

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.

VOLUME 11.

OAKLAND, CALIFORNIA, FIFTH-DAY, FEBRUARY 12, 1885.

NUMBER 7.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

I CAN TRUST.

I CANNOT see, with my small human sight,
Why God should lead this way or that for me,
I only know he saith, "Child, follow me."
And I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know God could keep wide the door.
And I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened food for God will there be found.
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches still my path,
And I can trust. —Sel.

General Articles.

A Cheerful Spirit Honors God.*

BY MRS. E. G. WHITE.

THE Christian should live so near to God that he may approve things that are excellent, "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." His heart should be attuned to gratitude and praise. He should be ever ready to acknowledge the blessings he is receiving, remembering who it is that has said, "Whoso offereth praise glorifieth me."

Many professed Christians dwell too much on the dark side of life, when they might rejoice in the sunshine; they repine when they should be glad; they talk of trials when they should offer praise for the rich blessings they enjoy. They look at the unpleasant things, board up the disappointments, and sigh over the griefs, and, as a consequence, grow heavy-hearted and sad, when, should they count up their blessings, they would find them so numerous that they would forget to mention their annoyances. If they would every day take note of the favors that are done them; if they would store their minds with the precious memory of kindnesses received, how much occasion they would find to render thanks and praise to the Giver of all good.

Some Christian wives who have unconverted husbands and children make this a cause of despondency and gloom. They manifest so much more anxiety for their friends than trust in God, that they forfeit the blessings of peace, and joy, and a thankful spirit, which might be theirs. I have heard some say that they did

not even care to be saved unless their husbands and children were saved with them. They feel that Heaven would not be Heaven to them without the presence of these who are so dear. But have they an eye single to the glory of God when they cherish this feeling? Oh, no! Such expressions are not pleasing to God, for they place the creature before the Creator. But they are just what Satan delights in, for he can use the evident sadness and discouragement of spirit that grow out of this feeling to make the Christian religion appear unattractive.

Dear Christian sisters, the best thing you can do for your loved ones who are out of Christ is to live before them a life of peace and joy, to show them that in Jesus you find a helper who gives you strength according to your day. Make home happy. In the home circle exercise Christian courtesy, forbearance, and love; but the sadness, the tears, the distress for your unconverted friends, should be reserved for the closet. Jesus will meet you there, and you may roll all your burdens upon him, the Burden-bearer. Our precious Saviour is the friend of man. He died for these souls; he is waiting to bless and save them. He has claims upon their service, for he has bought them with an infinite price; and he is grieved with their resistance of his claims, their rejection of his offers of mercy, more deeply grieved than you can possibly be.

God has given you, too, a work to do; and because your husband and children refuse to do their duty, will you relax your efforts in his cause? Should not the very fact that these who are so dear to you are ignoring his just claims upon them arouse you to greater diligence, that, so far as possible, you may supply their deficiency?

Wives, mothers, cultivate trust in God. He does not want you to carry a constant load of anxiety and care. Rise above your trials; look away from them to the blessings you are receiving. Fix the mind upon the mansions Jesus has gone to prepare for those that love him. Cultivate clear perceptions of truth, unselfish purposes, and a desire to do others good and make them happy.

"I am persuaded," says Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Again he says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

As you read these strong, brave words from one who suffered so much for his faith in Christ, and yet counted his severest trials as light afflictions, enduring but for a moment, will you not resolve to possess your soul in patience amid the petty annoyances of every-day life, that are often so irritating and so hard to bear? Will you not resolve that these things shall not interrupt your communion with God and separate you from his love?

Do not allow the perplexities and worries of every-day life to fret your mind and cloud your brow. If you do, you will always have something to vex and annoy. Life is what we make

it, and we shall find what we look for. If we look for sadness and trouble, if we are in a frame of mind to magnify little difficulties, we shall find plenty of them to engross our thoughts and our conversation. But if we look on the bright side of things, we shall find enough to make us cheerful and happy. If we give smiles, they will be returned to us; if we speak pleasant, cheerful words, they will be spoken to us again.

When Christians appear as gloomy and depressed as though they thought themselves friendless, they give a wrong impression of religion. In some cases the idea has been entertained that cheerfulness is inconsistent with the dignity of the Christian character; but this is a mistake. Heaven is all joy; and if we gather to our souls the joys of Heaven, and as far as possible express them in our words and deportment, we shall be more pleasing to our heavenly Father than if we were gloomy and sad.

It is the duty of every one to cultivate cheerfulness instead of brooding over sorrow and troubles. Many not only make themselves wretched in this way, but they sacrifice health and happiness to a morbid imagination. There are things in their surroundings that are not agreeable, and their countenances wear a continual frown that, more plainly than words, expresses discontent. These depressing emotions are a great injury to them healthwise; for by hindering the process of digestion, they interfere with nutrition. While grief and anxiety cannot remedy a single evil, they can do great harm; but cheerfulness and hope, while they brighten the pathway of others, "are life unto those that find them, and health to all their flesh."

Christ came to restore to its original loveliness, a world ruined by sin. The work of the fall will be undone. All that was lost in Adam's transgression will be regained through the sufferings and death of Christ. In the new earth there will be no sin nor disease. All blemishes and deformity will be left in the grave, and the body will be restored to its original perfection. We shall wear the spotless image of our Lord, for "he shall change our vile body, that it may be fashioned like unto his glorious body."

The development of Christian character, tending toward this state of perfection, is a growth toward beauty. The character is expressed in the countenance. The evil that is in the heart hangs out its sign, and we read at a glance coarseness, unrest, selfishness, cunning, deceit, lust, falsehood, envy, pride, and malice. As the heart becomes transformed by the renewing of the mind, the graces of the Spirit leave their impress on the face, and it expresses the refinement, delicacy, peace, benevolence, and pure and tender love, that reign in the heart, and constitute the inward "adorning," which is in the sight of God of "great price."

The apostle Paul exhorts: "Rejoice evermore; pray without ceasing." Give "thanks always for all things unto God," "singing and making melody in your heart to the Lord."

THERE is nothing that so much tends to induce cheerfulness as a spirit of contentment. "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content."

*Remarks made in the 6 o'clock morning meeting on the camp-ground at Los Angeles, Cal., May 14, 1884.

Sanctification.

JACOB and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which, was quick and strong perception, which gave them a talent for making property; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike, in what philosophers call conscientiousness. The face of each projected over the eyes, like the cornice of a house; but whether they were alike in the higher organs of the brain, where conscience is supposed to dwell, I cannot tell.

Theodore who was two years the elder often said to his brother, "Come on Jakey, what if mother did forbid it, she will never know it. It is a little thing, and mother is notional." Thus Jacob, by the greater energy of his brother, was often drawn into mischief, for which he lay sleepless and weeping at night, until his pillow was drenched with tears; and he often slipped from his bed in the earliest morning light, to confess faults to his mother, of which she had never heard.

They were educated in the sternest Calvinism. Theodore, who, from his peculiar constitution, expected every good thing, and that every advantage belonged to him, was rather pleased with the doctrine of election, having a vague, but comforting assurance that he was elected if anybody was. Jacob, however, who was constitutionally generous and unselfish, felt that if anybody was reprobated it was most likely to be himself.

When the brothers were sixteen and eighteen, a fatal epidemic prevailed and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear, when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congregation, and rent the air with cries for mercy, distressed not so much by reflection on particular sins, and on the bearing of such sins on the law and honor of God, and the welfare of men, as by a general idea that he was a sinner, and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity, or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted little notice. He was, however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and most of all, as seen in the light of the divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws and government, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a remarkable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon; what a gift in prayer and exhortation, and how he shouts!"

Theodore was foremost everywhere, urged on, flattered, and praised. Everybody knew him. Jacob labored by precept and example, to save men, making no display. Few knew him.

Jacob Schoonerhoven was asked to give his views of "Sanctification."

The interrogator walked him into the altar, and each seated himself in a chair. It was the interval between services, and they were alone.

"It is forty years," said Mr. S., "since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification, and urged me to seek for it. I

considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation, taking advantage of his keen perception to amass wealth, having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune,—men ought to work for him cheap, he ought to receive high wages for public service or mechanical labor, what he sells ought to bring a high price, what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy cheap as possible young animals of great promise, from men who knew not their value, and to shift off young animals of no promise, to men who knew not their worthlessness. All this he said was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification, in the light of loving God with all my heart, and loving my neighbor as myself,—not so much a work of the emotions as of the judgment—a work not of one moment, but of a life-time; agreement, union, and harmony with God; self lost in humanity; self lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five in the year; in all places, at home or abroad; in the sanctuary, at the mill, or at the market; in all business, laboring, buying or selling.

"I went into the woods and prayed for sanctification, when the Lord said: 'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, 'I do Lord;' and the Lord said: 'Dost thou love thy neighbor as thyself?' I answered, 'I do Lord.' The Lord said: 'Very well, and now, Jacob, prove thy word in thy life.'

"I went to my house in a happy frame singing hymns. A week after this I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book and never took it up again.

"I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said, 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself. I went on and said: 'Peter, keep your colts; they will make the most valuable horses among all I know.' Peter said: 'I did not think them valuable, but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now, Mr. Schoonerhoven, the fact is, I must sell them to save my house and land, which are mortgaged.' 'I will lend you the money,' I said, 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price which he offered, when the Lord said, 'Jacob, remember thy word.' I said: 'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years.' It did fail, and I turned those lots into a farm.

"Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I no more used for my own increase and wealth. It was evident to me that

no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others as I would be done by.

"One morning I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word.' I arose, and, coming from my lodging-room, I met a committee of three, informing me for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood my trial, and was excluded. To be separated from the church of my early choice tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered: 'Yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening, I stopped in my barn, and cried: 'Speak, Lord, for thy servant heareth.' The Lord said: 'Jacob, art thou ready to be sanctified in the loss of all?' I said: 'Yea, Lord, take all. Thou gavest, and if thou takest away, blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said: 'Will you send us back?' And the Lord said: 'Jacob, wilt thou obey my laws or the laws of man?' I answered: 'I will obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure is in Heaven."

"I believe, Brother Schoonerhoven, that you do not profess sanctification. I never heard you speak of it." "I never speak of it," said Jacob; "the word has become a term of reproach. Selfish, willful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office; has ever remained pro-slavery, opposed to the Maine Law, and has gone with the most profane and debauched political party. The judge by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy profession. We should, however, be sanctified every day, in all our volitions, motives, purposes, and designs; in our affections, in our temper and spirit, and in all our business transactions. All other sanctification is mere emotion, excitement, and enthusiasm, and is consistent with selfishness, cruel oppression, and grinding the faces of the poor."—*Wesleyan Methodist Magazine*.

ALL the peace and favor of the world cannot calm a troubled heart; but where this peace is which Christ gives, all the trouble and disquiet of the world cannot disturb it. All outward distress to a mind thus at peace is but as the rattling of the hail on the tiles, to him that sits within the house at a sumptuous feast. A holy heart, that gladly entertains grace, shall find that it and peace cannot dwell asunder.—*Archbishop Leighton*.

THE spirit of liberty is not merely, as some people imagine, a jealousy of our own particular rights, but a respect for the rights of others.

A Warning Due the World.

OURS is the most important age in the world's history. No other is equal to it. Many events of the past are grand to contemplate, and will be remembered in time and eternity—but no single event or series of events occurring in any age is worthy to be compared with those soon to transpire. All other themes now claiming the attention of the human intellect, sink into insignificance when placed beside the *present truth* of our time,—the second advent of our Lord to this earth. It takes precedence of all other questions. God has had a *present* truth for every generation of people. Noah had a special message, so had Jonah. John Baptist had a special message, so had Christ. Martin Luther had a special work for his time, so had Wesley and Miller each for his time.

The messages these men proclaimed in their day were of vital importance to the world, and came just at the right time. The world is now ready to grant that these men were the servants of God, and had the approval of Heaven in their work. God never makes a mistake by sending a message or warning at the wrong time, that is, too soon, or too late to meet the required end, but has his work performed at the required time. When he has a work to go forward no other can take its place.

Noah was informed that the Spirit of God would "not always strive with man;" yet his days should be one hundred and twenty years. Noah was authorized as "a preacher of righteousness," to say to the world that "a flood of waters" would destroy every living substance from off the earth. And the flood came.

Jonah said, "Yet forty days and Nineveh shall be overthrown." This message was timely, the people heard, and repented at the preaching of Jonah, and were saved; but for this warning they would have perished. So with Lot and the inhabitants of the cities of the plain; they had a warning and a chance to escape. John the Baptist said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord as said the prophet Esaias." Christ said, "The time is fulfilled." The very year in which he should make his appearance and enter upon his ministry was pointed out by the prophet Daniel, and when the time was fulfilled he came. The people of God heeded the warning uttered by Christ to the inhabitants of Jerusalem and Judea, and they all escaped safely.

