for to-morrow we die." Dr. Barnes, commenting on Acts 26:6, admits that in Paul's view, the promise of the Messiah and the hope of the resurrection were closely united. "He hoped that the Messiah would come, and he hoped therefore for the resurrection of the dead. He believed that he had come, and had risen, and therefore he believed that the dead would rise. He argued the one from the other."

The Sincerity Plea.

WE often meet the argument that it is no matter what we believe if we are only sincere. The fallacy of this sentiment is well illustrated in the case of Paul. He was "zealous toward God" while persecuting the church of Christ "unto the death." Acts 8:1; 9:1, 2; 22:3, 4; 26:9-11; Gal. 1:13, 14; Phil. 3:6. He verily thought that he "ought to do many things contrary to the name of Jesus of Nazareth." Suppose Paul had continued in this way, who will argue that his sincerity, which cannot be doubted, would have been "counted to him for righteousness?"

Jesus had foretold just such a state of things: "They shall put you out of the synagogue; yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." John 16:2, 3. This ignorance is proof of sincerity, but there is not a hint of a justification on that account. Here is a class, and Paul had been one of the class, who would in their zeal for God ("not according to knowledge," Rom. 10:2), deliberately violate his commandments. This class made many outward sacrifices; but that was of no avail in their behalf, for God had said that "to obey is better than sacrifice." 1 Sam. 15:22, etc. Sacrifice implies sincerity.

This doctrine of the apostle is also illustrated in his argument, 1 Cor. 15, on the resurrection. "Then [if Christ be not risen] they also which are fallen asleep in Christ are perished." Now suppose Christ had been an impostor, and had not been risen at all, why should these poor dupes, who had died in the faith of him, perish? They were sincere; many of them had sacrificed their lives. But Paul says, on the condition specified, they had perished.

BUT we learn, from Rev. 13 and other scriptures, that there will yet be more persecution of the saints through a false zeal for God. And those who will not worship the "image" shall be forbidden to buy or sell, and it will be decreed that they shall be put to death. And we see the party now rising to do this work; they are very zealous for God, and they are marking out a very unmerciful course toward those who will stand by the commandments of God, including his holy Sabbath. Sincerity is a good thing if coupled with obedience; but contrary to knowledge, it is a dangerous guide.

W. N. GLENN.

Temperance.

Temperance and Health.

OMITTING all reference to the mental and moral ravages of intemperance, it would require a lifetime to recount the pains and aches, the malignant diseases, induced by the demon intemperance. We have already seen that all alcoholic liquors impair, retard, and complicate digestion, always and everywhere, both in the case of the sick and the well, thus preventing the normal and full nourishment of the system. Some of the robust may endure this for a time, but the sick may safely avoid all combinations of it, in the matter of digestion, as they need all of the strength possible that they may resist the inroads of disease. It always and everywhere wastes power—never generating any—prevents the renovation of the blood, the whole body, increases the labors of the heart, by which it must weaken that organ, deranges the brain and nerves, vitiates the blood and all of the digestive juices, none of which effects are favorable to even the robust, while none of the sick can tolerate any such antagonistic agencies.

The action of alcohol—as a drink, medicine, or as a bath—is always in the line of paralysis. Let this thought be emphasized; it always and everywhere tends to benumb, derange, and eventually impair and destroy the sensibilities. In illustration, observe the "rum-blossom" of the drunkard, the red and enlarged nose. The blood vessels are so paralyzed that they cannot perform their ordinary labors, from which fact, in consequence of their relaxed state, the blood is not urged on, the vessel becoming enfeebled at particular places—in the face, more especially—the accumulation and engorgement increasing the size of the nose, red enough to serve as a warning—like a light-house—to guard the young from being wrecked on the hidden rocks of drunkenness!

The intense red color of the drunkard's brain is produced in precisely the same way as that of the nose, namely, paralysis of the nerves which control the circulation of this part of the body. When the drunkard's face and nose are reddened, or blushing under the influence of alcohol, the brain blushes. The same may be said also of the lungs, the stomach, the liver, the kidneys, and other structures of his body. His whole physical being blushes with shame for the outrage against nature. In consequence of this intense congestion, and the fact that it receives one-fifth of all the blood in the body, the brain participates more than any other organ in the body, except the liver, in the injury wrought by the "demon drink." As before mentioned, it sometimes becomes hardened to such a degree, even during life, that it can be readily distinguished from a healthy brain by the sense of touch alone.

For this reason, no function of the system can be carried on in its normal condition, doing its legitimate labor or office. The brain, therefore, thus robbed of its normal energies by a partial paralysis, is unable intelligently to superintend the running of this wonderful machine, "fearfully and wonderfully made," while the semi-paralyzed nerves, losing a part of their vital force, fail to keep up the telegraphic communication between the brain and all parts of the body which harmony demands.

The heart—occupying the position of the prime motor—enervated by a fearful increase of toils by the use of alcoholic stimulants (goads), laboring under serious disadvantages, must fail to perform its part of the system labor, just to that extent failing to convey nourishment to all parts of the body, as well as failing to gather up the waste and poisonous parts, and convey them to the lungs for renovation and purification. A failure here is but another

name for universal failure! If the stomach is not nourished and stimulated by pure blood, it must to that extent be unable to so transform the food into blood as to impoverish the whole system. There must be a general absence of vital force, the supplies being cut off, partially, and the renovating and purifying forces suffering to the same extent. Alcohol is a "two-edged sword," fearfully destroying the vital forces. It attacks both directly and indirectly, first reducing the power of all of the organs of the body, then indirectly aggravating the evils by reducing their nourishment, by impairing digestion. This is an apt illustration of the Bible assertion that "if one member suffers, all will suffer with it."—Dr. J. H. Hanaford.

Wastes of the Liquor Traffic.

"THE work of Dr. William Hargreaves, entitled 'Our Wasted Resources,'" says Dr. Holland, "should be pondered by all politicians, political economists, and statesmen of our country." It should be thoughtfully read, in fact, by every adult American man and woman in our land. "It is a marvelous revelation of criminal waste, the expenditure of almost incalculable resources for that which brings nothing but misery in return. In deference to those who are determined on drinking what they please, heedless utterly of the consequences of their example (on their sons and, *now-a-days*, also on their daughters and their wives), counting it no one's business but their own, and who complain of all who oppose them as sham moralists whose advice they do not want and will not accept,—in deference to these, then, we drop it for the time as a moral question, and look at it merely as a question of national economy and prosperity."

"The liquor bill of Pennsylvania during 1870 was more than sixty-five millions of dollars, a sum equal to one-third of the entire agricultural product of the State. Besides which, in 1870, there were expended by liquor consumers more than one hundred and six millions of dollars, a sum that amounted to nearly all the wages paid to laborers in agriculture and manufactures, and nearly twice as much as the receipts of all the railroads in the State, the sum of the latter being between sixty-eight and sixty-nine millions, with an annual expenditure of six hundred millions of dollars for liquors in the United States; and all the figures we give are based upon official statistics. Not only is this vast sum wasted, not only is the capital invested diverted from good uses and the industry involved taken from beneficent pursuits, but health, morality, respectability, industry, and life *destroyed*."

"Sixty thousand Americans annually are laid down in drunkards' graves. It were better," adds Dr. Holland, "to bring into the field and shoot down sixty thousand of our young men every year, than to have them go through all the processes of disease, degradation, crime, and despair, through which tremendous experience they now pass."

"Six hundred millions of dollars saved to the country annually would make our United States not only rich but able to meet the revulsions in business to which all nations are liable, without a shadow of dismay. And twenty-five years of *abstinence* from this consumption of liquors would leave our country fifteen billions of dollars, and make us the richest nation on the face of the globe. Not only this sum—beyond the imagination to comprehend—would be saved, but all the misery of disease, degradation, crime, and death, with all their horrors, would be to us, not only unexperienced, but unheard of and unknown!

"Should not an array of facts like these bring thousands on thousands of *sane men* to their feet, with sufficient energy, determination, and ability, to stamp out this ignominious, vile, and deadly usage from among us?"

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, MAY 29, 1884.

"Know That He Is Near."

THE twenty-fourth chapter of Matthew has well been called "Our Lord's Great Prophecy." As such it ought to receive the careful and candid attention of every follower of our absent Saviour. But it does not receive such attention; many professed lovers of the Son of God pay but little attention to it, and feel but little interest in it. Why is this? We can find but one answer to this question. The Scriptures inform us that the doctrine of which it treats, the Lord's coming, will not only be unpopular, but even called in question, in the last days. The Saviour, in this same chapter, speaks of two classes which he will find when he comes: One, watching, and giving the household (of faith) meat in due season; the other, joining with the world in its pleasures, and saying, "My Lord delayeth his coming." These do not actually deny his coming; they only put it off when they ought to "know that he is near, even at the doors."

Peter has another view of the same thing. He says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." He then proceeds to tell wherein they are ignorant, and says they are "willingly ignorant" of the word of the Lord on this subject. Alas, that there should be so much willing ignorance among the professed servants of Christ on such a glorious and important theme as this.

There are few chapters in the Bible which are more misunderstood, or rather, misconstrued, than this twenty-fourth chapter of Matthew. Whether it refers solely to the destruction of Jerusalem by the Romans, or to some spiritual or mythical work not easy to define, but which is called the coming of the Lord, has been a matter of much controversy. But it needs no very close scrutiny to see that it is mainly an answer to the question, "What shall be the sign of thy coming, and of the end of the world?" To this question Jesus gave a definite answer; that his disciples may know when his coming is near, is the object of the instruction of Matt. 24.