These events noticed are of small importance to the present generation of people, only for the lesson to be learned of the certainty of God's threatened judgments on the disobedient; and yet they were of vital consequence to the people to whom they were given. And we are ready to say, "They were without excuse." Why without excuse? Because they had notice of the coming judgments and heeded it not. God has given us no room to say that the judgments were unjust because no warning was given.

And now we are on the eve of grand and sublime events, compared with which the events already mentioned sink into insignificance. The scenes and events occurring just before and after the close of probation, are the plagues of God's wrath, the coming of the Son of man in the clouds of heaven, the smiting of the wicked nations of the earth, the resurrection of the righteous dead, the changing of the righteous living from mortality to immortality "in a moment, in the twinkling of an eye," to be caught up together with the saints who have been raised to life, to meet the Lord in the air, and so to be ever with the Lord. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

While God has been so faithful to warn the world, nations, and even cities, of the dangers

coming upon them, shall we conclude that all these mighty events will come to pass without a single note of warning? I cannot believe that they will. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." The Saviour when asked, "What shall be the sign of thy coming and of the end of the world?" answered, that certain signs should be given, and adds, "When ye shall see all these things, know that he [margin] is near, even at the doors." Paul says: "But ye, brethren, are not in darkness that that day should overtake you as a thief." Has God ever permitted Satan to give counterfeit warnings and signs before the genuine were given? If so, how are his people to know when the true signs and warnings are given? Such an instance cannot be found in the history of God's dealings with his people.

If this be correct reasoning, shall we not therefore justly conclude that the warning of the present generation and the signs already in the past, which are a complete fulfillment of the predictions of Christ and the prophets touching his second advent into the world, are genuine, and the work of the Lord? And if the work of the Lord, does it not come at the right time? and will it not be given to the generation that shall live just preceding the events spoken of in the message? And will not the generation which hears the message of warning, and fails to heed it, be as justly deserving the tribulations predicted as were those who were disobedient in former generations? May the Lord help us to take heed how we hear. L. McCor.

A Street-Car Sermon.

EVERY one who is in the habit of learning from things that are about him knows that the most beautiful sermons are preached and the most beautiful traits illustrated in the casual and accidental intercourse of daily life. The public conveyances, for instance, give a thoughtful man no end of incidents which serve as food for the most profitable meditation. The memories of Christmas are still warm, and those memories include not a few rich and beautiful services in which the meaning of the day was set forth with all the pomp of ritual, music, and speech; but in no cathedral was the heart of Christmas more beautifully illustrated than in a car of the Third Avenue Elevated Railroad on the eve of the anniversary. The car was full of people going home loaded with bundles and packages of every description. On one side sat a father and mother with a little daughter between them; they were well-dressed, comfortable people, with an atmosphere of general prosperity about them. The little girl held a pretty doll in each arm, and was radiant with happiness, looking first at one doll, then at the other, and then up into her parents' faces with a joy and a trust that were evidently mutual among the three, and in which every passenger in the car found something lovely and touching. Directly opposite, on the other side, sat a similar group—father, mother, and little daughter. They were working people, poorly dressed, with the burdens of life evident on their faces. The little girl, facing the picture opposite her, looked sad enough as she gazed into her own empty lap and up into her parents' faces. All three seemed to realize how much they were missing of the gracious and beautiful gifts of life. The contrast was so evident and so striking that not a passenger in the car failed to take it in. While all other eyes were looking, the fortunate little girl seemed to understand it herself. Without saying a word to her parents, and evidently following an impulse which suddenly flashed into her heart, she stepped down from her seat, crossed the car, and, placing one of the dolls in the poor child's lap, said: "One is enough for me; you take that; I would like you to have it." It was the gospel of Christ, pure and simple;

it divided between two families the joy of the one. It reached the heart of every person in the car, and it is no exaggeration to say that, among the strong men who were hiding their faces from each other under the sudden sweep of emotion, there was not one without a deeper and more loving thought about Christmas than he had had before.—*Christian Union*.

The Stranger Within Thy Gate.

DO NOT permit the wayside pilgrim who tarries for a week, or perhaps but for a day, in your midst, to depart without a warm grasp of the hand, or a fervent God bless you!

A young married couple went to make their home in a strange city. Selecting a church of their own denomination, the first Sunday found them unnoticed by the ushers, timidly making their way down the long aisle. Uninvited, they entered a pew, and were beginning to feel somewhat comfortable, when a haughty, middle-aged lady and her daughter came bustling in. By their looks and whispered conversation, the strangers felt that they were unwelcome guests; and the soothing hymns and eloquent sermon brought them no restful comfort. Instead of being strengthened and helped, they carried to their home wounded, disaffected spirits; and the next Sunday they turned aside to worship in a more humble temple, where they found more of the spirit of Christ.

A young mechanic came into a Christian community, and, for several Sundays, took a back seat in the village church. He was a splendid type of physical manhood, strong, handsome, and intelligent.

"I must speak to that young man, if he comes again," thought the Sunday-school superintendent, as he walked home from service one afternoon. "I wish I had invited him into a class this morning—he looked so lonely." "That young man has been at church several times. He is a stranger; and if he comes again, I must speak to him," said the pastor, as he bowed gravely to the eager youth.

Willie Gray was robust and ambitious, and threw his whole strength into the work of the day; but one night he retired in his usual health, and before the morning's dawn, his earthly career was closed.

"You are dying, Willie," said a friend who had been hastily summoned to his bedside.

"I know it; and oh! I am not prepared at all," he cried. "Bring the minister," he commenced, but the flow of blood checked further utterance, and in ten minutes he was dead. He had overtaxed his strength during the day; and a slow but fatal hemorrhage had been the result. The minister came, but it was too late. The superintendent was shocked, but that could not do what had been left undone. The "next time" that they both intended to do him a kindness, never came.

Speak to the stranger within your gate, for you know not what good a kind word may accomplish.—*S. S. Times*.

BE NOT AFRAID.—The church has always fought against odds, and what appeared to be her rashness has been her strength. The battle must not go by default. God is with us; our message is his. If we believe this we shall be bold, and our lips shall be touched with holy fire. The task of St. Paul at Corinth was a hopeless task to the heathen observer. All worldly science, wealth, civilization, luxury, and refinement were arrayed against his preaching; but one thing that observer could not know—the Lord had spoken to him in his heart, "Be not afraid, but speak and hold not thy peace. . . . I have much people in this city." With the same voice he calls to all, "Be not afraid, but speak."—*Archbishop of York*.

THE greatest of faults is to be conscious of none.—*Carlyle*.

The Two Resurrections.

NOTHING is more clearly set forth in the inspired volume than the doctrine of two resurrections, one for the righteous, and the other for the wicked. In his vision upon Patmos John saw a company who had died, some of them as martyrs for Christ and the word of God. These, the record further states, "lived and reigned with Christ a thousand years." Rev. 20:4. The trials of this people being ended, they are released from death, nevermore to die, because they had part in the *first* resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Verse 6.

That this is the first resurrection, is made plain by verse 5. After speaking of this company who were made to live and reign with Christ, the inspired writer adds: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." From this we gather that during the thousand years while one company reigns with Christ another class remains dead. It follows therefore that the resurrection which took place at the commencement of the one thousand years is the first resurrection, and brings from the grave only those who are to live forever. And as the statement is made that the second death has no power on those who have come up in the first resurrection, it affords evidence that the second death takes place *after* that resurrection.

The above conclusion is very evident from the fact that the Revelator says that those who were participants in the first resurrection had died as witnesses for Jesus. Then the death that the human family suffer here is not the *second* death, for surely these had suffered that; but the record affirms that the second death cannot touch this favored class. And as there can be no other death than that suffered in common by all mankind, till after the first resurrection, it follows that the second death must take place after that resurrection.

But if those who come up in the *first* resurrection do not suffer the second death, who will be affected by it? Some certainly will; for we read in Rev. 21:8: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." There is to be then a second death. As we have shown, it comes *after* the *first* resurrection, yet has no power upon those who participate in that resurrection.

Now, as all who come up in the first resurrection live forever, and are therefore righteous, it is plain that all who do not then arise are wicked. And as these are denied a resurrection until the thousand years are elapsed, and since they cannot die the second time until raised from the first death, it follows that the second death will not be enforced during the thousand years, but must be deferred until the wicked can be raised from the dead. The second resurrection, then, is the *resurrection of the wicked*, and they arise to receive the *second death*.

This is in harmony with the Saviour's teaching. "Marvel not at this; for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. This statement plainly affirms that there are two resurrections, one unto life, the other to condemnation. Again the Saviour shows a distinction between these resurrections, when he pronounces a blessing upon those who would call the poor rather than the rich to a feast. "For they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:14.

If there were to be only one resurrection, the above qualification would be unnecessary. It would then have been enough to say, Thou shalt be recompensed at the resurrection. But inasmuch as the Saviour saw fit to thus qualify the time of the recompense, it is a decidedly strong inference that there will be also a resurrection of the unjust.

Paul believed this view. When making his defense against the accusations of the Jews, he declared that he believed all things which are written in the law and the prophets, and then adds: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. The force of this text cannot be easily evaded. Paul does not say that the Jews alone believed that doctrine, but he said that they themselves *also* allowed the two resurrections. This word "also" was an admission on the part of the apostle that he, too, admitted its correctness.

But when does the resurrection of the just take place? "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52. The sounding of the trumpet here spoken of is the summons that accompanies the second advent of our Lord to the earth. The apostle says in another place: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. This is decisive, and shows clearly that the first resurrection takes place when the Lord comes to earth the second time.

Now this being true, as has been clearly shown in this article, that there will be two resurrections, one thousand years apart, the first for the just, and the second for the unjust, another point of doctrine is easily shown. If the first resurrection embraces only those who are good, and leaves still in death's embrace all who are wicked, it cannot but be plain to any one that some examination must have taken place before the first resurrection, by which it was determined who should, and who should not have part in that resurrection. One other consideration forces to this conclusion also. When the resurrection of the just takes place, they come up in a moment, in the twinkling of an eye (1 Cor. 15:52), and they are also raised *incorruptible*. This is conclusive evidence that the cases of all these have been decided, and irrevocably fixed, before their resurrection.

These points established, it logically follows that the time of this investigation must take place before Christ comes, and while men are alive upon the earth. Those therefore who shall be alive and be translated when Christ makes his second advent, will have been judged, while on probation and subject to all the temptations which their surroundings afford. The apostle Peter sets forth the standard to be reached by those who thus expect to meet their Lord: "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3:14. This will indeed be a solemn time, and will call for entire consecration of heart in order to be *accounted worthy* to stand before the Son of man. See Luke 21:35, 36. But little time is granted for preparation. Let all be active while the opportunity lasts.

J. O. CORLISS.

BAXTER said if he should hear a voice from Heaven saying, "John Baxter, come unto me," he might think some one else by the same name was called; but when he read that *whosoever will* may come, it took the worst one living, and it embraced him. Reader, it embraces you too; will you come?

The Armies of the Lord.

Soon the scene is to be enacted described so vividly and majestically in Rev. 19:11-16: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

This is a sublime description, in inspired language, of the coming of Jesus Christ, with all the holy angels, as they descend to the battle of the great day of God Almighty. All the wicked of the earth will then be slain, and the saints gathered and taken to those mansions which Jesus has gone to prepare.

But it is of another army of the Lord we would speak more particularly. He has an army upon earth. The Christian is exhorted to put on the whole armor of God, to endure hardness as a good soldier of Jesus Christ, and his reward depends on his fighting a good fight and getting the victory over his foes.

Among men those who faithfully serve the Lord, obeying his voice, constitute his army upon earth. He employs them in his work. He enlightens and leads them, so that they fulfill his pleasure. At the present time he has a special work,—the preparation of a people to be redeemed from among men, when the armies of Heaven shall come down in wrath to destroy the enemies of the Lord. For a little more than a quarter of a century he has been enlisting and drilling soldiers to take a part in the last contest between truth and error; and he promises the overcomer a seat with him in his throne. This army must be well disciplined; so that each will be found at his post, and all move in harmony. Enlistments are still in order. Who will take a part in this service?

A great work is before us. The Lord is soon coming; and the world is to be warned. In Ps. 68:11 it is written: "The Lord gave the word; great was the army [margin] of those that published it." The number of those who are publishing the closing message of the gospel, though small, is increasing. The word of God will not fail of accomplishing its design.