In answer to a letter on this subject, several weeks ago, we gave proofs that it is God's will that his people shall know when the coming of the Saviour draws near, and that it is a fearful thing not to know, even as it was fatal, in the days of Noah, not to know that the flood was coming. And if the Lord desires that we shall know, and has even commanded us to know, as he did in Matt. 24:33, and pointed out the extreme danger of not knowing, he surely will give us the means of knowing. For in this matter we must be entirely dependent on his word, it being utterly impossible for us to know anything about it except by direct revelation.

Amos was inspired to write these words: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. All the great purposes of God toward man, whether of blessing or of judgment, have been with foretokening or warning. God always clears his own throne and leaves man without excuse. Ps. 51:4. And shall this, the greatest of all events, closing up human probation, withdrawing the offer of salvation from the impenitent, bringing full redemption and immortality to all the faithful, come without

any warning being given? If so, it is not only something new in God's economy of grace, but directly in violation of the declarations and promises of his word. Yet nothing is more common than to hear these words, often from the lips of professed believers in the Bible: "We cannot know anything about it."

There are in the Scriptures certain consecutive prophecies, giving connected chains of events, by means of which we are able to locate chronologically almost all things recorded in the "sure word of prophecy." Chief among these are the books of Daniel and the Revelation. We will briefly notice a few of these lines.

Dan. 2 contains the description of a great image of a man seen by Nebuchadnezzar, king of Babylon. It consisted of four main parts; the head of gold, the breasts and arms of silver, the body of brass, and the legs of iron. The interpretation says directly to the king of Babylon: "Thou art this head of gold." After his kingdom arose that of the Medes and the Persians, which was followed by the Grecian, and that by the Roman. We thought to give proofs on all these points from Scott, Clarke, and Barnes; but the agreement is such that it seems unnecessary. It is true that some recent expositors have suggested that the fourth kingdom, the iron, did not represent the Roman Empire, but the fragments of Alexander's empire. Against this there are overwhelming proofs. Barnes says:—

"By the application of the term *iron*, it is evidently implied that the kingdom thus referred to would be distinguished for *strength*—strength greater than its predecessors—as iron surpasses brass, and silver, and gold, in that quality. But this was *not* true of the confused reigns that immediately followed Alexander. They were unitedly weaker than the Babylonian and the Medo-Persian, and weaker than the empire of Alexander, out of which they arose. Comp. chap. 8:21, 22. It *was* true, however, of the Roman power, that it was so much superior to all its predecessors in power, that it might well be represented by iron in comparison with brass, silver, and gold. The fourth monarchy represented in Nebuchadnezzar's dream is evidently the same which is represented by the fourth beast in Dan. 7:7, 8, 23, 25. But it will appear, from the exposition of that chapter, that the reference there is to the Roman Empire. See notes on these passages. There can be no well-founded objection to this view on the ground that this kingdom was not properly a *succession* of the kingdom of Alexander, and did not occupy precisely the same territory. The same was true of each of the other kingdoms—the Medo-Persian, and Macedonian. Yet while they were not, in the usual sense of the term, in the *succession*, they did in fact follow one after the other, and with such accessions as were derived from conquest, and from the hereditary dominions of the conquerors, they did occupy the same territory. The design seems to have been to give a representation of a series of great monarchies, which would be, in an important sense, universal monarchies, and which should follow each other before the advent of the Saviour. The Roman, in addition to what it possessed in the West, actually occupied in the East, substantially the same territory as the Babylonian, the Medo-Persian, and the Macedonian, and like them it had all the claims which any ancient sovereignty had to the title of universal monarchy. Indeed no kingdom has ever existed to which this title could with more justice be applied."

And Dr. Scott, on verses 40-43, says:—

"These verses evidently describe the Roman Empire as succeeding to that of the Macedonians. It was as strong as iron, and like iron it brake and subdued all before it. No people had ever made such extensive conquests through so many ages as the Romans did; in the former part of their prosperity, they were remarkable only for valor, hardness, frugality, and poverty, of which iron is a proper emblem. . . . The ten toes into which the feet divided represented the ten kingdoms into which at length the whole empire was broken."

There can be no manner of doubt that the several parts of this image are identical as symbols with the several beasts of Dan. 7. On this there is a marked agreement among commentators; and well there may be, for there is no room for disagree-

ment. There were four universal empires, as already mentioned; no more ever existed. The fourth, the Roman, was divided or broken up into ten kingdoms, as represented by the toes of the image and the horns of the fourth beast. In chap. 7 the ten horns are declared to be ten kings, or kingdoms, for these words are used interchangeably in this prophecy.

In chapter 2, after the image is complete, *toes and all*, there appears a stone moving from a mountain, which smote the image upon the feet, and not only brake the whole image in pieces, but utterly destroyed its several parts so that "no place was found for them;" and the stone itself "became a great mountain, and filled the whole earth." The stone is explained to mean the kingdom which the God of Heaven shall set up, which shall stand forever.

We have the chronology or date of each of these events except of the setting up of the kingdom of God. Thus Clarke says of the head of gold: "This was the first monarchy, begun by Nimrod, A. M. 1771, B. C. 2,233; and ending with the death of Belshazzar, A. M. 3,466, B. C. 538, after having lasted nearly seventeen hundred years." Of the silver he says: "The Medo-Persian Empire, which properly began under Darius the Mede; . . . by the capture of Babylon, B. C. 538, he [Cyrus] terminated the Chaldean Empire." Of the body of brass he says: "The Macedonian or Greek Empire, founded by Alexander the Great. He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Darius Codomanus at Arbela, Oct. 2, A. M. 3673, B. C. 331, and thus terminated the Persian monarchy." The iron or Roman Empire did not succeed to universal dominion by a single decisive act of conquest, as did Persia and Greece, but "waxed exceedingly great," subduing Syria in B. C. 65, and Egypt in B. C. 47, which left it master of the world.

Of the kingdoms represented by the toes of the image and the horns of the fourth beast, Dr. Scott notices the remarks of Mr. Faber and the enumeration by the historian Machiavel, and says: "The same catalogue is exhibited by that excellent chronologer, Bishop Lloyd, who adds the dates when these ten kingdoms arose." He gives the date of each, all coming between the years A. D. 356 and 483. These he names the "ten primary kingdoms." It is well known that great changes took place in after years, which seem to be foreshadowed by the prophet in chap. 2:43, as follows: "And whereas thou sawest iron mixed with miry clay [in the feet and toes], they shall mingle themselves with the seed of men; but they shall not cleave one to another." Which means that there would be transitions and revolutions, but there would be no permanent union, that the empire would never again be consolidated after the ten kings arose. Napoleon Bonaparte made the last great effort to effect a consolidation, or intimate union; but He who sees the end from the beginning had said it should not be, and how vain the efforts of this ambitious ruler proved.

Of these changes Scott further remarks: "It is, however, certain that the Roman Empire was divided into ten kingdoms; and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire." Allowing the correctness of the chronology given, that the ten kingdoms appeared in this empire by A. D. 483, it is then settled that the great image of Nebuchadnezzar's dream covered a period, dating from the dream and its interpretation when that monarch was declared to be the head of gold, of 1086 years, namely from B. C. 603, to A. D. 483. After that date nothing is mentioned in chap. 2 until the stone smote the image, that is, until the setting up of the kingdom of God.

The only error in interpretation which we find in the commentaries, such as those of Scott, Clarke, and Barnes, is that of locating the setting up of the

kingdom of God, or the smiting of the image by the stone, in the days of the first preaching of the gospel, not later than A. D. 33. *That cannot be true.* It is not possible to fix the date of the ten kingdoms earlier than A. D. 483, and it is to be remembered that the image was complete in all its parts before the stone made its appearance, and that it smote the image *on its feet*; then all parts of the image were destroyed together. But the feet were not in existence in the days of Christ and the apostles.

A word in regard to the fitness of this part of the symbol. This prophecy could not have originated with man; it was not devised as man would devise it. Man would have had the image smitten on the head in order to its destruction, or upon the breasts; upon some vital part. This would have appeared to be more reasonable and consistent. But the fulfillment, as far as it has already progressed, has shown that the most consistent order is that of the prophecy. *The power* of the first beast, or the head of gold, *has never ceased.* It was transferred to the silver, by Cyrus; to the brass, by Alexander; to the iron by the Romans; and when the Roman Empire was broken up, it passed into the ten kingdoms. Now, to destroy the monarchies or powers of earth, it would serve but little purpose to smite Babylon, or Persia, or Greece,—the gold, the silver, or the brass. But *the balance of power* lies with the European States, the kingdoms which occupy the territory of the old Roman Empire. When these are smitten to their ruin the world will all be involved; no earthly power can escape. The power of the image is now in the feet and toes; the power of the four beasts is now in the ten horns. These are the kingdoms which are to be smitten by the stone when the time comes for the God of Heaven to set up his kingdom.

(To be continued.)

Christian Statesman and the Jews.

THE following paragraph was published in the *Statesman* some time ago, but it is of greater interest to-day than it ever was before, as we are nearing the consummation of the persecution foreshadowed in its utterances:—

"The *Jewish Times* publishes the Address to the American Citizens prepared by the National Liberal League. A number of Jews were in the Liberal Congress, and some of them were elected officers. If the Jews can be generally enlisted in the movement, it will add much to its strength. Of course, the principles of the League are in direct contradiction to the Hebrew Scriptures; but the Jews have no such faith in the Bible as would keep them from political atheism."

Under existing circumstances, it is hard to determine just how much "political atheism" there is in the action of those Jews, as the party of which the *Statesman* is the organ does what it can to compel them to take that course. It is true the position of the Liberal League is not in accordance with the Hebrew Scriptures; nor is that of the *Statesman* and its party. It stands in direct conflict with the teachings of the Hebrew Scriptures. The Liberal League does not propose to circumscribe their privilege to act according to the teachings of the Scriptures, but the *Statesman* party does. It proposes to compel them to observe "the venerable day of the sun," contrary to the teachings of the Scriptures. A prominent advocate of the Religious Amendment, writing on this very point, said:—

"But it may be asked, Would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath and ignoring the Jewish? The answer is, We are not a Jewish, but a Christian, nation; therefore, our legislation must be conformed to the institutions and spirit of Christianity."

And Dr. Jonathan Edwards, in his address before the National Convention in New York, classed, not only the Jews, but, all who keep the seventh day, with Atheists and the lawless, to be treated as he would treat the insane if they came in the way of

his privileges! Is it any wonder that the Jews unite with the enemies of a movement which promises only intolerant treatment of those who do not bow to its arrogant usurpations? The history of the Jews contains too many dark scenes of persecution, which they cannot forget, to allow them to unite with the Amendment Party. We regret their affiliation with the Liberals, but it is only what we might expect from the attitude assumed by the very *illiberal* Amendment Party. The whole movement is calculated to engender strife, and to foster the feelings of religious bigotry and intolerance now so largely prevailing.

If the *Statesman* would heed the teachings of the Hebrew Scriptures, or the words of prophecy in the Christian Scriptures, it would pause in its unwise course, and no longer seek to involve us in a religious struggle which must be as disastrous in its results to the *piety* of the conquering party as it will be to the *rights* of the conquered.

Sin Against the Holy Ghost.

WE believe that during our many years' connection with this work, more questions have been asked upon this subject than upon any other one. And perhaps there is no subject upon which the enemy seems more ready to tempt and harass exceedingly conscientious souls than upon this.

To bring no railing accusation against the prince of darkness, we may say, at least, that he is destitute of every vestige of candor, and every species of honor; and if he cannot succeed in lulling the consciences of men to sleep, and causing them to live in a state of carelessness and indifference, he will then take advantage of their awakened and watchful conscientiousness, and endeavor to drive them to despair over the supposition that they have committed the unpardonable sin, and therefore cannot be saved. If any are now tempted in this direction, we invite them to look carefully at a few facts connected with this subject.

The circumstances under which mention is first made of the sin against the Holy Ghost, furnish a key to the meaning of that expression. These are recorded in Matt. 12:22-32. Christ had wrought a notable miracle. One was brought unto him possessed with a devil; and so terribly malignant was the influence of the evil one upon the unfortunate person, that he was rendered both blind and dumb. Christ cast out the devil, and the individual was healed so that he both spake and saw. All the people were amazed, and began to give expression to their conviction that Christ was indeed the Messiah, by the question, "Is not this the Son of David?" For the impression prevailed that when the Messiah should come, he would cast out devils, and that none but he could do such a work. Christ's works testified of him, and there was enough in them to convince the most obstinate of the truthfulness of his claim.

But the Pharisees, a class, we are sorry to say, not yet extinct, ever standing around watching with envious and jealous eyes the movements of Christ, despising him in his humility, grieved and maddened that the people should be inclined to accept him, and determined at all hazards to resist and overthrow his work, now found themselves in a very critical position. The devil had been cast out, and the dumb and blind both spake and saw. None could deny that. Christ had done this good work by the power of his word. This was equally evident.

Now what were these Pharisees to do? If they admitted that Christ had wrought this work by the Spirit of God, they would admit that he was what he professed to be, and then all their opposition to him would recoil disastrously upon their own heads. Their insane hatred against Christ and his work would not permit them to acknowledge the truth. There was but one other course open to them; and that was to attribute the wonderful work which

Christ had wrought, not to the power of the Spirit of God, but to that terrible embodiment of evil, the prince of darkness; and rather than acknowledge the truth, they hazarded that bold venture, and said contemptuously, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils."

Their claim was as foolish as it was blasphemous. This Christ showed by referring to the obvious principle that a kingdom, city, or house, divided against itself, cannot stand, and that if Satan cast out Satan, he was divided against himself, and would work his own destruction.

Then comes the announcement respecting the sin against the Holy Ghost. These Pharisees had committed this sin, which was, attributing to the devil the performance of a work which, in its very nature, gave ample evidence of having been done by the Holy Ghost; and doing this to avoid an acknowledgment of the truth. This it was that called forth the denunciation of Christ, and this, then, is what constitutes that sin.

Reader, have you ever, for the sake of denying the truth, which you would otherwise be obliged to confess, attributed any work to the devil, which gave evidence of being the work of the Spirit of God? If you have, you have reason to fear that you have committed this sin. But if you have become so hardened as that, you will not have fears of anything of the kind. The Pharisees were not alarmed about themselves at all. Their consciences were utterly hardened and at ease. So will be that of every one who has committed this sin. If your sin is a burden to you, that is in itself evidence that you have not committed the sin that is unpardonable.

U. S.

The Increase of Crime.

NOTWITHSTANDING the daily testimony of the newspapers, there are many religious teachers who claim that the world is growing better, and that the millennium of peace through human effort is fast approaching. Any one forty years old can remember when a murder anywhere in the United States caused a ripple of astonishment all over the country. But at the present time not a day passes without more or less murderous work; indeed it has become so common as to attract only passing notice, as the ordinary news of the day. And the murders form but a small portion of the crime committed in the land. But general assertions like this are not usually convincing to those who do not themselves draw comparison with former days, or who are interested in making an opposite showing. Hence, a few figures may be interesting, if not otherwise effective, in considering the situation.

In 1850, the State of New York had a native-born population of 2,436,771. Her native-born criminals then numbered 649, or one to every 3,754 native inhabitants. With all the efforts of that great State, in the way of educational and religious enterprise, during the succeeding thirty years, we find in 1880 the following result: There was a native-born population of 3,807,317; native criminals, 5,177, or one to every 741 inhabitants—a proportionate increase of criminals of over 500 per cent. in thirty years. Verily, it will require an act of Congress, or some other short cut, to make a Christian nation of the United States if this rate of retrogression is kept up.

But what is the cause of this wonderful increase of crime? While some would fain close their eyes to the facts, and endeavor to offset the appalling result of the calculation by counter-tables of denominational gains, etc., there are others who seem to realize the situation and attempt to give the reasons for it. One journal claims that the public school system is wholly responsible for the decline in morals; but, unfortunately for the position, it also shows that in one year, while the number of school children in New York increased 21,000, the

actual attendance decreased over 10,000. This, with the writer's undoubted showing that there has been criminal waste of public school funds, would tend to prove that demoralization in the schools was an effect of the general decline in morals, rather than that the schools were a cause of the decline.

It might as well be claimed that the increase of crime was due to the increase in the denominational religions of New York, and compare the proportions of membership and money expended to the growing ratio of criminals. On such a theory, the Catholic Church would come in for the heaviest share of responsibility, for she has grown more in wealth and influence in that State than any other denomination; and from the official figures submitted by the writer above referred to, it appears that the increase in the ratio of criminals is far greater than in any other State cited.

While we admit that the public schools, the churches, the courts, the legislatures, and about every element in our political and social system, are being sadly degraded in the general decline, we must also admit that these results are but the effect of a cause farther back; and are but steps toward a culmination in more dire results. Inspiration has foretold the condition of things which we see to-day; therefore Inspiration must give us the key to the cause.

It is a fact that, ever since the creation of the world, whenever the Lord would do a special work for his people, Satan has strenuously opposed it. Necromancy and infidelity have ever been his weapons. These implements of Satanic warfare were specially brought to bear when the Lord, by the hand of Moses, would deliver Israel from Egypt. Again, when the great Deliverer himself came, the whole Satanic host were in arms to defeat his beneficent design. The Egyptian nation was never so demoralized as when the messenger of God came to rescue his people. The Jewish people were never so blasphemous, reckless, and cruel as when the Lord himself appeared amongst them on a mission of mercy. Demons possessed the people on every hand.

So with reference to his second advent, to finally redeem his saints, the Saviour has told us "there shall arise false christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. And Paul forewarns us, 2 Thess. 2, of the "working of Satan, with all power, and signs, and lying wonders;" also, that because the people will not receive the love of the truth, "God shall send them strong delusion," &c. He also tells us, 2 Tim. 4, that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

We learn from these and other scriptures that Satan will work mightily in the last days, when God has a special work to perform. During the thirty years covered by the statistical figures above alluded to, the proclamation of the Lord's coming, together with the warning to prepare for the Judgment, has been sounding; hence, during that time, Satan has been unusually active, which accounts for the moral decline throughout the country. It is not alone in New York that crime has increased, but from ocean to ocean. During those thirty years, modern necromancy (Spiritualism) has risen and developed beyond any precedent; and infidelity has taken rapid strides. They have besieged the churches, and well-nigh captured the schools; while intemperance and corruption hold sway in the halls of legislation. "While they promise them liberty, they themselves are servants of corruption;" and "when they speak great swelling words of vanity, they allure through the lusts of the flesh." 2 Pet. 2:19, 18.

Yes, Inspiration has foretold the situation, and the cause. Nor is the remedy in the power of puny

man, or his puny Government. The only safety against the "perilous times" (2 Tim. 3) of the "last days" is in obedience to the commandments of God and the faith of Jesus. Such as take refuge here are the only ones that escape the "last plagues." Rev. 14. Such have this promise of the Spirit: "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. 91:5-8. W. N. GLENN.

The Missionary.

Second Annual Meeting of Stockholders of Healdsburg College.

MAY 2, 1884, 9:30 P. M.