Now who will sacrifice time and means to do the Lord's work and save men? This work of the Lord is a work of sacrifice and self-denial from beginning to end. The Son of God gave the example—the key-note. He left Heaven, and his high and glorious command. He gave, not only glory and riches, but himself, to toil, to suffer, and to die to redeem lost men. The mercies of God thus exhibited toward us, demand a sacrifice from us. And is it too much that we should give wealth, luxuries, ease, and riches in that cause for which the Son of God poured out his soul unto death? No; it is our reasonable service to offer ourselves and all that we have to God, to be used in the work of saving our fellow-men. Who will take a part in this closing work? Who will begin now? Soon it will be too late. Now you can do something which God will accept. Soon the war will be ended and the harvest be past—the work done and the reward given.

R. F. COTTRELL.

Dost thou love life? Then do not squander time, for that is the material of which life is made.

The Lord Will Come.

THERE is no fact more thoroughly fortified by Bible evidence than that the Lord Jesus will come again, to redeem his people and to punish the disobedient. It has been positively asserted by himself, and by inspired prophets and apostles. Yet it is surprising to see the efforts of even his professed followers to evade the practical recognition of this most important truth. One of the most prolific sources of skepticism on this point is the multitude of mistakes and false theories that have been promulgated regarding the event. Because of these, many refuse to consider the matter at all. But this is a very inefficient way of refuting error.

When the disciples inquired of the Lord concerning his coming, his first warning was, "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many." Matt. 24:4, 5. Mark, the Saviour did not say that, on account of the many deceptions relative to his advent, therefore they should give no attention to the matter. On the contrary, that was the very reason why they should "take heed." He is coming, nevertheless. What is it to take heed? Is it to turn a listless ear to the truth upon the subject—the testimony of the word of God? By no means; this is just the way to lay one's self liable to deception. Those who receive not the truth, either through rejection or neglect, are just the ones who will be susceptible to the "strong delusions" of the last days. See 2 Thess. 2:7-12. To "take heed" is to study the inspired testimony, that we may be prepared, by correct knowledge, not merely to withstand delusion by a stolid indifference or neutrality, but to discriminate between the false and the true. For just as sure as there are to be false prophets and false Christs in the last days, there will also be true prophets, whom it will not be safe to ignore; and there will come the true Christ.

It should be borne in mind that in the same interview there is another warning given concerning the coming of the Lord, that is equally as important as that above cited. It is the exhortation to "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13. Again: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

The most common excuse for not watching for this momentous occurrence is, "We can't tell anything about it, and it is all folly to be troubled about that which we cannot know." But this is the very reason why the Lord himself exhorts us to watch; and he has left on record, for our instruction, a parable, specially illustrating this lesson. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:34-37.

The surest way to take heed against the vagaries of fanatics and false prophets, whose teachings are but the delusions of the arch-deceiver, is to take heed to the instructions of the word of God. Signs have been given by which we may know that the Lord's coming is "near, even at the doors," and the manner of his coming has been described (Matt. 24; Acts 1:11; 2 Thess. 4:15-17), for the express purpose

of protecting those who will take heed thereto, from the deceptions of the last days. The individual who turns away from all consideration of the subject of the Redeemer's advent, and loves not the contemplation of his appearing and kingdom, is just the one who, in some way or other, will be deceived concerning the event. He may, by wholesale rejection, evade delusion by the false proclamations of time-setters and those who will say, "I am Christ;" but, on the other hand, he will surely be found "sleeping" when the "Master of the house" really comes, in an hour when he thinks not. It is just as important to be ready when the Lord does come, as to be guarded against false alarm. Being ready is the only safe position.

W. N. GLENN.

Constancy in Prayer.

PRAYER as a state of holy living is abundantly recognized in the Scripture. "Pray without ceasing." "In everything by prayer . . . let your requests be made known." "Continuing instant in prayer." "Continue in prayer, and watch in the same." "Praying always, with all prayer and supplication." Anna continued in prayer day and night. St. Paul's ideal of a Christian widow was one who continued in prayer night and day. For St. Peter in prison, prayer was made by the church without ceasing; and far back in the elder dispensation, David said: "Evening and morning and at noon will I pray." Constancy of devotional desire is inborn in the spirit of holy living.

Such continuity of devotion gives large place in a godly life to ejaculatory prayer. St. Augustine, Madame Guion, John Tauler, President Edwards, Edward Payson, and a host of others, were often overheard in fragmentary colloquy with God. Professor Stuart used to hallow his most learned researches by interspersing chantings of psalms in the original Hebrew. Such moments of holy utterance were the feeders which supplied to such men their spiritual strength. Luther indulged with such freedom of speech in this sort of converse with God that in almost any other man it would have been irreverent. Zinzendorf used to write notes to "the Lord Christ." So strong was his faith in Christ's personal friendship, and his own need of that friendship as a daily solace, that once on a journey he sent back his companion that he might converse more freely with the Lord, with whom he talked audibly. Thomas à Kempis says: "He alone is a thousand companions; He alone is a world of friends. That man never knew what it was to be familiar with God, who complains of the want of friends while God is with him."

We need this state of prayer as a counteraction to the state of temptation in which we are always living. In such a world as this, life itself is one long temptation. The defense needs to be proportionate to the peril. The spirit of our age is skeptical of the reality of Satan. Few have the vivid faith which our fathers had in his personality as the chief of a malignant empire. We have reason to believe his subject angels to be a great multitude. A legion of them once held possession of one soul. They give to temptation a fearful force and perilous ubiquity. We have to contend with principalities and powers. No man is beyond the reach of their malign enchantments. Here, there, and everywhere, now, then, and always, personal and mighty foes are at hand to allure men to ruin. If spiritual attributes give any advantage over minds inclosed in fleshly forms, tempters have that advantage in this world of ours. We do not know that they ever slumber or are ever absent. That saintly woman was a wise one who taught her children to take example from the devil as the most industrious being in the created universe. There is but one refuge for a mortal man living under such conditions of spiritual trial. It is to live in a

state of prayer as constant as the peril. God has ordained no other means by which we can summon from unseen worlds spiritual allies to reinforce our conflict with spiritual foes.

Luther may have had an exaggerated estimate of the attributes of Satan, and of his liberty of access to human souls. His imagination realized the presence of the adversary in visible and audible signs. He heard voices threatening or seductive over his left shoulder. "Ha! you are there, are you?" was the salutation he once gave, in response to an evil thought which he believed to be a suggestion from the devil. The spot in Luther's cell at Erfurt is still exhibited to the curious, where he threw his inkstand at what he thought to be a visible form of a fiend. This may have been a strained and unnatural fancy, but that is not certain. The Reformer lived in an age in which Satan was at large in great liberty. Abnormal manifestations of his presence may have been becoming to the crisis, as they seem to have been in our Saviour's life-time. At all events, Luther's extreme, if it was such, was a safer error than the incredulous security from malign enchantments in which men of our times are living. Spiritual perils are the more fatal for being unseen and unheard. Odorless malaria is the most destructive to life. Burglars enter our homes in velvet slippers, and in the dark. Their dark-lanterns do not waken us from our slumber, though held at our bedside. So do invisible tempters creep stealthily upon us, and around us, night and day. Our unbelief in their existence is their safety from detection. Every man has an unseen enemy at his left shoulder. Better is Luther's credulity than our dead faith. Such a continuous state of peril demands a continuous state of prayer as its offset and counteraction. "Continue in prayer, and watch," is the password of safety.—*Austin Phelps, D. D., in S. S. Times.*

Compulsion a Necessity.

NECESSITY, it has been said, is the mother of invention. Men will perform work when necessity is laid upon them which, under other circumstances, they would not attempt. When pressed by difficulties, they will devise means of accomplishing their purposes which otherwise never would have occurred to them. It takes trying circumstances to develop men and call forth their utmost strength. Many men have risen to great eminence because the difficulties of their position have stimulated them to the greatest effort, and other men have remained in obscurity who, if placed in similar circumstances, would, perhaps, have developed equal greatness. But few men tax themselves to the utmost of their ability, unless compelled by necessity to do so. We are apt to complain when necessity compels us to the utmost exertion, when we should rather be thankful that the proper incentive to action has been afforded. We should not shrink from difficulties, if duty calls us to encounter them, for by properly meeting them we shall develop and strengthen our powers, and rise to a higher plane of excellence and usefulness.—*Methodist Recorder.*

Of the many departments of Bible study, the department of prophecy is most generally neglected. How many students enter the ministry with clear and defined notions on the subject? How many ministers in the pastorate know, really, anything about it? And yet how extensive is the prophetic element in Scripture. How frequently and how emphatically is this element referred to in both Old and New Testaments. Will any one dare to say that these prophecies were not intended for us, that they have served their purpose, and are a thing of the past? Then let us regard the whole Bible as a thing of the past. If Isaiah's words are out of date, so are Paul's.—*Old Testament Student.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—MARCH 14.

The Inheritance of the Saints.

1. What is the meaning of the word "meek"?
2. Mention two individuals who possessed this grace in a remarkable degree. Num. 12:3; 1 Pet. 2:21-23.
3. How was the meekness of Christ manifested? 1 Pet. 2:23.
4. In thus meekly suffering injury, what did he leave us? Verse 21.
5. What should we do? *Id.*
6. What will be done by all who abide in Christ, or, in other words, by all Christians? 1 John 2:6.
7. Then what grace must characterize all Christians?
8. What is promised to the meek? Matt. 5:5.
9. By what other term are the meek referred to in this chapter? Verse 3.
10. What is promised to the "poor in spirit"?
11. What testimony does the apostle James bear on this point? Jas. 2:5.
12. What is an heir?
13. Then if the meek are "heirs," what can you say as to the time of their receiving their inheritance?
14. What must the heirs pass through before they can receive the promised inheritance? Acts 14:22.
15. What class of people in this world are in the best condition? Ps. 73:3-7.
16. On further consideration, what did David see would be their end? Ps. 73:17-19.
17. How complete will be their destruction? Ps. 37:10.
18. What will then take place? Verse 11.
19. Then what must take place before the fulfillment of the promise in Matt. 5:5?

A MEEK man, according to Webster, is one who is "mild of temper; not easily provoked or irritated; given to forbearance under injuries; soft; gentle; yielding." The term is specifically used of one who is submissive to the divine will; patient and gentle from religious motives. In Num. 12:3 it is plainly stated that "the man Moses was very meek, above all the men which were upon the face of the earth." It is the prevailing impression that meekness is akin to effeminacy, and is worthy only of scorn; but if we recall the history of Moses, we shall see that such an idea is entirely erroneous. He was a great general, and the leader of mighty armies composed of fierce warriors. An effeminate man could have done nothing in the position of Moses, yet while Moses was leading the host of Israel, he was very meek. By reference to Ex. 2:11-17, it will be seen that Moses was naturally of a quick, impetuous disposition, and given to the resenting of injuries. His gentleness and forbearance were the result of communion with God.

No ONE could think of charging Christ with weakness in any particular, yet he was the embodiment of meekness. Peter describes the meekness that is acceptable to God: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. 2:19, 20. This grace is one of the most difficult to acquire, for it is most foreign to our nature. But Christ has set us an example, that we should follow in his steps, and he, the sinless one, "when he was reviled, reviled not again; when he suffered, he threatened not." 1 Pet. 2:23. As the prophet said, "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:7. We cannot be Christians unless we are Christ-like; and if we are like Christ, we shall be meek. Therefore meekness is the characteristic of the Christian.

"BLESSED are the meek; for they shall inherit the earth." Matt. 5:5. Since all Christians, and none but Christians, are truly meek, this promise must apply to all Christians. In Matt. 5:3 we read, "Blessed are the poor in spirit; for theirs is the kingdom of Heaven." To be poor in spirit is to be just the opposite of haughty, or, in other words, it is to be meek. So this promise is also to the meek. Now by comparing these two verses with James 2:5, we shall see that the same thing is promised both in the third and fifth verses of Matt. 5. The text referred to says: "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

In this last text we find that those who are lovers of God, humble disciples of Christ, are heirs of a kingdom. Matt. 5:5 shows that such shall inherit the earth, or, in other words, they are heirs of the earth. The inevitable conclusion, then, is that the earth is "the kingdom which God hath promised to them that love him."

An "heir" is one who is entitled, either by birth, adoption, or special promise, to succeed to the possession of some property. But the heir is not in possession; when he comes into possession of his property, he ceases to be an heir. So if we speak of any one as being heir to a certain estate, it is understood that the time of his inheritance is still in the future. So the kingdom spoken of in Jas. 2:5 cannot be the gospel and its privileges, or the church, because those to whom the apostle speaks are brethren in the church, and already enjoying the blessings of the gospel. The kingdom which they are to receive is not yet in their possession, because, by virtue of their Christianity, they are heirs of it. Before they can inherit it, they must pass through great tribulation. Acts 14:22.