PURSUANT to the call of the Trustees, the stockholders of Healdsburg College met at the time and place mentioned above for the annual election of Trustees and for the transaction of other business. The chairman, W. C. White, called the meeting to order, and Eld. J. H. Waggoner offered prayer. Upon roll-call it was found that 649 shares of stock were represented.

As certificates for 1,332 shares of stock have thus far been issued, a representation of 667 was required for a quorum. Eighteen were wanting to secure a quorum, and the meeting therefore adjourned to May 3, at 7:30 p. m.

SECOND SESSION.

Stockholders met as per adjournment at 7:30 p. m., in the chapel of South College Hall. The roll-call showed a total representation at this session of 802 shares. Minutes of the annual meeting of 1883 were read and approved.

Eld. J. N. Loughborough then made some remarks relative to the schools established among our people, their relation to the cause, and what has been accomplished by them in preparing workers for the missionary field. He made an appeal also for subscription of stock to the College; in response pledges were made to the amount of \$220.

A Committee on Resolutions was appointed consisting of Eld. J. N. Loughborough, Eld. J. H. Waggoner, and Prof. C. C. Ramsey; on Nominations, J. Creamer, G. W. Mills, and J. M. Church.

While the committees were in consultation, the chairman, W. C. White, urged those who have not paid their pledges to pay immediately, and requested the secretary to issue certificates as fast as payments were made. Seven certificates were issued, aggregating thirty-one shares.

The Committee on Nominations then announced readiness to report, and submitted the names of the following persons to be elected as a Board of Trustees for the ensuing year: Elders J. N. Loughborough, J. H. Waggoner, W. C. White, and M. C. Israel, and Wm. Saunders, J. Morrison, S. Brownsberger. Ballots were circulated and the result was the casting of 833 votes, and the election of the persons nominated.

The Committee on Resolutions then submitted the following partial report:—

Resolved, That we heartily indorse the resolution passed last year to unite study and labor; that it has proved to be highly beneficial to the school, and to the students; that it has not only trained them in useful labor whereby they are better fitted to meet the responsibilities of life, but it has served to preserve their health and keep them in a cheerful frame of mind; and further, that we commend the students for the work they have done on the grounds and in and about the buildings at North College Hall.

Resolved, That we express our heart-felt thanks for the good that has been accomplished by the College during the past year; though it may not have fully met its expenses since its establishment, its benefits to the cause of education, and to the

cause of truth by training people to labor in the missionary field, cannot be estimated in dollars and cents; and we invite the friends of the work to give it their support by taking stock in the corporation, by sending their youth to the school, and by giving it their influence and their prayers.

After remarks upon these resolutions by Elders White, Waggoner, and Loughborough, they were adopted, and the meeting adjourned to May 4, 9:30 A. M.

THIRD SESSION.

Eld. J. N. Loughborough offered prayer. Minutes of preceding sessions were read and approved. The following financial report of the College for the fiscal year ending May 1 was then read:—

S. BROWNSBERGER in acc't. with HEALDSBURG COLLEGE.		Dr.
To cash on hand at last report.....	\$	11 30
“ rec'd on sale of stock.....	4104 75	
“ “ donations.....	20 00	
“ “ loans.....	10964 00	
“ “ tuitions.....	2636 42	
“ “ book s-les.....	757 01	
“ “ students' fund.....	1035 00	
“ “ board.....	5339 30	
“ balance to credit of apple acc't.....	7 43	
“ “ “ groceries and provisions.....	147 28	
“ “ “ deposits.....	2179 78	
“ “ “ am't owed on salaries and credited below.....	693 40-\$36915 67	
		Cr.
By am't paid for real estate.....	\$	1975 00
“ “ library.....	120 66	
“ “ college supplies.....	128 34	
“ “ book-stand.....	826 52	
“ “ boarding-house material.....	2432 61	
“ “ “ labor.....	2084 30	
“ “ “ furniture.....	1796 10	
“ “ general expenses.....	2290 21	
“ “ boarding-house supplies.....	4445 58	
“ “ teachers' salaries.....	4253 70	
“ “ interest on loans.....	609 24	
“ “ boarding-house help.....	1033 36	
“ “ janitor's services.....	11 28	
“ paid on bills payable.....	10310 00	
“ “ for groceries and provisions.....	1342 36	
“ “ from students' fund.....	816 65	
“ “ for printing office.....	863 64	
“ “ “ improvements.....	897 40	
“ cash on hand.....	18 47	
“ am't paid on deposits reported last year.....	761 30-\$36915 67	

INVENTORY OF HEALDSBURG COLLEGE PROPERTY.

ASSETS, MAY 1, 1883.	
South College property.....	\$ 8825 00
Improvements on building.....	191 61
Book-case for library.....	76 00
Furniture and supplies in South College Building.....	2080 11
Improvements on grounds.....	200 00
Books, stationary, and supplies in book-stand.....	601 16
Library in South College.....	530 80
Museum.....	75 00-\$7669 68
Recent purchase of 4-acre lot and improvements on same.....	2000 00
Purchase price of North College lot.....	1350 00
Labor on boarding-house.....	6916 40
Material and other expenses connected with same.....	10934 25-17850 65
Wood-house, barn, and pump-house.....	1708 78
Labor on same.....	400 00-2108 78
Other general improvements on b'd'g house lot.....	250 00
Groceries and provisions.....	456 53
Boarding-house furniture and supplies.....	6215 75
College printing office.....	863 05
Credits on book accounts.....	1077 73
Am't uncollected from book-stand.....	143 85
“ due on tuition.....	57 50
\$40043 52	

LIABILITIES.	
Bills payable—	
Loans from Cal. Conf. without interest.....	\$ 4795 00
“ at 5 per cent.....	13459 00
“ “ 6 “.....	1600 00
“ “ 7 “.....	1000 00
“ “ 8 “.....	400 00
“ “ 8½ “.....	750 00-\$22004 00
Debits on book accounts.....	4793 09
Bills on file unpaid.....	43 45
Accrued interest to date.....	465 39
Total liabilities.....	\$27305 98

Assets.....	\$40043 52
Liabilities.....	27305 98
Assets above liabilities.....	12737 59
Rec'd cash on stock to date.....	\$13371 10
“ “ donations to date.....	1127 00
Total cash receipts.....	\$14498 10
Assets above liabilities.....	12737 59
Total loss during three years.....	\$1760 51

Upon motion to accept the report, remarks were made by W. C. White and S. Brownsberger, explanatory of the report; it was stated that the inventory had been made on a liberal basis, discounts being freely made from the cost of many articles in San Francisco, not taking into account the cost of freight. Eld. Loughborough said that he was agreeably surprised at the report, which showed so little running behind financially during the first three years of the existence of the college. He thought that it would be unparalleled in the history of colleges for an institution to meet its expenses at first, especially since but little stock has been paid in, thus making it necessary to depend largely upon loans for improvements made.

This has brought the burden of quite a heavy interest upon the College from the first; were it not for this extra burden, expenses would have been nearly met.

The reading of the resolutions was then resumed, and the following were taken up and adopted in order:—

Resolved, That we recommend that the professors spend the summer vacation in the field, visiting our churches, working up the interests of the College, and in doing missionary work as Providence may open the way before them.

Resolved, That we express our gratitude to Him in whose hand are the hearts of the children of men, that the minds of so many aged and middle-aged people have been turned toward the school as a means of fitting them for usefulness in various vocations, especially in laboring in the cause of God; and that we urge the friends of the cause to put forth every effort to induce adults to attend the College, especially the Biblical course.

WHEREAS, Experience having proved that many of the students who take the Biblical course will not attend the entire school year, and it appearing to be inexpedient, to have so many of them leave before the school year ends, as it has a discouraging influence on the minds of those who remain; therefore,

Resolved, That we recommend a rearrangement of the school year, so that it may close with the end of the Biblical course; and we further recommend a special term for the lower classes, so that, while the college classes may perhaps have a longer vacation, the primary department may have a much shorter vacation than that of the year as now arranged.

WHEREAS, The interests of the cause in all the States and Territories on the Pacific Slope are closely connected, and each Conference ought to be benefited by the experience of others; therefore,

Resolved, That we recommend that Prof. Brownsberger attend the camp-meeting in Oregon and Washington, to become acquainted with those who are especially interested in the cause of education in those Conferences.

WHEREAS, We believe that in many places throughout the States our people ought to have the advantages of school on a different basis from the schools in their several localities, and knowing that the great difficulty before them is the want of suitable teachers; therefore,

Resolved, That we urge upon our churches the necessity of encouraging those among them who they believe will make efficient and consecrated teachers, to come to the College to receive the proper training with a view to establishing such schools wherever it may be advisable.

Remarks were made in favor of the adoption of these resolutions by Elders J. H. Waggoner, J. N. Loughborough, and W. C. White, and Professors C. C. Ramsey, S. Brownsberger, and W. C. Grainger, after which the meeting adjourned *sine die*.

W. C. WHITE, *Chairman*.

S. BROWNSBERGER, *Sec.*

Bring Your Tithes.

THE following is by a correspondent of the *Sabbath Recorder* (Seventh-day Baptist), but it applies as well to Seventh-day Adventists and the special work entrusted to them:—

It seems to me that missionary work is the work assigned to Christian men and women to do. If I understand the commission of our blessed Lord, uttered as he was about to depart, having completed his earth mission, it was first to publish salvation through Jesus to a world in darkness, and follow up the work thus begun by teaching them the principles requisite to a fully developed Christian character. And I do not understand that the commission has terminated, or will lose any of its binding force, so long as a single soul remains in ignorance of salvation through Jesus, nor that we can be excused until the very best effort, yea, every effort of which we are capable, has been made.