It scarcely needs any argument to show that the followers of God are by no means the possessors of this world. Christ says, "In the world ye shall have tribulation." John 16:33. By the "world" is meant here, this present world; not the world in its redeemed state. And it often means wicked people. For proof of this, see John 15:18, 19; 1 John 3:1. Then Christ's statement in John 16:33 would imply that the wicked now have the ascendancy. It was the contemplation of this fact that caused David to almost lose faith in God. Said he, "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." "Their eyes stand out with fatness; they have more than heart could wish." Ps. 73:3-7. In the twelfth verse he says, "Behold, these are the ungodly, who prosper in the world; they increase in riches." These things well-nigh caused David's steps to slip.

But when he went into the sanctuary of the Lord, then he understood the end of these prosperous ones. He saw that although they seemed so secure, their feet were set in slippery places. "Thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." Ps. 73:18-20. Here is brought to view the utter destruction of the wicked, concerning which we have learned in past lessons. The completeness of their destruction is thus stated by the psalmist: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10. And when this destruction shall have been accomplished

what will take place? "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Verse 11. So we learn that this earth, the kingdom which is promised to them that love God, is not to be inherited until the wicked are consumed from off the face of it. Until that time, the meek are only heirs. E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

MARCH 1—ACTS 23:12-24.

Paul's Escape from Jerusalem.

THE dawn of the next day sufficed to prove that his manœuvre in the Sanhedrim had only won a temporary success at the cost of a deeper exasperation. So unquenchable was the fury against him, and so inflamed was the feeling of disappointment that Lysias should have snatched him away from their revenge, that in the morning no less than forty Jews bound themselves with a terrible *cherem* not to eat or drink till they had killed him. The Jews, like some Christians in the worst days of Christendom, believed in the divine right of assassination as the means of getting rid of a tyrant or an apostate. Their penal blindness had deceived them into the sanctification of religious murder. How dark a picture does it present to us of the state of Jewish thought at this period that, just as Judas had bargained with the chief priests for the blood-money of his Lord, so these forty *sicarii* went, not only without a blush, but with an evident sense of merit, to the hostile section of the Sanhedrim, to suggest to them the concoction of a lie for the facilitation of a murder. "We are bound under a curse not to touch food till we slay Paul. Do you, then, and the Sanhedrim, give notice to the commandant to bring him down to you, under pretext of a more accurate inquiry into his case. We, before he gets near you, are prepared to slay him."

So far from rejecting the suggestion with execration, as many a heathen would have done, these degenerate Jews and worldly priests agreed to it with avidity. But a secret known to forty conspirators, and requiring the complicity of an indefinite number more, is no secret at all. There were sure to be dark hints, ominous gestures, words of ill-concealed triumph, and, indeed, so unanimous among the orthodox Jews, and even, we fear, among some nominal Jewish Christians, was the detestation of the man who taught "apostasy from Moses," that in most circles there was no need for any pretence of concealment. When St. Peter had been in prison, and in peril of execution, the Christian community of Jerusalem had been in a ferment of alarm and sorrow, and prayer had been made day and night without ceasing to God for him; but St. Peter, and especially the St. Peter of that early period, was regarded with feelings very different from those with which the Judaic believers looked on the bold genius whose dangerous independence treated Mosaism and its essential covenant as a thing of the past for converted Gentiles. We hear of no prayer from any one of the elders or the "many myriads" on behalf of St. Paul. He owed to a relative, and not to the church, the watchful sympathy which alone rescued him from murder. He had a married sister living in Jerusalem, who, whether she agreed or not with the views of her brother—and the fact that neither she nor her family are elsewhere mentioned, and that St. Paul never seems to have put up at her house, makes it at least very doubtful—had yet enough natural affection to try to defeat a plot for his assassination.

Most gladly would we have known something further about the details. All that we are told is, that the son of this lady, apparently a mere boy, on hearing of the intended ambush, went at once to the barracks of Fort

Antonia, and gaining ready access to his uncle, who, as an untried Roman citizen, was only kept in *custodia militaris*, revealed to him the plot. The apostle acted with his usual good sense and promptitude. Sending for one of the ten centurions of the garrison, he said to him, "Lead this youth to the commandant, for he has something to tell him." There is a touch of very natural kindness in the way in which the Roman officer received the Jewish boy. Lysias took him by the hand, and, walking with him to a place where they were out of earshot, began to ask him what his message was. The youth told him. Lysias saw the importance of the secret, and instantly formed his plans. He told the youth not to mention to any one that he had given him information of the conspiracy, and, summoning two centurions, ordered them to equip two hundred legionaries, seventy cavalry soldiers, two hundred lancers, with two spare horses, to be ready to escort Paul safely to Cæsarea that very evening at nine o'clock. He was extremely glad to get rid of a prisoner who created such excitement, and who was the object of an animosity so keen that it might at any moment lead to a riot. There was now sufficient pretext to send Paul away swiftly and secretly, and so get rid of an embarrassing responsibility. At nine that evening, when it was dark, and when the streets would be deserted, the large escort of four hundred and seventy soldiers—an escort the necessity of which shows the dangerous condition of the country, and the extent of Lysias's alarm—stood ready at the gate of the barracks.

Paul was mounted on one of the horses provided for him, and the escort rode rapidly through the disturbed country, in the vicinity of Jerusalem, with a sharp lookout against any ambuscade. After that, being too numerous and well-armed to have any dread of mere brigands, they went at their ease along a Roman road, the thirty-five miles to Antipatris. Here they rested for the remainder of the night. Next day the four hundred legionaries and lancers marched back to Jerusalem, while the mounted soldiers rode forward on the remaining twenty-five miles to Cæsarea. St. Paul thus entered Cæsarea with a pomp of attendance very unlike the humble guise in which he had left it, amid the little caravan of his fellow-Christians. They entered the town in broad daylight, and so large a body passing through the streets must have attracted many curious eyes. How must Philip and the other Christians of Cæsarea have been startled to recognize the rapid fulfillment of their forebodings as they saw the great teacher, from whom they had parted with so many tears, ride through the streets, with his right hand chained to the arm of a horseman, amid a throng of soldiers from the garrison of Antonia! That ride, in the midst of his Roman body-guard, was destined to be his last experience of air and exercise, till—after two years of imprisonment—his voyage to Rome began.—*Farrar's Life of Paul.*

THE case of Paul was not the first in which a servant of God had found among the heathen an asylum from the malice of the professed people of Jehovah. In their rage against Paul, the Jews had added another crime to the dark catalogue which marked the history of that people. They had still further hardened their hearts against the truth, and had rendered their doom more certain.

The Saviour's words of reproof to the men of Nazareth apply in the case of Paul, not only to the unbelieving Jews, but to his own brethren in the faith. Had the leaders in the church fully surrendered their feelings of bitterness toward the apostle, and accepted him as one specially called of God to bear the gospel to the Gentiles, the Lord would have spared him to them to still labor for the salvation of souls.

He who sees the end from the beginning, and who understands the hearts of all, saw what would be the result of the envy and jealousy cherished toward Paul. God had not in his providence ordained that Paul's labors should so soon end; but he did not work a miracle to counteract the train of circumstances to which their own course gave rise.

The same spirit is still leading to the same results. A neglect to appreciate and improve the provisions of divine grace, has deprived the church of many a blessing. How often would the Lord have prolonged the life of some faithful minister, had his labors been appreciated. But if the church permit the enemy of souls to pervert their understanding, so that they misrepresent and misinterpret the words and acts of the servant of Christ; if they allow themselves to stand in his way and hinder his usefulness, the Lord removes from them the blessing which he gave.

Satan is constantly working through his agents to dishearten and destroy those whom God has chosen to accomplish a great and good work. They may be ready to sacrifice even their own life for the advancement of the cause of Christ; yet the great deceiver will suggest doubts, distrust, jealousy, concerning them, that if entertained will undermine confidence in their integrity of character, and thus cripple their usefulness. Too often he succeeds in working through their own brethren, to bring upon them such sorrow and anguish of heart that God graciously interposes to give his persecuted servants rest. After the hands are folded upon the pulseless breast, after the voice of warning and encouragement is silent, then death may accomplish that which life has failed to do; then the obdurate may be aroused to see and prize the blessings they have cast from them.

There is the same dislike of reproof and correction among the professed people of God to-day as in the days of our Saviour. There is the same disposition to lean toward the world and to follow its mocking shadows. The presence of ambitious, selfish, time-serving members is imperiling the church, whose greatest danger is from worldly conformity. Such members are constantly exerting an influence to unite the church more closely with the world. They are doing the work of Satan. When God sends his servants with words of warning or counsel, these traitors to their holy trust reject the Heaven-sent message, and thus not only slight the grace of Christ themselves, but lead others also to smother their convictions and lose the proffered blessing.—*Sketches from the Life of Paul, by Mrs. E. G. White.*

MEN often do not know what they can do until they make the effort. If they were to try, they might accomplish far more than they or others think them capable of doing. But few men do all they can. Either from indolence, or the fear of failure, they are deterred from putting forth all their strength, or improving as they might their opportunities. We should remember that God has not given us talents to be buried, but to be improved, and improved to the very utmost of our ability. Any man who fails to do this, fails to do his whole duty. No higher compliment could be passed upon any one than Christ passed upon the woman of whom he said, "She hath done what she could." This is what every one should do. Then do not neglect your opportunities, but be faithful and diligent, and do all you can to glorify God and benefit your fellow-men.—*Sel.*

A JAPANESE lad, who had recently joined the Sabbath-school, poured out the contents of his pocket-book into the contribution box when it came to his class. On his teacher's expressing surprise, his laconic remark was, "Why! isn't it a good cause? and if so the more I give the better." How is this for an example from a heathen foreigner?—*Congregationalist.*

Temperance.

The Tobacco Slave.

THERE is absolutely no gratification whatever coming from the use of tobacco, except this: it relieves the victim from the misery which attacks him from the lack of it. Many years ago I saw a lunatic who had become so much accustomed to a billet of wood that had been chained to one of his legs when he was troublesome and dangerous, that afterwards, when he was quiet and harmless, he could not be easy without that "clog," and always carried it about with him on his shoulder, though the chain was no longer fastened to him.

The tobacco slave reminds me of that poor lunatic; he carries around with him his offensive burden, by which he often makes himself odious to the persons whom he annoys with the stench of his presence. The tobacco slave is like him; he cannot dispense with his "smoke" or his "chew" without suffering from the want of it. Why does he not remain at home, then, until his craving for tobacco should be satisfied for the time, so as not to annoy others with the stench of it? One reason is that he cannot afford to sacrifice so much time as this would require; and another reason is, the tobacco slave becomes indifferent to the comforts or the rights of others. He poisons the air that others must breathe, and, "if they don't like it, let them move away!" The tobacco slave always comes to that; his moral sense is lost or dulled.—*Neal Dow.*

The Saloon Business Defined.

It is a business which is opposed to every clergyman in the country.

It is a business which is the standing dread of every mother.

It is a business which is the constant fear of every father.

It is a business which is the horror of every wife.

It is a business which makes ninety per cent. of the business of the criminal courts.

It is a business which makes ninety per cent. of the pauperism for which the tax-payer has to pay.

It is a business which keeps employed an army of policemen in the cities.

It is the business which puts out the fire on the hearth and condemns wives and children to rags, cold and hunger.

It is the business which fosters vice for profit, and educates in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary of vice, for it includes every vice. Drunkenness means speculation, theft, robbery, arson, forgery, murder—for it leads to all these crimes.—*Sel.*

A CURIOUS will, drawn by Mrs. Sarah Ellen Smith, was filed in the Philadelphia Orphans' Court a few days ago. It provided that her residence be left to Sarah Wilson until she should arrive at thirty years of age, when, if ever, she would "know the necessity of taking care of her means, and not having a husband who uses tobacco or intoxicating drinks." After Miss Wilson becomes thirty years old, the property is to go to her absolutely, but it is provided that "should she have a husband who can afford to indulge in the use of rum and tobacco, of course he can support her without this bequest, and the house and grounds shall be given to the Society of the Presbyterian Church for the support of Indigent Preachers." She further instructed her executor to see that none of her estate should be used in any way to encourage the use of rum and tobacco, through which she received her "crowning sorrow."—*Sel.*

ONE's health, like households and empires, is depleted by little daily and useless expenses.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 12, 1885.

Visit to New Orleans.

BECAUSE the Seventh-day Adventists are establishing a mission in New Orleans, it was thought best for us to take that city in our journey from the East to California. We had held meetings in Michigan, Ohio, New York, and Chicago. In every place our meetings were encouraging to those who attended. But the weather was severely cold most of the time and the thought of getting into "the sunny South" was very pleasing. The last day we spent in Chicago was one of suffering because of the intensity of the cold. We came to the conclusion that it is not duty to subject ourselves to the rigors of such a climate again. Had we the privilege of remaining at home and making provision for personal comfort it would be different. But in years past we have been used to much exposure, both in traveling in the cold and in tent-meetings, and it has so told on our system that we have concluded to avoid it hereafter as much as possible.

But what we anticipated in regard to the sunny South was not to be realized. We were told that it had rained almost incessantly for a month previous to the time of our visit, and only once while we were there did the sun seem to make even a feeble effort to show its face. It was rain day and night. As the Exposition was in the Park in the southwest part of the city, where the streets are unimproved, the constant rains rendered them impassable except on the railroads, of which there are five lines to the Exposition grounds. This was a great detriment to the Exposition, both as regards the attendance and the preparation of the exhibits. We expected, from reports made in the papers, that there was much unfinished work in the Exposition, but we were surprised at the amount of it. In the "Government Building" there were a great many things unpacked, the allotted space not being prepared to receive them. Even many of the United States exhibits were unprepared, some lying around in confusion, and some not yet removed from the boxes.

And the same was true of the Main Building. The noise of the saw and the hammer was heard in every direction. The Machinery Annex to the Main Building was sadly late, comparatively few machines being in motion. And the Art Gallery was not opened.

Our interest was in the space allotted to our mission. And here again we were doomed to disappointment. The space was indeed secured, which was an important point gained, but nothing had been done to prepare it for mission work. However, the books and papers had but just arrived, and work commenced in its preparation January 26, the loss sustained was not what it seemed to be. Under Elder Haskell's supervision the space promised to be ready before many others in its immediate neighborhood.

The gallery of the Government Building is set apart to the "Educational Department." Our mission room is in this department, adjoining the room occupied by the American Missionary Society. The location is desirable and we hope for good results from the effort.

On account of the floods, traveling in the South was very uncertain, and by reason of failures to connect trains Brother Haskell did not arrive until Sabbath, January 24. On that day we held a meet-

ing at the temporary residence of Brother Frost, in the grounds of the Bloomingdale Nurseries. It was a good time, and as Brother Daniels was present, and reported the remarks which were made, we shall notice it fully hereafter. A number of workers were present, who expressed a desire to more fully consecrate themselves to the work, and to do with their might that which may present itself to their hands. It was proposed to commence immediately in the city. It is not as easy work to canvass in New Orleans as in many other cities, but, as was well said at the meeting, doubtless the Lord has people in that city, and to those who labor in faith he will open the way to gain access to them.

Of the exhibits in the Exposition we shall speak next week. We do not propose to give a notice of the great aggregate of articles on exhibition. It is an immense affair, and weeks, instead of a few days, would be required to take in the whole, and to barely mention them would require more room than we have to spare. It was our purpose to take items only of the State exhibits, as presented in the United States Building, generally called the Government Building.

When we arrived in New Orleans and found that the mission was not in operation, and that Elder Haskell was not there, and no one could tell when he would be, we resolved to cut short our stay, and leave on Thursday evening, Jan. 22. But on going to the depot of the "Star and Crescent Route," the agent informed us that the train would not go out on account of a washout in the road near the Texas line; and he could not tell us certainly when we could go. We appointed to return on Sunday afternoon to ascertain the state of the road. Thus we were permitted to meet Elder Haskell, and to speak to the friends gathered there.

Sunday we improved all the time we could spare in taking notes of the exhibition, and went to the depot toward evening. We learned that we could pursue our journey by means of a transfer around the washout, though one official thought we would better enjoy a little more delay. But we were anxious to pursue our journey, and preferred the risk, whatever it might be. We arrived at Orange, on the Sabine River, the boundary line between Louisiana and Texas, about half past five on Monday morning. After waiting nearly two hours, we started down the river on an old freight boat, antiquated in appearance beyond anything of which we could conceive. We thought if any one wished to prove that steamboats were in use before the days of Fulton, he might forcibly present this boat as evidence. However, it safely carried us down the river into Sabine Lake, and across to the mouth of Neches River, and up this to Beaumont, twenty-two miles from Orange by the railroad, but a ride of full six hours around by water. Our "time" at Houston was 9 A. M., but we arrived there late in the afternoon. Then our train was canceled, and we lay there until 9 the next morning, thus losing twenty-four hours in the transfer. The washout was between the two rivers.

The Tuesday morning express carried us onward, and this day we saw some fine country in Texas. Between Houston and San Antonio the land is excellent; not subject to floods as the country through which we had passed, and cotton and sugar plantations abound. But as we near the Rio Grande (Grand River) the scene changes. The land is suited to grazing, not to tilling. Along the river it is high, dry, and hard. Here the river runs through a cañon, bold and grand, presenting an appearance quite different from that which it presents farther up, in New Mexico. For some distance the railroad runs in this cañon, about midway between the water below and the summit of the bank above. Across the river we view the largest of the Mexican States—Chihuahua. (Pronounced Che-wha-wah. *Ch* as in church; *i* as *e*, and then

nearly as if saying *what, what*, dropping the sound of *t*; accent on the second syllable.) Aside from this the journey by this route is rather monotonous, and the scenery uninteresting.

And now we feel that we have great reason to express sincere thanks to the God of all mercy and grace for his kind preserving care over us these past months. In the very arduous labors of the General Conference, and the meetings held in several States since then; in the intense cold of the North and the excessive wet of the South; and in the delays and discomforts of the journey, our life and health have been preserved, and we return to our labors with an abiding faith in God and his truth, and with a determination to dedicate anew our powers to the work of the spread of "the present truth." And we are truly thankful also that the Lord has blessed and aided those who have labored in the office in our absence. The SIGNS OF THE TIMES is growing in favor with its many thousands of readers, and we trust it is fulfilling its mission as a disseminator of the religion of the Bible.

Protestants, or Not? No. 2.

THE second point upon which the practice of Protestants can be brought to the test of Protestant principles is *the Sunday sabbath*. With but two exceptions (Seventh-day Adventists and Seventh-day Baptists), all Protestants keep Sunday, the first day of the week, as the Sabbath. But it is with this, as it is with the idea of the immortality of the soul, instead of Sunday-keeping being in harmony with Protestant principles, it is in defiance of them. The word of God furnishes men with the only account of the institution of the Sabbath. That word likewise gives to men, in plain terms, the law of God which regulates the institution. Here it is:—

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

This is the only Sabbath law that there is in the world. It commands the observance of the *seventh day*. Every reason, every provision, of the commandment has reference solely to the seventh day; and it is subversive of the commandment to make any part of it apply to any other than the seventh day of the week. To this agrees the word of God, the whole word of God. The person who obeys this commandment as it is written, can give to every one who asks why he keeps the seventh day for Sabbath, the excellent answer, The word of God commands it.

It is not so with the Sunday. To the question, Why do you keep Sunday? no man can answer that the word of God commands it. In all the Scriptures there is neither authority nor reason given for the practice of keeping Sunday. And instead of the practice being directed by the Bible, the Bible is made to conform to the practice. Men have grown up in the practice of keeping Sunday, and when their attention is called to the fact that Sunday is not Sabbath at all, and the plain words of the commandment are cited and supported by the unanimous testimony of the Bible, instead of at once correcting their conduct by the Scripture, they set to work most diligently to contrive something by which they can make it appear that the practice is right. And in this contrivance to save appearances, there is nothing too far-fetched, nothing too illogical, nothing too puerile to be accepted with avidity, if there is any possibility of making it in any way effectual.

One of the most common of these contrivances is usually expressed in about this formula: My father

and mother, my grandfather and grandmother, and all my people kept Sunday, and I guess if they are saved I can be. But such argument is very defective. 1. It makes the actions of men, instead of the word of God, the standard of duty. It is guided by what men have done, rather than by what they *should have done*. 2. It rests upon the idea that we can be as good as our fathers were, by doing simply what they did. This is a very serious mistake, a mistake which should be well understood, and which we shall endeavor to point out.

The principle that governs the acceptance of all our actions is expressed in this scripture: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12. And it is illustrated in the Saviour's words: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak [margin, excuse] for their sin." John 15:22. These people living according to what light they had, were accepted of God, but Jesus came speaking the word of God as never man spake, which their fathers had not heard, bringing great light which their fathers had not seen, and when they rejected this light, this additional truth, they had no excuse for their refusal to receive it. And the words of Jesus that "they have *no excuse* for their sin," is a plain notice to all people that each one individually is responsible for the truth which is brought to his notice, and that the Lord will accept no excuse for its rejection. In the Judgment the question to us will not be what our fathers did, but *what did we*.

The work of the Reformation has been progressive. From the extreme darkness into which the world had been plunged by the supremacy of the papal church, the light of the truth of God has been advancing step by step, from the energetic protest of Luther and his associates, through the like action of his successors, until our own day. And they who still endeavor to carry forward the work of the Reformation are the true Protestants. But as we have before shown, this can be done only by persistently asserting the supreme authority of the Bible, the word of God, the whole word of God, and nothing but the word of God. And when, in the onward march of the Reformation, additional light shines forth from portions of the word of God, when truths are brought forth which have hitherto been in obscurity, it is the most un-Protestant of all actions to present the plea that our fathers did not do thus and therefore we need not, and thus seek to evade the truth and refuse to walk in the light. If such a plea be allowable at all it were so in the ages that have gone before, and the Reformation would have ended where it began; nay, it never could have even begun. So such argument, logically considered, lands us plumply upon Catholic ground; in fact, the same argument was used by the Catholic defenders in their opposition to Luther and his work; in short, it is a Catholic and not a Protestant plea.

It is true that the Jews were a stiff-necked and rebellious people, but that is only to say that they were human. Yet, though they were often rebellious, they were, likewise, at times, willing and obedient; and one of these occasions of their willing obedience is one of the most apt illustrations of this subject that we find in the Bible. In the eighth chapter of Nehemiah, after the people had returned from Babylon, we read that they all gathered together as one man into the street, and spake to Ezra "to bring the book of the law of Moses, which the Lord had commanded to Israel. . . . And he read therein . . . from the morning until midday; . . . and the ears of all the people were attentive unto the book of the law. . . . And on the second day . . . they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the

feast of the seventh month; and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them. . . . And all the congregation of them that were come again out of the captivity made booths, and sat under the booths." Now here is the point: "*For since the days of Jeshua the son of Nun unto that day had not the children of Israel done so.*" Certainly there, if ever, the plea would have been justifiable, that "our fathers did not do this, and why should we?" for since the days of Joshua—under Gideon, and Barak, and Samson, and Jephtha, and Samuel, and David, and Elijah, and all the prophets *but Malachi*—the children of Israel *had not done this, and these knew it*. But they asked no question, they made no plea, about what their fathers had done; here was the duty plainly written, and when they read it they immediately set about obeying it. The word of God said it, and that was enough. It was their duty to do it, if never a person in the world had done it.

So it is with us. The word of God says plainly "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." So far as we are concerned, it is our duty to keep the seventh day—the Sabbath of the Lord—whether our fathers kept it or not. Yea, even though it had never been kept by a man in this world, it would be just as absolutely our duty to keep it as though it had been kept by every person who ever lived in the world. God has commanded it, it is therefore our duty; and we repeat, our duty is to be regulated, not by what men have done, but by what they should have done; by the commandment of God, and not by the actions of men. Unswerving loyalty to the word of God is the sum of the Christian religion, and of Protestantism.

These principles are indisputable. They are genuine Protestant principles, but before them the institution of the Sunday sabbath cannot stand for a moment. This is clearly proven by the methods employed in defense of Sunday-keeping, the most prominent of which is the universal appeal to the so-called Christian Fathers. One of the fundamental principles of Protestantism is, "We are not to take the Fathers to throw light on Scripture, but Scripture to throw light on the Fathers."—*D'Aubigne, Reformation, Book 9, chap. 5*. Yet, in defiance of this principle, all Protestant denominations appeal to these Fathers in support of the Sunday institution, and by that very thing they demonstrate that they are not Protestants. And that is not all. Stuff that the Fathers never wrote is passed off as theirs, and held up as of authority which we are to accept in matters which concern our salvation. It makes no difference, however, whether the Fathers wrote what is attributed to them or not; what they did not write is of just as much authority as what they did write, and that is, of no authority whatever.

Suppose that Ignatius, Irenæus, Clement, Origen, etc., even the whole gang of the Fathers, had said, The first day of the week is the Sabbath, would that prove that it is so? Not by any means. It would simply prove that they said what is false, that is all. The word of God says, "The seventh day is the Sabbath." That word is truth, and when men say anything that differs from it, they say that which is false. Luther says of the Fathers:—

"When God's word is by the Fathers expounded, construed, and glossed, then, in my judgment, it is even like to one who straineth milk through a coal-sack, which must needs spoil and make the milk black; even so likewise God's word is of itself sufficiently pure, clean, bright, and clear. But through the doctrines, books, and writings of the Fathers it is very sorely darkened, falsified, and spoiled."

"Although it becometh not me to censure the Fathers, yet, notwithstanding, the more I read their books, the more I find myself offended; for they were but men, and (to speak the truth) with their repute and authority they did *undervalue and suppress* the books and writings of the sacred apostles of Christ."