It is indeed encouraging to see by the reports of last year's work that our people have made some progress in real consecration to the missionary cause, as is shown by the greater amount of work done, better and more extensive plans

for the future, and, what more practically indicates the increased interest and devotion of the people, the larger contributions which have flowed into the treasury. But the question continues to repeat itself, and with increased force at each repetition, Have "all the tithes and offerings" been brought to the "storehouse?" Some no doubt are doing nobly; perhaps their full proportion, if proportion was a thing to be considered here; but I feel sustained in asserting that the masses of our people have scarcely begun to realize their obligations in this matter. There can be no clearer statement made than that *one-tenth* of the income of God's ancient people was his. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30. And I have been unable to find when or where God has modified that stipulation, or that it is any less robbery for his people now to withhold any part of that amount from the Lord's treasury.

It is a question of no little perplexity to know how, as a pastor, to relieve myself from responsibility for any degree of failure in this matter, either by securing, by my influence, the full contribution, or at least leave nothing undone that a pastor should do to make duty plain in this respect, as well as in every other. I presume there are men who have the tact to bring their churches up to a proper financial standard; but for me it is one of the most difficult of problems to solve.

I do hope and pray that some way will be provided to answer the pressing calls for laborers that continue to multiply. "Where are the reapers?" May the Master speedily find such as will answer the call to the honor of his name.

A Faith That Works.

WHAT is demanded at the present time is a faith that works. As a people we are not doing what we ought to do. Our publications are the most efficient agents to spread the truth everywhere. Hence all may be efficient laborers in the cause. All things have been made ready, in the providence of God, so that all may be laborers that will. All can do something in the work of spreading the truth and saving men. Do you realize it? Or do you think it of no use to try? Are you discouraged because your past efforts are fruitless? Are your friends and neighbors callous to all your endeavors to do them good? Extend your efforts to a wider circle. In due time you shall reap, if you faint not.

THE SIGNS OF THE TIMES should be sent in every direction. All can share in this work. Some can help pay for them that cannot do much more. Others can take the labor of scattering them, and finding interested readers, such as may be benefited. And frequently the bow that is drawn at a venture will hit the mark, though it may not be the mark that we aimed at. Well-directed efforts will not fail to accomplish good. Our labor is not in vain in the Lord.

Then let us press on and know no halting till the work is done, till the last sheaf is gathered in. Then what joy to the faithful worker when angels join with men in the shout of the "harvest home."

Shall we not consecrate ourselves to the blessed work of saving souls? Let no one be contented to let these precious opportunities pass unimproved. Think, O think, that in a little while it will be too late,—*the harvest past*, redemption's work all done, and the fiat gone forth, "He that is filthy, let him be filthy still. And, behold, I come quickly, to give to every man according as his work shall be."

R. F. COTTRELL.

PEOPLE seldom improve when they have no other model than themselves to copy after.

Work and Trust.

DURING a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last, there came a gleam of light that thrilled his heart with grateful joy. How did it come? Unexpectedly, Mrs. Judson was sitting by his side while he was in a state of great languor, with a newspaper, a copy of the *Watchman and Reflector*, in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. That letter contained some items of information that filled him with wonder. At a meeting of missionaries at Constantinople, Mr. Schauffer stated that a little book had been published in Germany, giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a messenger had arrived in Constantinople, asking that a teacher might be sent to them.

When Dr. Judson heard this, his eyes were filled with tears; a look of almost unearthly solemnity came over him; and clinging fast to his wife's hand, as if to assure himself of being really in the world, he said:—

"Love, this frightens me. I do not know what to make of it."

"To make of what?" said Mrs. Judson.

"Why, what you have just been reading. I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time—no matter at how distant a day—somehow—in some shape—probably the last I should have devised, *it came!*"

What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy to be transmitted as a legacy to the coming generation.—*Sel.*

Light Spreading.

A BROTHER writing from Ohio says:—

"I have been spending some time in this county, where the light of the Third Angel's Message had never shone before. The gloom which had settled down upon the minds of some honest ones is now being driven away, as rays of light burst upon their vision. At N—, in this county, the Disciple Church has gone down. Their only elder is a converted man; he has accepted the truth in every particular except the perpetuity of spiritual gifts, and that subject he is now investigating.

"One minister of that church, a liberal, has opposed us, and tried to prove to his people that the ten commandments were abrogated, and that the first day of the week, or Lord's day, as he termed it, had been set apart, by the example of Christ and his apostles, as a Sabbath for us. He also claimed that redemption was a greater work than creation, and therefore we should keep the first day of the week in commemoration of that event.

"Soon after this minister left, another of his brethren, a conservative, came and preached in the same place, and labored to convince the same people, from Heb. 4, that we now have no Sabbath or rest day, and that the seventh day was typical of the rest spoken of in Heb. 4:9, which remains for the people of God. After this another minister, of the same denomination, came along and preached for the same people, and tried to prove by Rom. 14 that it makes no difference what day we keep. Surely their folly was manifested unto all men. 2 Tim. 3."

THE certainty of punishment is of much greater value than its severity.

The Home Circle.

HOW EASY IT IS.

How easy it is to spoil a day!

The thoughtless word of a cherished friend,
The selfish act of a child at play,
The strength of a will that will not bend,
The slight of a comrade, the scorn of a foe,
The smile that is full of bitter things—
They all can tarnish its golden glow,
And take the grace from its airy wings.

How easy it is to spoil a day

By the force of a thought we did not check;
Little by little we mould the clay,
And little flaws may the vessel wreck,
The careless waste of a white-winged hour,
That held the blessings we long had sought,
The sudden failure of wealth or power,
And, lo! the day is with ill inwrought.

How easy it is to spoil a life—

And many are spoiled ere well begun—
In home-light darkened by sin and strife,
Or downward course of a cherished one;
By toil that robs the form of its grace
And undermines till health gives way;
By the peevish temper, the frowning face,
The hopes that go and the cares that stay.

A day is too long to be spent in vain;

Some good should come as the hours go by;
Some tangled maze may be made more plain,
Some lowered glance may be raised on high.
And life is too short to spoil like this;
If only a prelude, it may be sweet.
Let us bind together its thread of bliss,
And nourish the flowers around our feet.

—The Watchman.

Discontented Boys at Home.

It has been said by those who knew him best that Joe Davis, when at home, was one of the most discontented boys that could be found in Hampden, and yet none of the other fellows could understand why. If Joe didn't feel like doing up his chores at night, his poor old mother, although she was not able to do such work, would bring in the wood and water, milk the cow, prepare the kindlings, and never scold or complain.

Joe could go out coasting or skating the moment he had finished his supper, and stay just as long as any one would remain with him, positive that nothing would be said, no matter what time it was when he got home. Then he could lie in bed until eight o'clock, if he didn't chance to feel like getting up earlier, for he knew that not only his work would be done for him, but that a nice warm breakfast would be prepared as soon as he should say he was ready to eat it.

Every boy in town thought that Joe was one of the most fortunate fellows in the world, and more than once, when some of them were prevented from joining their companions at play, because of work to be done, they would wish that they were in Joe Davis' shoes. But yet Joe was discontented. Somehow, he never seemed to enjoy his sport as much as the other fellows did who were obliged to do their work before they could play; and as for his privilege of lying in bed mornings it is certain that he never appreciated it fully.

He never could seem to understand why some of the other boys always kissed their mother before they went out of the house, nor why they would be so anxious to save her any labor, when by so doing they were losing a game of ball, or the first of the coasting. In fact, he was thoroughly discontented, even though he had a much easier time than his companions, and he never understood why it was.

But there came a day when Joe understood fully, and knowledge brought with it a sorrow from which he will probably never be free.

His mother died. Congestion of the lungs, the doctors said. Overwork, the neighbors decided, and Joe knew that it was because she had taken cold one rainy night when she went

after the cow, because he was trying an experiment with a new water-wheel at the brook.

Now, strange as it may seem, the moment Joe's mother was dead, and he had kissed the cold lips that would never more answer him, and pressed the white hands that had grown rough and calloused working for him, he understood all that he had wondered at before. It seemed to him that his play had not been enjoyable as was the other fellows' because he had not had the tasks to make it an agreeable relief. He knew that if he had done his work the hours of recreation would have been sweeter; that if it had been impossible for him to do just as he wanted to at all times, he would have had more zest in his sports when he did have perfect freedom.

When it was too late, Joe realized how dear a kiss from a mother might be, more especially when accompanied by the thought that he had done all he could to make her life-burden lighter. He realized, also, that the best and truest friend a boy can ever have is his mother, and it is little wonder that Joe's heart was heavy—that the tears he shed did not lessen his grief.

The reason of Joe Davis' sorrow, which will last through all his life, has not been told with an idea that a single boy who reads this has ever neglected his mother, although it is just possible that some of them have at times forgotten to do a certain piece of work or deliver a message that they were charged with. I chanced to be thinking, when I began to write, of my own dear old mother, whose love and kindness have been tried in many ways, and of Joe Davis, and it is not strange that, with these memories, I should wonder if any other boy had done, or would do, anything that would cause him unutterable grief when he should look upon his mother for the last time in this world.

Now, boys, when you get discontented with your home or anything about it, stop and think if your discontentment does not come from the fact that you are getting less work with your play than is good for you. Look about to see if you cannot find something to do which shall make you feel better after it is done; and above all, remember that a contented heart comes from knowledge of some good accomplished.

No fellow who truly loves his mother, who does all he can to help her, who is willing to give up his pleasure for hers, will ever be discontented at home. And no fellow who does all this will ever feel as Joe Davis does to-day, even though he is now a man, as he remembers that his discontent came from actual neglect of his dear old mother.