"Among all the writings of the Fathers, I took most delight to read St. Austin's [Augustine's] works; but since the time that (by God's grace) I understood St. Paul, I could esteem nothing of any Father whatsoever; they are all of very small value."—*Luther's Table-Talk*.

Melancthon said:—

"How often did not Jerome commit mistakes! how often Augustine! how often Ambrose! how often do they differ in opinion! how often do they retract their own errors! . . . There is only one volume inspired by the Spirit of Heaven, pure and true throughout. . . . There is a philosophy enjoined us in regard to the Book of God; and it is, to employ it as the touchstone by which all the opinions and maxims of men must be tried."—*D'Aubigne, Reformation, Book 5, chap. 7*.

We will again quote D'Aubigne's words, for they are peculiarly applicable at this time, and especially in this connection:—

"We are not to take the Fathers to throw light on Scripture, but Scripture to throw light on the Fathers. The Reformers and the apostles held up the word of God *alone* for light, just as they held up the sacrifice of Christ *alone* for righteousness. *To attempt to mix up human authority with the absolute authority of God, or human righteousness with this perfect righteousness of Christ, is to corrupt Christianity in its two foundations.* Such are the two fundamental heresies of Rome, *heresies, moreover, which some teachers would fain introduce, though, doubtless, in a modified form, into the bosom of the Reformation.*"—*Id., Book 9, chap. 5*.

Through the channel of the Sunday-sabbath institution, this which he calls heresy, this "attempt to mix up human authority with the absolute authority of God," has at last found a large place in "the bosom of the Reformation;" so large, indeed, that when that shall succeed which its most earnest advocates are laboring to accomplish, namely, a penal Sunday law, that which passes as Protestantism will be, not such, but an exact image of the papal church.

We see, then, that the language used to express and explain that Sunday, or the first day of the week, is the Sabbath, is not the language of the Bible; that in support of this institution the Bible is not explained by itself, but by tradition and the Fathers, and contrary to itself; and that so the sufficiency of the Scripture is virtually denied; and, as quoted last week, "Those who deny its sufficiency are not in principle Protestants," therefore it is inevitable that all who maintain the doctrine that Sunday, the first day of the week, is the Sabbath of the Lord, *are not Protestants*. A. T. JONES.

A CORRESPONDENT asks: "Will you please explain in the SIGNS what kind of locusts were eaten by John the Baptist?" The Old Testament law that distinguished between clean and unclean meats gave permission to eat locusts, which the record (Lev. 11:21-23) says were "flying creeping things." At the present time the locust is still eaten by the poorer classes in the East, no doubt on account of the Levitical law originally pronouncing them "clean."

Reference to locusts is made but four times in the New Testament; twice it is said they were a part of the food of John the Baptist, and twice they are alluded to in Rev. 9, as symbols of a devastating power. In these last references to them, they are represented as having wings and flying. The same Greek word is used in describing the food of John the Baptist as is used in the symbolical references, showing that the same thing is meant.

In the markets of Bagdad dried locusts are now found on sale, which are deemed delicious food in that country. There is no doubt that these insects constituted part of the Baptist's food. J. O. C.

The "Pacific" and the Sunday Law.

THE *Pacific*, of February 4, is out with a defense of the positions of the Congregational Club, which we discussed in the SIGNS of January 22. In defense of the efforts for the re-enactment of the penal Sunday law in California, it attempts the usual distinction between the civil and the religious aspect of the day, and with the usual degree of success. It says:—

"Nothing needs to be made plainer than the distinction between civil Sunday and Christian Sunday."

It is true that, under the circumstances, nothing needs to be made plainer, but it is a fact that no one who claims such a distinction has ever succeeded in making it plain. Most assuredly it is not made plain in the address of the Ministerial Union. In that there is no hint of a "civil Sunday," but of a religious one solely. We quote:—

"The friends of the Christian Sabbath are deeply pained in witnessing the high-handed and defiant desecration of all that is sacred and righteous in this holy day. It is hostile to our religion."

Will the *Pacific* please take this passage and point out the distinction in it between the civil Sunday and the Christian Sunday? Or will the *Pacific* take the complete address, as printed in its own columns, and show in it any such distinction at all? In view of these terms, "desecration," "sacred," "righteous," "holy day," "hostile to our religion," as used in the address, the plea of the *Pacific* that the Sunday law is to be "in the interest of such ends" as "health," "good order," "the freedom and stability of the commonwealth," etc., is most lame and impotent.

Again it says:—

"The fourth commandment, which designates one day of the seven as specially dedicated to God, remains in our Bible, and we propose to recognize its authority and its wisdom."

Yes, they are going to recognize the authority of the fourth commandment, by violating it at every opportunity. They propose to recognize its wisdom by totally disregarding it. See:—

"But it is an undeniable fact that that weekly day, in the Christian Church, came to be observed on Sunday rather than Saturday. This was brought about by no express law. It was a spontaneous tribute."

Here is a plain admission that the fourth commandment enjoins the observance of Saturday; but with "no express law," by simply "spontaneous tribute," the Christian church disregards the day enjoined by the commandment, and substitutes Sunday instead. They will break the commandment of God, and then mend the matter by their own merit! They will commit sin and then atone for it by their own "voluntary tribute"! And in this way they propose to recognize the authority of the fourth commandment! Dear *Pacific*, when you get your penal Sunday law, will you allow us to recognize its authority in this way? If you will we shall be glad. Further, if such is your idea of proper recognition of the law of God, will you please point to a person in this wide world who does not "recognize" its authority?

In our discussion of this subject before, we said: "Nothing can be duty toward God, that has not been commanded by God," because of the words of Christ, "When ye shall have done all those things which are commanded you, say . . . we have done that which was our duty." And, "Fear God and keep his commandments, for this is the whole duty of man." We stated that, as man can do no more than his duty, and as the commandments of God contain his whole duty, therefore nothing can be duty that is not commanded. The *Pacific* notes this argument and says:—

"The voluntary tribute of grateful hearts to the Redeemer is obedience to command. For gratitude to the Saviour is certainly a duty."

Yes, gratitude to the Saviour is undoubtedly a duty. But we wish to inquire by what principle of righteousness it can be that one duty can do away with another. How is it that gratitude to our Saviour can supplant obedience to our Creator? Is it true that we must disobey God in order to obey Christ? that we must dishonor the Father in order to honor the Son? Is gratitude to Christ, and his salvation from sin, best displayed in contempt of God, and his law by which is the knowledge of sin?

But this is not all; these people are not content to thus show their own "gratitude;" they want to compel everybody else to show their gratitude in the same way. If they would content themselves with showing their "gratitude" in their own way, and allow others equal liberty, we should not have so much cause of complaint; but when they propose to compel us by fine and imprisonment to show our gratitude in their way, then we most decidedly object.

ALONZO T. JONES.

The Coming Issue.

It is now about thirty years since the position was taken by those looking for Christ to come the second time to this earth that the prophecy of Rev. 13, respecting the two-horned beast, applies to the United States. At that time there was but little outward evidence that this country, established by those who fled from the persecutions of a State religion, would ever be brought to enforce religious dogmas by law. The people said, We want a nation without a king; we want a church without a pope; we want a land of freedom, where all can worship God according to the dictates of their consciences. This was their sentiment, as it is to-day the sentiment of every person who loves gospel liberty.

Our Saviour said that his kingdom was not of this world, but the truths and principles which he taught were to so change the heart and transform the person that, so far as they were received, the spirit of enforcing laws to bind men's consciences, would not exist. But as the churches lose the Spirit of Christ, the same road that other nations have traveled in instituting laws to destroy religious liberty, is being followed by this Government, through political and other agencies.

A work published by R. L. Fletcher, entitled, "The Great Temperance Controversy," gives no uncertain sound upon this question. The author seems to think that could this nation engraft religion into its Constitution, it would thus become elevated and ennobled, even to the standard of the Christian religion itself. On page 42 he says:—

"I recognize that temperance legislation is Christian legislation, that it is a master stroke of policy for the advancement of Christ's kingdom. And when that is done, what may we not expect will follow? We may then expect a constitutional amendment for the protection of the holy Sabbath day. And then, following closely upon the heels of that, a constitutional amendment recognizing the Christian religion. And when these things come to pass, we will have practically and essentially a union of church and State."

Again, on page 89, he says: "Commonly, intelligent men have said, Keep temperance out of politics, and they shrink with a devout horror from the thought that the Sunday law is going to be made a political issue, and that this mooted question is going to be settled at the polls and by the ballot in the hands of free voters." "It is but a question of another decade when we will have an enforced statute and constitutional law protecting the sanctity of our Sabbath and shielding the sacredness of our holy religion." "A State religion is not only admissible, but it is right, and will be an inevitable achievement of the near future. Mark my prediction. You cannot keep temperance, you

cannot keep the Sunday question, you cannot keep religion out of politics."

In speaking of the character of a government into which religion has been engrafted, he says that it will be "at least an infinitely better, purer, and nobler standard of human government than the one in which we are governed in this day and century. And if the truer and loftier conception of the civilian and statesman in that age demands a changed, an improved, or even a new Constitution for our National Government, they will get what they demand, even though it should be purchased by the blood of patriots."

These are the views of those who are contending so strongly on the temperance question. The Sunday question and the temperance question are inseparably connected. If this movement succeeds, it can readily be seen how it will affect those who claim the privilege of keeping God's commandments as he spoke them on Mount Sinai.

There are certain principles which underlie all practical reforms, and were these principles adhered to they would work a reform in the heart without compulsion. Our Saviour did not compel men to worship him. "Whosoever will, let him come." But as men lose the grace of God, they feel the necessity of appealing to some other power to make men religious; and when recourse is had to law, liberty of conscience is taken away. Toward this condition we as a nation are fast drifting. It is before us; and if we are prepared for it, it will be because we have placed our feet in the path of God's commandments, and have kept the faith of Jesus.

S. N. HASKELL.

The Missionary.

The "Signs" Canvass.

THE SIGNS OF THE TIMES is so well calculated to instruct and benefit its readers that we desire to see its circulation greatly increased. There are thousands of homes to which it should be a weekly visitor, that, as yet, know nothing of the paper or its mission. A good work has already been done in obtaining subscribers for the paper; but this work should be pushed still more vigorously as we approach the perils of the last days. In the past, canvassers for the journal have been either those who were able to give a portion of their time, or else were paid for their services as colporters by their respective Conferences. This plan was devised because at the low figures at which the SIGNS is offered, the publishers could not pay canvassers or agents. It should be borne in mind that the SIGNS has no paid advertisements, but that its columns are filled, almost exclusively, each week with new reading matter; so that, while the expense of preparing it for print is much greater than that of other religious papers which insert standing advertisements, its receipts are much less in proportion. Its sole income is from subscriptions.

Some Conferences find that with their numerous workers, their funds are not sufficient to settle fairly with both ministers and colporters. I am gratified to learn that our late General Conference so fully considered this matter, and that plans were devised which must bring relief to the Conference treasury, and prosperity to the workers. The proposition to club the book called "Sunshine at Home" with the SIGNS, at such terms as to give the canvasser a fair profit, is a good one, and I do not see why it may not prove a means of great good. By this means the colporters can support themselves, while pushing the canvass for the SIGNS. The book has given great satisfaction to the thousands who have already purchased it. Many of these have spoken and written of it to their friends, so it is not like

introducing a book on which the market has not been tried. It is an attractive and useful volume, whose pioneer work is done, and it has become quite popular.

I hope we shall see all the members on the Pacific Coast taking hold of this canvass. I see no reason why thousands of names may not be added to the list of SIGNS subscribers. As the pressure of tax-paying time is over, and business begins to look up, and prices for produce to advance a little, people will not feel quite so near bankruptcy. It seems to me that earnest canvassers, who now, with cheerful hearts and smiling faces, come to the homes of the people with the SIGNS and "Sunshine at Home," will meet with many a kind reception. Of course the canvassers must expect varied experiences, and more or less repulses; but if their hearts are imbued with the spirit of the truth for this time, and the uppermost thought in mind is, that in introducing this journal they are scattering precious seeds that may lead souls to God's kingdom, angels of God will go with them, and *success* must be the result. Who will respond at once to the call that is being made in this direction? Who?

J. N. LOUGHBOROUGH.

Progress of the Work.

THE Lord has wonderfully opened up ways for the spread of his truth, both by land and sea, and his blessing attends the efforts put forth. There have been over two hundred distributors manufactured, and nearly all are in use. Thirty-one of them are doing their work on steamers running from Portland, Oregon; and over forty on those leaving San Francisco. Just before a vessel leaves port, its distributors are filled, and on every voyage eager readers supply themselves from the contents. Generally the cases are emptied during the trip, and often before the vessel gets fairly out to sea. The ship's officers often obtain their papers from the missionary himself, saying that if they wait to take them from the distributor they will not be able to get any. The SIGNS is a general favorite, and is usually the first to be taken. Files of the SIGNS are placed on the tables in these steamers, where passengers can have access to them during the voyage. All sailing vessels also arriving at San Francisco are furnished with a good supply of our tracts and periodicals, and considerable reading matter is sold to the sailors.