But there is really no need of writing all this, for, of course, no fellow now-a-days would ever neglect in any way, or cause sorrow to, his best and truest friend on earth.—*Congregationalist.*

Heroism at Home.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the routine of home life, and imagine we would be far happier in other scenes. We think of life's great battle-field, and wish to be heroes. We think of the good we might do if our lot had been cast in other scenes. We forget that the world bestows no such titles as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care for the sick, may all seem as nothing; yet who can tell the good they may accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home circle can look back in after years, and, as he tenderly

utters our name, say: "Her words and example prepared me for a life of usefulness; to her I owe my present happiness;" we may well say, I have not lived in vain.

What Our Girls Read.

It is very unusual to find a mother who is indifferent to her daughter's clothes. Even when that daughter is but a wee tot, the petty details of costume are scrupulously looked after and the maternal mind allows itself to be painfully disturbed over incongruousness of tint between the ribbons serving as fillet and necktie, and by meagerness of garniture on frock and apron. Practical-minded women will ever, in spite of girlish remonstrance, insist on low heels, loose clothes, and warm wraps, and with wise saws and hygienic maxims crush the fashionable yearnings of budding womanhood for French heels, a genteel waist, and sleeveless jackets.

But what can be said about the endeavor to provide for our daughters' mental nourishment and intellectual adornments? To develop in them a taste for great and noble thoughts, and the capacity to enjoy companionship with pure and elevating writers, and association in ideal worlds filled with honest men and pure women? To arouse that instinct for pure knowledge which is indeed the main purpose of education, certainly of that kind of education which is "the leading of human souls to what is best and making what is best out of them?"

There is no more amazing phase of nineteenth century feminine development than its passionate and enervating indulgence in nauseous mental pabulum, and the appalling extent to which an unlimited supply of such stuff is furnished to the young. The same woman who is conscientiously careful of the school companionship of her daughter of 12 or 13 years, is apparently criminally indifferent to the character of her associates in the world of books. She will watch what boy carries her girl's books home from school, but forgets to look below the cover of the new novel that same daughter has brought back from the circulating library, stopping there for it on the way home.

Now this apathy or ignorance in regard to what young girls read is responsible for the destruction of the finer tone of character of many of our children developing into womanhood, and explains a good deal of the frivolity, demoralizing coquetry, and unfortunate "affairs" which from time to time startle the community and bring sorrow and disgrace on highly respectable families.

During the formative period of life, when both mind and body are changing and unfolding from the chrysalis state of the child into the completeness of the woman, the future stamina, moral powers of resistance, and physical capacity of endurance—the purer mental tone and healthy bodily muscles—are dependent upon the manner in which both body and mind are exercised, fed, and trained, and to the quantity of the nutritious particles of matter, material and intellectual, which go to make the substance of the one and the spirit of the other.

Feed your child on pickles and sweetmeats, allow her to wear paper-soled shoes and an insufficiency of flannel, and we all know what the consequences will be—dyspepsia and a hectic cough. Does it never occur to you that the analogy applies to her mental sustenance and equipment? That if we feed her unformed and emotional nature with high-spiced, morbid, unreal fiction, she will become incapable of digesting better literature, and that by the time she is a woman anything solid will be rejected by the pampered appetite? Have you ever seen this, you mothers?—*Harper's Bazar.*

Good temper is like a sunny day; it sheds its brightness everywhere.

A Law for "Wayward" Young Men.

WHEN a young man steals a sheep or a pair of boots, which, by the way, have probably not been placed in his safe-keeping, society has little doubt what to do with him. It comes to the conclusion in short order that he is a thief, and puts him in jail at hard labor or in State prison. But if he has had a place of trust in some financial institution, and grossly betrays the confidence reposed in him, society is somehow struck all of a heap, and does not know what to do with him. The crime must be covered up, the deficiency made up by friends, there must be no prosecution, no publicity, and no penalty whatever, and the young man must be sent off to begin life again.

Now we believe this is all a mistaken policy as regards the young man himself. We believe it is a terribly mistaken kindness. Some of our readers probably know cases in which this policy has been pursued, and the young men in whose behalf it has been tried generally become wanderers on the face of the earth, pursued by the phantom of that old concealed crime left behind, and often rushing into new ones. They were not vicious originally, but they were weak, flabby morally; they had about as much moral backbone as a jelly-fish, or a butterfly, and seeing older men indulging in expensive luxuries and vices, they began to run the same course until they were caught in the trap of crime.

Leniency and sending off into new associations are simply wasted on such men. They need "taking down" to the foundation and a new start—a real one, not one of those new-birth conversions which do not enable a man to confess his sin till he has been found out. If conviction, penalty, and disgrace are the fit portion, and the best thing for the ordinary thief, they certainly are the best things for the embezzler. Let him take his punishment, with such professions of repentance as he feels justified in making, and such as courts are always ready to take into account in fixing the penalty.

Then let him return to his home, where we all know him, and his father before him, and begin again. He will be better off than in some distant locality where vague rumors of crime greater than the fact may at any time penetrate to damn his peace of mind. But here, at the seat of his crime and failure, he will always have friends to welcome and encourage every effort for a more promising career, and who know the worst as well as the best.—*Springfield Republican.*

Books Made of Clay.

FAR away beyond the plains of Mesopotamia, on the banks of the river Tigris, lie the ruins of the ancient city of Nineveh. Not long since, huge mounds of earth and stone marked the place where the palaces and walls of the proud capital of the great Assyrian empire stood. The spade, first of the Frenchman, then of the Englishman, has cleared all the earth away, and laid bare all that remains of the old streets and palaces where the princes of Assyria walked and lived. The gods they worshiped and the books they read have all been revealed to the sight of a wondering world. The most curious of all the curious things preserved in this wonderful manner are the clay books of Nineveh.

The chief library of Nineveh was contained in the palace of Konyunjik. The clay books which it contains are composed of sets of tablets covered with very small writing. The tablets are oblong in shape; and, when several of them are used for one book, the first line of the tablet following was written at the end of the one preceding it. The writing on the tablets was of course done when the clay was soft, and then it was baked to harden it. Then, each tablet or book was numbered, and assigned to a place in the library with a corresponding

number, so that the librarian could readily find it, just as our librarians of to-day number the books we read.

Among these books are to be found collections of hymns (to the gods), descriptions of animals and birds, stones and vegetables, as well as history, travels, etc. Perhaps those little Ninevite children of long ago took the same delight that young readers now do in stories of the birds, beasts, and insects of Assyria.

The Assyrians and Babylonians were great students of astronomy. The method of telling time by the sun, and marking it by the instrument called a sun-dial, was invented by the latter nation. None of our modern clocks and watches can be compared to the sun-dial for accuracy. Indeed, we have to regulate our modern inventions by the old Babylonian one.—*Harper's Young People.*

The Homes and Habits of Ants.

SOME warm day, when you do not know what to do, find an ant-hill under a shady tree and watch the little fellows at their work. This is what I have been doing. The ring of earth around the hole, like the wall of a fort, is familiar, but the most interesting part of their home is under ground. See them drag the pebbles out of the hole in the center. If you could follow it down you would find the way irregular, and at the end a number of galleries, each supported by little pillars of earth. The young ants are kept on these shelves, and, in fact, it is their city.

Here the chief men meet to talk over the matters of the colony. But how can they talk? Put an ant under a microscope and you will see two little projections on the head, called mandibles. The ant touches its mandibles to those of its neighbor and thus they speak. Ants are very strong, persevering, and industrious, some working all night; and I have seen an ant carry a stone three or four times its size. They are fond of sweet things. Once I laid a piece of sugar near a hole. An ant soon found it, and though the piece was many times as large as itself, it lifted the sugar above its head and started for the hill; all went well until the hill was reached. It would get hold of the sugar and attempt to drag it up, but when the first pebble was struck it would roll over and over. At last, by leveling a place so as to get a start, by the occasional help of a passing ant, the sugar was pulled over the hill.

I noticed a spider, one day, stop to rest near an ant-hill. The ants soon saw him and four or five came out. They took hold of his legs and swarmed on his back. He was dragged to the hole and the rest flocked out to help eat him up. The ants carry their young out every pleasant day to lie in the sun, and at the first sight of rain they hurry them into their house. These little creatures have good memories, and never forget their friends. If an ant be taken out of an ant-hill, kept for two months and then put back into the same hill, it will be received; but if it be placed in another, it will be killed.

In Texas there is found the "agricultural" ant. These clear a place from weeds and grass for about two feet around their house. They then drop the seed of a kind of grass, whose grain they like very much. The ants take care of the young blades, protecting them from insects, and when the grain is ripe carry it into their homes. But what is more peculiar, if the store of food should become damp during a rain it will all be carried out on the first sunny day and dried, and then brought back.—*Congregationalist.*

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News and Notes.

RELIGIOUS.

—The Protestant statistics of Japan, which have for the first time been collected, show eighty-eight churches, with a total membership of 5,591, a gain of 1,822 during 1883.

—The Reformed Catholic Church, New York, of which Rev. Jas. A. O'Connor is pastor, meets in the United Presbyterian Church, 25th Street, between 6th and 7th Avenues. It has an average attendance of about 2,000 persons.

—In Beecher's church, on the 18th inst., after the sermon, Remenyi, the Hungarian violinist, entertained the congregation with several airs on his "stringed instrument," sitting for the performance on the steps of the pulpit.

—At the Methodist General Conference the salaries of bishops were fixed at \$2,000 per annum and traveling expenses, and the salaries of general officers at \$1,350 each and traveling expenses. Worn-out bishops are to receive \$1,000 a year, and a bishop's widow \$25 a month while she continues a widow.

—The law awakens the sense of responsibility and gives us a high aim, which the gospel enables us to reach. Without the moral law to awaken conscience and arouse the sense of responsibility, grace would be ineffective. It is the united action of law and gospel which produces spiritual progress.—*Christian Union*.

—Dr. Mark Hopkins says that most young ministers do more harm than good the first year after leaving the seminary. No wonder the *Christian at Work* thinks "there is a screw loose somewhere in the ministerial mill." Perhaps the "mill" itself is not consecrated on the right principle. We wish that the harm-doing of all ministers might be confined to the first years of their ministry.

—The Arlington Street Unitarian Church, Boston, now includes in its membership "any person of full age, habitually attending the services, and contributing to their support either as proprietor or pewholder, including the adult members of their households, and persons steadily occupying sittings with them." If all churches should adopt this plan, they could report a large increase in their membership; and there are doubtless many persons who would be surprised to find themselves suddenly transformed into good church members.

—Dr. Virchow, of Germany, probably the greatest master of physical science now living, at the tercentennial celebration of Edinburg University, declared that "evolution has no scientific basis." This is no news to us, for we know that it has no Biblical basis, and that true science cannot contradict the Bible. But how will Prof. Virchow's testimony affect those ministers who have accepted evolution as a fact because some infidel scientist (?) has "supposed" that it might be true, and have diligently sought to make the Bible seem to uphold the theory? What excuse will they now have for disbelieving the Bible?

—The circulation of indecent literature amongst the young is becoming somewhat alarming in San Francisco, according to a report of a discussion in the Congregational Club last week. Rev. Aaron Williams said that as he was riding in a street-car several school-girls entered, with their books. One of them had a *Police Gazette*, and they all seemed impatient to get at the contents. Rev. Joseph Rowell said that the managers of some young ladies' schools were afraid to publish catalogues lest the vendors of vile literature should get hold of them and mail specimens of their books to the girls. A young lady of his church told him that books with the vilest of pictures had been in circulation amongst the High School girls. Another clergyman said that books of that character had been found in one of the Grammar Schools where his children attended, and some boys and girls of prominent families had been expelled for promoting their circulation.

SECULAR.

—The trial of 160 nihilists is soon to begin in St. Petersburg.

—The Spanish king, Alfonso, promises great reforms in taxation, pay of soldiers, etc.

—Ten train-wreckers on the Mexican National Railroad have been shot by the soldiers.

—The Grand Lodge of A. O. U. W. of Utah have resolved to exclude polygamists from the order.

—It is said that nearly a score of suicides have resulted from the failure of the Oriental Bank of London.

—Excitement increases regarding the rich developments of tin in the mines of Dakota, in the vicinity of Custer.

—The first patent refrigerator car of Oregon salmon arrived in New York last week in good condition, after a journey of nine days.

—Last year the oil wells of California produced 5,000,000 gallons of oil, and the prospect is said to be good for double that amount the present year.

—A French brig was sunk off the coast of New Brunswick, on the 23d inst., and, together with her fifty-three passengers and crew of nine, was a total loss.

—The paying teller of the West Side Bank, New York, has absconded with \$96,000. He has held the position fifteen years, and was regarded as a man of rigid integrity.

—Dr. Samuel D. Gross, the eminent surgeon, died at Philadelphia on the 6th inst., at the age of seventy-nine. He was the author of several well-known professional works.

—Extremely warm weather in Oregon is causing the Willamette and Columbia Rivers to rise quite rapidly. Should the hot weather continue, very high water is anticipated.

—On account of the late riotous conduct at the hanging of two criminals at Ashland, Ohio, there is a move to have a State executioner appointed, and to have all executions take place in the penitentiary.

—At Bei-Bazar, a city of Asia Minor, on the 19th inst., 950 dwellings, 544 warehouses and shops, 11 mosques, 15 schools, 9 khans, and 146 other buildings, were burned. Eleven persons lost their lives.

—By the use of a preparation to darken her eyelashes a well-known young married lady has become nearly blind, and now she sits all day long in a darkened room wondering why she was so foolish.—*New York Paper*.

—It is reported that a new railroad line—the Nebraska Central—is to be constructed from the Missouri River, through the State of Nebraska toward Ogden by way of Denver. The money, it is said, is to be provided by English capitalists.

—A youth of nineteen years of age passed through Palmyra, Mo., recently en route to New York to join his parents, claiming to be the long-lost Charley Ross. He stated that he had been the captive of a band of Gypsies, from whom he had just escaped.

—Specials to the *Galveston News* from all parts of the State indicate that the recent rains were the heaviest known in Texas. It is thought that 150 miles of the Houston and Texas Central track is under water of an average depth of nearly two feet.

—John F. Slater, who is best known throughout the United States for his large donations to various religious and educational institutions, died at his residence in Norwich, Conn., on the 17th inst. His largest gift was \$1,000,000 for the education of the South.

—Mr. Carlisle presents this phase of the tariff situation: "Since the war, the tariff on the vice and luxuries of the people have been greatly reduced; while the tax upon the necessities of life, tools, and implements of labor, have been retained, and in some instances increased."

—The "boom" in the Cour d'Alene country, W. T., that ran so high all winter when no work could be done to test the value of the mines, has entirely collapsed, and the parties who headed the swindle have judiciously left. A great many sorry victims were left in a manner destitute.

—Two women, named Orr and Cavanaugh, were arrested last week, in squalid apartments in Naudain Street, Philadelphia, for drunkenness and neglect of their children. When the officers entered the house a pitiful sight met their eyes. Upon the floor lay a pretty boy, not more than seven years of age, so drunk as to be insensible, his feet curled around a large bottle, and one tiny hand grasping a battered tin cup into which the liquor had been poured.—*Christian at Work*.

—Charles Taylor, a colored brakeman on the Texas Central Railroad, who has been conspicuous in the movement to secure negroes admission to first-class coaches, was shot and instantly killed on the 18th inst., by an unknown person, who fired through the window of a car, striking him in the middle of the forehead.

—Reports of Indian troubles in the Winnepeg country are published, to the effect that Chief Piapot has called a big sun-dance with all the tribes, and will demand to be given land where he can get fresh meat, to counteract the effects of the bacon, which has spread scurvy throughout the camps, causing fifty of his people to die in three months.

—The residence of Geo. Peters, at Shariboo Lake, Ont., was burned on the 19th inst., and with it six persons were burned to death. Peters and some workman were dissipating until a late hour, when he started upstairs with a lamp which fell from his hand and was broken. The burning oil spread the flames rapidly, with the result here mentioned.

—There is a strong move being made by citizens of Shasta County, Cal., to have Amos P. Gibson pardoned out of the penitentiary, where he has been for the past four years, on a charge of murdering John Schroder. On the confession of the real murderer, J. Q. A. Hildebrandt, it turned out that Gibson is entirely innocent of the crime. His brother, Thomas Gibson, was pardoned one year ago, after it having been discovered in some way that he was innocent.

—A San Francisco paper says: "Heretofore the number of Chinese females leaving here for their homes averaged from two to three by each steamer, and the departure of twelve females recently on the City of Peking for China seemed somewhat surprising, considering the value of such human chattels for immoral purposes. On a reporter's inquiry, a custom-house official explained that though the influx of new-comers is restricted by the law, the old women who return to their homes send back on their certificates young sisters of iniquity to take their places here."

—In the testimony before the Swaim Court of Inquiry, at Washington, the other day, Paymaster-General Rochester, in his testimony, said that he had found, after coming to Washington, that a great many officers were drawing on their pay accounts twice, and that when called upon for an explanation they would send the money to meet the second account as an answer. In civil life performance of that sort is not always accepted as a sufficient explanation of dishonest dealing. The very fact that a great many officers were in the habit of duplicating their pay accounts for the same period indicates the prevalence of strange ideas as to what is honorable conduct in matters of money.—Atameda Encinal.

—Quite recently the police of Los Angeles, Cal., arrested a gang of young robbers who had been committing depredations in that city for some time. The oldest of the gang was fifteen, and the youngest but eight. They were organized after the most approved dime-novel style, calling themselves the "Red-handed Robbers." They had their "cave," in which were found cigarettes, wine, and various other articles of stolen property. Their last act was to plunder the missionary box of the Methodist Church. Each member of the gang slept with a string attached to his person, one end of which hung outside the window. When the leader wished to engage in a midnight raid, he would pull the string, and awaken the sleeping bandit. These boys were all the children of respectable parents, who, no doubt, like hundreds of others, were too busy to bother themselves about what their boys were reading.

—Majors, the villain who planned and helped to perform the double murder near San Jose, a year ago, was hanged in Oakland, Friday, May 23. He was a man of considerable education, and of some repute in the place where he lived, but was a most hardened villain. Of course he made the customary profession of faith, and claimed to be ready for a blessed immortality. But when, after the execution, Dr. Ackerley, of the Episcopal Church, who attended the culprit in his last hours, was asked if he thought Majors' repentance was genuine, he replied that the eleventh hour was a poor time for repentance, and that Majors' profession could not be received as being of much value. We are glad to record this as a rare instance of good sense on the part of a condemned man's spiritual adviser. The Dr. did not go to the scaffold with the prisoner, but performed the last offices in the cell, and there was no maudlin exhibition at the close to bring religion into disrepute.

An American Fable.

A HORSE whose every rib could be counted from afar off, and who was not able to travel faster than a walk, one day met a fat ox, who asked of him:—

"Which way, my friend?"

"I am on my way to attend a great political discussion."

"Indeed! What is the subject to be discussed?"

"It is whether the owner of lean horses like myself shall raise their own hay or buy it abroad."

"Exactly—I see, but as you seem to get none of the hay, no matter which theory of the case prevails, I'd advise you to spend your time grazing on the commons."