No pains is spared to bring the light before those who travel on the sea. Real missionary labor is performed. In the port of San Francisco, Brother Robbins devotes all his time to this work, and he finds plenty to do. Considerable interest is awakened; the result will be known in the kingdom of God. Many vessels are visited that have received reading matter either at home or at some foreign port. Thus the influence of our work is making itself felt, and we are becoming widely known. May this branch of the cause extend until every ship that traverses the sea shall have heard the proclamation of the last warning message.

Our work upon land is increasing in interest. The distributors have awakened new zeal in the hearts of our people. These silent missionaries are dispersing the precious truth to thousands of interested readers. The Lord has gone before us, and given us the hearts of those who control the prominent centers for the traveling public. No favor has been asked that has not been cheerfully granted. In the two great cities of California, Oakland and San Francisco, distributors are placed in depots, employment offices, restaurants, hotels, and other public places. Many of them are supplied daily. The reading matter is taken by men and women of candor, and they are often seen perusing the pages with interest. At one depot there are six distributors, and they are emptied every

day. From this point people are journeying in every direction. Much matter is taken by persons going overland, who thus have ample time to read and ponder the subjects presented. Files of the SIGNS are placed in the most prominent hotels in the city, and they are well read. Persons whose attention was first called to the truth by this means are now active workers in spreading the Third Angel's Message. All the public libraries of the city are supplied with our leading books and periodicals. Missionaries are going from house to house, obtaining subscribers for our different periodicals, selling books, loaning tracts, etc., and yet there is work for many more.

A mission has been opened at Los Angeles; it is in charge of a resident missionary, who is watching the openings, and placing our periodicals in the hands of the people. We expect to see much accomplished for that beautiful city among the orange groves. This place, like others, has its railroad center, from which the truth can be scattered far and near.

Stockton, with its eighteen thousand inhabitants, has been entered, distributors have been placed in depots, hotels, and factories, and sixteen volumes of the SIGNS have been placed in half as many hotels. One who loves the truth will attend to the interest there, and canvassers will immediately enter upon the work of obtaining subscribers for the SIGNS with "Sunshine at Home." The prospect is encouraging for a good work there.

Distributors have been placed at Deming, New Mexico; and at Arcata, Eureka, Lemoore, Fresno, Modesto, San Jose, St. Helena, Healdsburg, Santa Rosa, Petaluma, Woodland, and other places in California, and there are favorable reports from them all. In the small places they are supplied by the Tract and Missionary Societies, while those in larger towns are sustained from funds contributed for the city missions. The work could be extended with good results, but at present this is prevented by lack of means. Brethren and sisters, do not forget this branch of the work. Let your prayers and your means be offered for its prosperity.

By the mailing of SIGNS, by correspondence, etc., a good work is being done in New Zealand. Reading matter sent to Australia is awakening an interest in that distant land, preparatory to the arrival of our missionaries. Good news is heard from the Sandwich Islands. Souls are embracing the truths we love. Many subscribers for the SIGNS have been obtained. The distributors are dealing out their contents by land and sea, and the reading room at Honolulu is patronized.

We look for an increase of work for the coming year. Our people are catching the missionary spirit, and, I trust, are seeing the necessity of a forward movement. Individuals are volunteering to give themselves wholly to the work. All this should inspire hope and courage in our hearts. What we need is an entire consecration of ourselves and our means to God; then we can expect his aid; then power will attend our labors. The Lord through the prophet Malachi commands us, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." If we fulfill this injunction by the gift of our means to sustain his work, we may expect so much of the spirit of the Third Angel's Message that we shall be constantly studying plans and devising means by which to reach the people with a truth that, if received, will prepare them for the coming of our Saviour. May the Lord strengthen us to do faithfully the part he has given each of us to do, and then at his coming we shall hear the blessed words, "Well done, thou good and faithful servant."

WM. INGS.

Healdsburg, Jan. 29.

San Diego, Cal.

LEFT San Francisco, by the steamer *Santa Rosa*, Jan. 20, and arrived at San Diego on the evening of the 22d; distance, 480 miles. The trip was an exceedingly pleasant one. I had not the slightest symptom of sea-sickness on the voyage. Brother C. Maynard met me at San Diego wharf, and took me to his home. The next day, Friday, arrangements were made for public meetings in Monument Hall, and advertised in the daily papers.

There are nine adult Sabbath-keepers in San Diego, and three in National City, five miles south; but about one-half of this number are transient, and are likely to be elsewhere in a few weeks. They have regular Sabbath meetings and a Sabbath-school. Sister Howard is very faithful, and quite successful in uniting the strength of believers in worship, Bible study, and missionary work. A club of twenty SIGNS is taken, and three distributors are in use.

I spent two Sabbaths and Sundays in this vicinity, preaching ten times,—eight times in San Diego and twice in a hall in National City. There being so little outside interest, it was not deemed judicious to pay two dollars a night for a hall in which to continue meetings. A gentleman from Humboldt County attended a few meetings, and became much interested. Another gentleman showed a little interest by voluntarily proffering me a home at his mansion in Cordova, State of Santa Cruz, Mexico, if I would go there and preach. Some aged and feeble persons have become much interested by reading, but were unable to attend night meetings.

H. A. ST. JOHN.

From Honolulu.

BROTHER L. A. SCOTT writes from Honolulu as follows, under date of Jan. 14: "We trust the message is making some progress here, though not much evidence of it appears on the surface. Four others have acknowledged the Sabbath. The portfolios and distributors seem to be quite well patronized, and are doing a good work. We have the privilege of putting two distributors in the hospital, and the gentleman in charge subscribed for *Good Health*. We have fifteen subscribers for it, and thirty for the SIGNS. Money is scarce here just now, especially among the laboring people; business men are complaining of hard times, and the Government is perplexed about its financial affairs. But we don't know as these things hinder the spread of the truth; they rather help it, for when people are in trouble, then they seek the Lord with all their heart.

"We think a preacher could accomplish much. It seems to us to be a good field for a course of sermons on the prophecies and all the features of the message. There is a very good place here for meetings, and we have no doubt it can be obtained.

"We are greatly encouraged by the reports of the General Conference, especially in the steps taken to establish the work in new fields. We hope the workers going to Australia may be able to spend some time with us, and give the work an impetus here."

The laborers going to Australia will not, probably, be able to spend much time in Honolulu. But if the way shall open to send a preacher to the Sandwich Island Mission, we shall greatly rejoice.

It is our duty to work and leave the result with God. We are apt to grow impatient if we see no immediate results of our labor, but the promise is, "In due time ye shall reap, if ye faint not." We shall reap in the Lord's own time, if we faint not by the way. There is no promise to those who grow weary, but there is to those who endure to the end.

"If thine enemy hunger, give him bread."

The Home Circle.

THE WAY OF THE WORLD.

LAUGH, and the world laughs with you,
Weep and you weep alone;
For this brave old earth must borrow its mirth,
It has troubles enough of its own.
Sing, and the hills will answer,
Sigh—it is lost on the air;
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you,
Grieve, and they will turn and go;
They want full measure of your pleasure,
But they do not want your woe.
Be glad, and your friends are many,
Be sad, and you lose them all;
There are none to decline your nectared wine,
But alone you must drink life's gall.

Feast, and your halls are crowded,
Fast, and the world goes by;
Succeed and give, and it helps you live,
But no man can help you die.
There is room in the halls of pleasure
For a long and lordly train;
But one by one we must all file on
Through the narrow aisles of pain.

—Ella Wheeler.

Taking My Boy's Advice.

Just after tea I was standing in the middle of the room with arms folded, and eyes cast down, thinking intently.

"A penny for your thoughts, mamma!" said Willie, my youngest.

"Oh! Willie, boy, I'm trying to decide what to do first this evening. There is a pile of mending, the stockings and socks to be darned. Joe's new books to be covered, and Aunt Jennie is coming, and the muslin curtains for her room should be hemmed to-night."

"I know what I'd do?" queried rogue Willie, with a smile.

"Well, what would you do, my boy?"

"I'd let the stocks, and socks, and other old rags take care of themselves till to-morrow. Joe might cover his books himself; do 'im good, and keep the cove out o' mischief, and 'spose the lar-dy curtains warn't put up till after Aunt Jennie got here, 'speak anybody'd die? Besides, there's a story in the paper I'm a-sufferin' to hear read. Come on, Mumpsy! read the paper to-night, and not do anythin' else; just rest your face and hands. Guess I wouldn't crowd myself into a work basket and thimble all the time!"

My first thought was, ah! how little the dear child knows of the cares and duties devolving upon the mother of a family. The next moment an impulse seized me, which ordinarily would have seemed to indicate lack of reason on my part.

I would take Willie's advice, and see what the result would be.

"Well, get the paper, Willie, and in a moment I will be ready to read." Then going to the closet, I found some nice brown paper, and the bottle of mucilage.

I had no idea it would rest me so. In the first place it was real pleasure to watch Willie's face, as the cleverly written story unfolded itself, and I was interested myself in finding how it all came out. Pretty soon Joe came in with his new school books. He was delighted at the thought of covering them himself, and it astonished me to see how nicely he set to work.

At eight o'clock Willie went to bed with a satisfied little face, and I sat reading, the entire evening, and it is a fact, my sleep that night was more refreshing than it had been for a long time; nor was that all, it often occurred that during the morning hours, overcome with unconquerable drowsiness, I would drop asleep in my chair, but that morning I felt bright enough to equal any exertion.

It is true, when Aunt Jennie came the pretty muslin curtains were not up at the windows, but to my simple explanation she replied just as I expected:—

"You know I would a thousand times rather never see muslin curtains up, tasteful as they are, than to know you had overworked to get them there. Mortal woman, my dear, can do just so much, and no more. Nature will have her due, first or last!"

So I fell to reflecting as to whether, after all, it was good judgment on the part of the house-keeper and mother being so ambitious to accomplish as much in a given time as we naturally are. I well know the satisfaction afforded by having everything in apple-pie order when Saturday night comes around, but would it not be wise for us in the prime of life to pause for a moment, and ask seriously, Is it necessary, is it best, all this wearying round of toil and anxiety?

I know many a faithful wife and mother will say the theory and arguments in favor of occasional relaxation from a certain round of duties is all proper and well enough for those who can control their time to suit their own convenience, but my work would never be done if I failed to employ every wakeful moment, and I should hardly dare declare her mistaken. But need all the work be done that is? Is there not too often an unwholesome ambition urging us on rather than a real necessity?

One day, soon after my evening of rest, Mrs. Harmon called to see what I would make for the church fair. I replied with a feeling of discouragement, that I would do what I could, mentally resolving not to worry or tax myself too severely even if I did nothing, for with my crowded hands how could I make fancy articles for the fair? and a growing nervousness warned me of the danger should I attempt too much. But I was dumb with astonishment and admiration for my neighbor, when she went on and told what she had done within the preceding twenty-four hours.

The evening before she had worked till eleven o'clock on an exquisite sofa-pillow for the fair; at five that morning she was up, had swept and dusted, and had a batch of pies well under way before breakfast; at dinner-time she had baked pies, mixed a great plum cake, repaired a coat for Mr. Harmon, and put away the week's washing. Since dinner she had put down a carpet, cut and basted a dress for Josie, and had written a long letter, and now at five o'clock she was all dressed up, sitting in my parlor making a call.

"And I expect to do just as much within the next twenty-four hours," she added with a triumphant smile.

After she had gone, I actually shed tears, thinking how much more energetic she was than I, with all my untiring perseverance and diligence, for what day ever saw such an amount of work accomplished at my hands as she described.

It was time for the spring cleaning, and do my best there was no time for making a single article for the fair, which I dreaded to attend, and meet Mrs. Harmon's reproachful glances, for of course she would know nothing of my having denied myself a much coveted piece of furniture in order to give all I could towards the church object; but I bought a season ticket, and was present the opening night. One of the first objects to attract my attention was the beautiful sofa-pillow Mrs. Harmon had made, but I did not see her during the evening, and concluded she was conducting one of the side shows.

As no one could call for me that evening, I started for home early, but had gone only a short distance when I almost ran against Mr. Harmon.

"I did not see Mrs. Harmon at the fair," I remarked, "although she must have been there."

"Humph! Confound the fair!" he blurted

out. "Mrs. Harmon isn't there, she's flat on her back, where she is likely to stay all summer. The doctor says one of the worst cases of nervous prostration he ever saw."