"Moral—The workman who runs after political parties will starve between them."

LET him who swears remember that his language is both sinful and ungentlemanly. It is offensive to God and it is offensive to good men. If a man is an atheist even, he should not swear in the hearing of others unless he does it in a foreign tongue. If one must swear on our streets, common politeness or ordinary decency should induce him to do in the Chaldee or Arabic, that he may not offend those who have a reverence for God and a regard for sacred things.—Sel.

In the last twenty years the Government has paid for interest on the public debt, the enormous sum of \$2,089,000,000, a sum which would defray all the expenses of the Government, except interest on the public debt, for nearly nine years to come, at the present rate of expenditure; and for nearly thirty-five years if expenses could be limited to what they were in 1860.—Chicago Times.

ORIENTAL FIRE WORSHIPERS.—There are not many Parsees now, the largest Parsee community being at Bombay, where reside 150,000 worshipers of the sacred fire. They hold there much the same position as the Jews do in London. They are respected for their integrity, their thrift, their care for their own poor, and the generosity of the wealthier members toward objects of public interest.

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

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 29, 1884.

Camp-Meetings for 1884.

KANSAS, Lawrence	May 21-27
MISSOURI, SOUTHERN, Nevada	May 29 to June 3
" NORTHERN, Chillicothe,	June 5-10
NEBRASKA, Beatrice	" 4-10
UPPER COLUMBIA, Walla Walla	" 5-16
PENNSYLVANIA, Emporium	" 11-17
WISCONSIN, Baraboo	" 17-23
MINNESOTA, Mankato	" 19-24
NORTH PACIFIC, East Portland, (Sellwood)	" 19-30
DAKOTA, Madison	June 25 to July 1
CANADA, Waterloo	" 26 to " 1
NEW YORK, —	Aug. 14-26
NEW ENGLAND, —	Aug. 20 to Sept. 2
VERMONT, —	" 29 to " 8
MAINE, —	Sept. 4-15

GENERAL CONFERENCE COMMITTEE.

JOHN B. GOUGH is engaged to lecture in this city in June, but, singularly enough, those who have direction of his lectures do not let him speak on temperance. Wherefore?

We have just received a new lot of books, comprising many valuable helps to Bible study. More extended notice of these will be given hereafter; but we are preparing a new catalogue, which will be sent free to any address, on application. Send for one.

THE Nineteenth Industrial Exhibition of the Mechanics' Institute, of San Francisco, will be held August 5 to September 6, 1884. These exhibitions of the resources of the State are a matter of interest to both producers and users, and this Institute is one of which San Francisco may justly be proud.

WE frequently see notices in the papers that in such and such places the *number of saloons* has been greatly reduced by a "high license." That information does not much interest us. Will some of these papers now please inform us how much the *amount of liquor drunk* has been reduced by high license? We do not care if the number of saloons has been reduced five hundred per cent., if the remainder sell as much liquor as they all together did before. Our opinion is that the high license is a profitable dodge for the saloons that remain. Where has high license so reduced the supply that the demand for liquor could not be met? We anxiously wait for an answer.

It has been remarked, and is somewhat remarkable, that Majors, who was hanged in this city May 23, for murder committed in Santa Clara County, was not the recipient of flowers, as is usual in such cases, nor did the women crowd around the jail with expressions of sympathy. We state this to the credit of Oakland, though it has been suggested that it was owing to the fact that he did not kill his wife! as wife-murderers have shared largely in the kind care of "silly women" on this coast.

AN article in the *Banner of Light*, by a well-known Spiritualist, says of Spiritualism: "It has nothing to do with the Bible, nothing to do with Christianity, nothing to do with theology." This is solid truth; but, unfortunately, many Spiritualists and many professed Christians are showing a strong disposition to "pool their issues," by which the truth will be reproached.

THERE is a certain party of professed Adventists and Sabbath-keepers—repudiating, however, the name and faith of Seventh-day Adventists—who have built their hopes high on certain correspondents or friends in California, who took great delight in circulating their papers, tracts, and calumnies. Of the three principal ones now in our mind, two lost their interest in religious matters some time ago. And now comes forward the last of the three and publicly renounces the seventh-day Sabbath.

There is something peculiarly interesting in the

case of this one. As the others, he manifested a strong hatred of Sister White, and when she predicted that he would give up the Sabbath, he declared that he was going to prove that it was a false prophecy! But he has grown weary of proving it, and joined with those who bitterly oppose the law of God. Another interesting feature of this case is, that he has found *true gospel liberty* (?) since he renounced the fourth commandment. He walked in the bondage and darkness of the law nine years, he said, but now has emerged into the light amongst the sanctified ones! We were aware all the time that he was in bondage, because he kept only the letter of the law. It takes more than a nominal observance of the Sabbath to give freedom to such a spirit as he possessed. But his present liberty is not that of Ps. 119 : 45, and Jas. 1 : 25; 2 : 9-12.

Another Interesting Letter.

THE following is an extract from a private letter, but as we give neither name nor place, the publication can injure nobody. The writer bears the title of "Elder" in an eastern State. In sending for a renewal of the SIGNS, he says:—

"While I do not agree with you on the Sabbath question, I find many good things in the SIGNS. The last one, May 1, has an article from Sister E. G. White—"Dangers and Duties of the Young;" it is the most splendid article I have ever read on that subject,—just what is needed in our times, but so much neglected. The Lord bless her for that. I have read some of her works on practical religion, and I have never read any better. I have never seen the lady, but I have read a good deal about her from Miles Grant and others; but I have greatly changed my opinion of her. If Bro. Grant could write half as well, I think it would be more to the glory of God."

There is no part of our paper which is doing a better work than the continuous articles of Sister White. Testimonials of the tenor of the above frequently reach us. We are glad to receive them, for, though Sister W. does not need the commendation of man to sustain her, it is cheering to know that souls are benefited by her labors. They who revile her will have that to settle with Him who called her to her work.

Camp-Meeting Supplement.

OUR new sheet for advertising camp-meetings is giving the best of satisfaction wherever it has been used. We quote the following from a card just received from Lawrence, Kansas: "We received the supplements for advertising our camp-meeting all right. They are nice. I wish we had ordered four or five thousand instead of one. They are so nice to pass on the trains and in waiting rooms."

Others have made the same mistake that was made in Kansas, of not ordering enough supplements, and have ordered an additional lot by telegraph. The Supplements are not expensive, and will attract general attention, since they contain interesting reading matter besides the camp-meeting advertisement. Take this into consideration when you order, and be sure to have enough so that every one, at least in the vicinity of the camp-meeting, can be supplied.

That Dominican Cloister.

CHRISTIANS, Americans, carefully read the description of the Dominican cloister in Newark, N. J., which will be found in this week's SIGNS. We extend our thanks to Pastor Dekins for furnishing it to us. The "Reformed Catholics" are doing a good work in exposing the evils of Romanism in its teachings and practices. Why is it that such *prisons* are tolerated in this land without any supervision by the State? We believe that every school in the State ought at all times to be open to the inspection of the State Superintendent of Public Instruction. Some shameful abuses might be corrected by proper action of the Government in these matters.

Southern California Camp-Meeting.

THERE is not much concerning this meeting, to be added to our report of last week. The time was fully occupied with meetings, as is customary at our camp-meetings. The days were devoted to Bible-readings and instruction concerning our important work. Each evening there was a sermon, which was listened to by a large number not of our faith. The interest was good until the close. As an immediate result of this meeting, twenty-two signed the covenant to keep all the "commandments of God, and the faith of Jesus," and eleven presented themselves as candidates for baptism.

The little company at Los Angeles were much encouraged, and feel determined to take hold of the work with new energy. As proof of this, an old debt which had hung over their missionary society was lifted, and their club of SIGNS was increased from ten to fifty copies, and the money all pledged. When our people all learn the power of little sums when combined, and adopt the Bible plan of systematically laying aside certain sums, as God has prospered them, we shall see the work increase beyond all our expectations.

Elders Healey, Israel, and Briggs, together with a large corps of canvassers and colporters, remain in Los Angeles to carry forward the work, and take advantage of the good impression that has already been made. May the Lord prosper them in all their efforts. E. J. W.

The Present Truth.

THE first number of this paper, published at Great Grimsby, England, is received. It is a monthly of 16 pages, nearly the size of the SIGNS. It is neatly printed, on clear white paper; the general make-up is good; and, what is more important, the contents are excellent. M. C. Wilcox is managing editor, and B. L. Whitney, associate, with three corresponding editors. *The Present Truth* cannot fail to exert a good and wide influence, and we wish it abundant success. Price 2s. 6d. a year (62½ cts.), post-paid. We invite our friends this side of the Atlantic to patronize it. They will be benefited thereby.

Good Words in Congress.

WHILE the "Whisky Bill" was pending in Congress, one of the opposers of the bill used the following strong language, which we clipped from a report in a daily paper:—

"Alluding to the statement made by the friends of the bill that whisky had paid into the treasury and maintained the armies of the United States in time of war, Governor Long said such talk was sham. Whisky had never paid a dollar into the treasury, but the people had paid it, and had paid it in blood, in crime, in broken hearts, and in indescribable sufferings. If \$100,000,000 had gone into the treasury on this account, it had gone in over the whisky bridge, the product of an article which he could only term the dynamite of civilization. At the close of his speech, Long was freely cheered, and scores of members offered him their congratulations."

This nation was founded upon the idea that Governments are instituted for the good of the people—for the preservation of human rights. When a Government speculates upon the sufferings of its subjects, and draws its revenue from the groans and tears of the helpless and oppressed poor, it has lost sight of its legitimate object.

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