I expressed sincere sympathy and regret, but Mr. Harmon was not to be comforted.

"I told my poor wife over and over again," he went on, "that no good would come of her driving about as she did, but she was ambitious, and very saving of time and money, and a pretty sum its going to cost getting her up again, though goodness knows, I don't begrudge doing all I can for poor wife."

Mr. Harmon was a kind-hearted man, but in moderate circumstances, and his wife's illness was a serious drawback to him in many ways. Other assistance would be necessary beside the young girl they kept as help. There was a family of young children with their numberless requirements, and a doctor's bill of no inconsiderable amount was inevitable, and it was both painful and ludicrous to hear Mr. Harmon deplore the unfortunate persistence with which his wife would push things, in one breath, and with the next, loyally declare his willingness to do all in his power for "poor wife," now she was sick.

But I have made a new rule to be strictly adhered to. One evening of every week, beside Sabbath, is to be devoted to reading, conversation, or any other diversion or respite, and the change is a most welcome one, and, come to read my papers a little more leisurely, I am surprised to meet with so many useful hints as to different and profitable methods of house-keeping, domestic management, and all such matters both helpful and entertaining.

We are naturally a pushing, enterprising people, but a rank growth is never a wholesome one, and with our hurried lives, hurried in eating, drinking, and hastening from one duty to another, we prove, it seems to me, the truth of an old proverb, although the application is perhaps a new one. "There is that withholdeth more than is meet, but it tendeth to poverty."

Aunt Jennie was right. Nature will have her due sooner or later; an exacting mistress she, and attempting to withhold her rights will only provoke towards foreclosure on her part the mortgage she holds on our estates both temporal and physical. Have you noticed how old people, those whose earlier ambitions are dead, whose life-work is almost done, regretfully reflect on having allowed their former zeal to run away with their discretion?

"If I only hadn't worked so hard that cold spring to finish the cleaning quite so soon, I shouldn't have had this cough fastened on me for all these years."

"If I could only have been contented with doing a full day's work in twenty-four hours, I shouldn't have been burdened all my declining days with this poor lame back."

"Don't tear about so, dear. You won't be any the stronger for it a little while hence, depend upon it you won't." And let me add, my reader, dear grandma knows.—Mrs. Harriet A. Cheever, in *Christian at Work*.

LIEUTENANT SCHWATKA, in a lecture in New York on Alaska a few evenings since, said that the Yukon River is so long that if its source were at Salt Lake, its waters might empty into New York Bay; and its mouth is so wide that New York would be on one bank and Philadelphia on the other. "Alaska," he said, "has a great future before her. In the southern part is timber enough to build great commercial cities, and the Aleutian Islands can furnish beef for a score of San Franciscos."—*Ex.*

THE best way to cure despondency and grief is to forget self in working for others. Let acts of love abound, and the rays of sunshine caused by them will be reflected back on your own life, dispelling its sadness and gloom.

Washington's Personal Appearance.

THE following personal description of the "Father of his country" was written in 1811 by David Ackerson, of South Carolina, to his son William. It has lately been published for the first time:—

"In the first place you should know that Washington was not what the ladies call a pretty man. It seems that fate has destined handsome men for other purposes than heroic endeavor. But in military costume he was a splendid figure, such as would impress the memory ever afterward. The first time I was ever brought in contact with the great hero, was three days before the crossing of the Delaware, as I have related to you before. It was under most unfavorable circumstances, as the weather was bitterly cold and a fierce wind was blowing. Washington had a large, thick nose, and it was very red on that day, giving the impression that he was not as moderate in the use of liquors as he was supposed to be. I found afterward that this was a peculiarity. His nose was apt to turn scarlet in a cold wind.

"He was standing near a small camp fire, evidently lost in thought, and making no effort to keep warm. He seemed six feet and a half in height, and was as erect as an Indian, and did not for a moment relax from a military attitude. Washington's exact height was six feet two inches in his boots. He was then a little lame from striking his knee against a tree. His eye was so gray that it looked almost white, and he had a troubled look on his colorless face. He had a piece of woolen tied around his throat, and was quite hoarse. Perhaps the throat disease from which he finally died had its origin about then. Washington's boots were enormous. They were No. 13. His ordinary walking shoes were No. 11. His hands were large in proportion, and he could not buy a glove to fit him, and he had to have his gloves made to order. His mouth was his strong feature, his lips being always tightly compressed. On that day they were compressed so closely as to be painful to look at. At that time he weighed 200 pounds, and there was no surplus flesh about him. He was tremendously muscled, and the fame of his great strength was everywhere."

About Fainting.

It is surprising how everybody rushes at a fainting person and strives to raise him up, and especially to keep his head erect. There must be an instinctive apprehension that if a person seized with a fainting or other fit falls into the recumbent position, death is more imminent. I must have driven a mile to-day while a lady fainting was held upright. I found her pulseless, white, and apparently dying, and I believe that if I had delayed ten minutes longer she really would have died. I laid her head down on a lower level than her body, and immediately color returned to her lips and cheeks, and she became conscious. To the excited group of friends I said: Always remember this fact; namely, fainting is caused by want of blood in the brain; the heart ceases to act with sufficient force to send the usual amount of blood to the brain, and hence the person loses consciousness because the function of the brain ceases. Restore the blood to the brain, and instantly the person recovers. Now, though the blood is propelled to all parts of the body by the action of the heart, yet it is still under the influence of the laws of gravitation. In the erect position the blood ascends to the head against gravitation, and the supply to the brain is diminished, as compared with the recumbent position, the heart's pulsation being equal. If, then, you place a person sitting whose heart has nearly ceased to beat, his brain will fail to receive blood, while if you lay him down, with the head lower than the heart, blood will run into the brain by the mere force of gravity, and

in fainting, in sufficient quantity to restore consciousness. Indeed, nature teaches us how to manage the fainting persons, for they always fall, and frequently are at once restored by the recumbent position into which they are thrown.—*Sei.*

Everything Photographed.

It was a curious experiment, made by the late Dr. Draper, and used by him as an illustration of the possible permanence of all mental impressions, that if a wafer be placed upon a piece of cold burnished steel, breathed upon, and the wafer then removed, when the steel is again breathed upon, even after a lapse of several days, there will appear upon it a spectral image of the vanished wafer. If so slight a contact between insensible materials produces such lasting results, reasons the Doctor, what must be the effect of visual impressions made upon the sensitive ganglia of the brain? May we not believe that everything which the eye beholds is photographed indelibly upon the mind, to be reproduced if we but look for the talismanic number of the negative? It is a startling suggestion, when we think of it, that our brains must receive unerasable pictures of all that our eyes behold, whether we wish to receive them or not; and one that enjoins us to cast our lines in pleasant places. But whether it be true or not that a single impression makes an indelible mental mark, there is no doubt that a repetition of impressions does; and if we want to keep our soul's picture gallery free from unworthy images we must not go where these are seen.—*Christian Union.*

The Boys.

"You can't keep boys quite straight, you know. They must have a chance to sow their wild oats." Must? A word from Satan's vocabulary! Look ahead a few years. There he goes—your boy—swearing, swaggering, coarse, obscene! You hope he will marry and sober down! Yes, if some pure girl will pour the fullness of her sweet life into the turbid stream of his, there is a bare chance that he may be saved. How much better to have trained him to the right, when you had him under your hands! In the outset, he was not unlike his sister in morals. You held her to the proprieties and delicacies, while you let him run at his own will in paths of misdeed. Now, in purity of life, they are leagues apart. There are as many boys as there are girls in the infant class of our Sunday-schools, but not one-half as many boys as girls in the Bible-classes. Women outnumber men in the church two to one. In the State prison men outnumber women fifty to one. This sad proportion tells its own story.—*Gospel Teacher.*

Palestine Climate.

A WRITER in a London journal says that snow rarely falls in Palestine. Now and then the highlands of the country are the scene of a snow-storm, but this is not a frequent occurrence. There have, of course, been occasional visitations of winter when the weather has been exceptionally severe. Thus in 1854 there were heavy falls of snow at Galilee, and, in the neighborhood of Nazareth, twenty-five people were frozen to death. In the same year so much snow fell during one night at Jerusalem that it was impossible to gather together a "Minyan" the next morning, although it was one of the festivals. There is an inscription on an old and half-ruined house in Galilee which runs as follows: "Wonder not at snow in Nisan; we have seen it in Sivan." Hail is much more common in the Holy Land than snow, but it is not of a serious kind, and rarely does any damage even to fruit, which is more easily injured than any other crop.

BOOKS FOR EVERYBODY.

The Roll Books, uniform style (14 vols.)	\$14 00
History of the Roman Empire (5 vols.)	7 50
History of the English People, illustrated (4 vols.)	7 00
Rollin's Ancient History (4 vols.)	6 00
The Lord's Land	5 00
Library of Travel and Adventure (4 vols.)	8 25
Sabbath Readings (4 vols.), with premium, illustrated Lord's Prayer, or the Birds eye View of the Holy Land	2 50
Bible Manners and Customs	2 25
Treasury of Modern Biography, or Eminent Men and Women of the Nineteenth Century	2 00
Light in Lands of Darkness	2 00
Ride Through Palestine	1 50
Life of Christ Library (5 vols.)	1 50
Life and Times of Luther	1 50
A History of the Huguenots	1 50
The Dutch Reformation	1 50
The English Puritans	1 50
Sunshine at Home	1 50
Heroines of the Mission Fields	1 50
The Modern Missions	1 50
Mission Life in Greece and Palestine	1 50
Among the Mongols	1 50
True Hearts and Happy Homes	1 25
Almost a Woman	1 25
His Honor the Mayor	1 25
Saved—The Grace of God	1 25
Studies of Neglected Texts	1 25
The Pilgrim Fathers	1 25
History of the Covenanters (2 vols.)	1 25
Without Christ and With Him	1 25
Jewish Social Life	1 25
The Temple and Its Services	1 25
Sequel to Opposite the Jail	1 25
Rawlin's Mills	1 25
Within Sea Walls	1 25
Nelly Channell	1 25
Captive, yet Conqueror	1 25
Noble, but Not the Noblest	1 25
Bells of Dumbarton	1 25
Exile to Overthrow	1 25
Without a Home	1 25
David Livingstone	1 25
Five Women of England	1 25

CHOICE BOOKS FOR ONE DOLLAR.

The Los' Estate	\$ 1 00
Climbing the Mountains	1 00
William, Prince of Orange	1 00
Pen Pictures from Life	1 00
The Huguenot Potter	1 00
Home Making	1 00
Week-day Religion	1 00
Sunday-school Hand-book	1 00
Central Africa, Japan, and Fiji	1 00
Tim, the Scissors Grinder	1 00
Thrilling Life Sketches	1 00
Story of a Prodigal	1 00
Rebekah the Jewess	1 00
Story of a Pocket Bible	1 00
Giant Cities and Holy Places	1 00
Pilgrim's Progress	1 00
Tales of Three Centuries	1 00
Victory at Last	1 00
The Story of the Bible	1 00

EXCELLENT 50-CENT BOOKS.

The Story of the Gospel	\$ 0 50
Bryce's Pearl English Dictionary	50
Jessie's Work	50
Sybil Grey	50
The Brother's Choice	50
Jonas Clarke	50
Mirage of Life	50
Select Poems	50
Golden Grains Series, ten little books for children, each containing 32 pages of carefully selected stories, all for	50

STILL CHEAPER BOOKS.

The Healthy Christian	\$ 0 40
Power of Illustration	40
A Father's Letters to a Daughter	35
The Sabbath, a Poem	30
Fanny Lightman's Choice	25
Child's Poems	25
Little Will	25
Diphtheria—Its Cause and Cure	25
The Advent Keep-sake	25
Treasure Book of Poems	10

Any of the above books sent, post-paid, on receipt of price.
Address, PACIFIC PRESS, Oakland, Cal.

LIFE SKETCHES.

THE EARLY LIFE, CHRISTIAN EXPERIENCE, AND EXTENSIVE LABORS OF

ELDER JAMES WHITE,

AND HIS WIFE,

MRS. ELLEN G. WHITE.

The production of this book was the last literary labor performed by Elder White. As nearly the whole of his active labor was performed in connection with the Seventh-day Adventist denomination, which he was largely instrumental in founding, the work is necessarily quite a complete history of that people.

The book abounds in interesting incidents, personal sketches, and religious experiences, some of which are quite remarkable, and altogether it forms a volume at once instructive and interesting.

416 pp. Price, \$1.25.

Address SIGNS OF THE TIMES, Oakland, Cal.

THE HOME OF THE SAVED.

By **ELD. J. N. LOUGHBOROUGH.**

Gives the Bible evidence upon the interesting topic of the earth made new, as the inheritance of the saints. 82 pp. Price, 10 cents.
SIGNS OF THE TIMES, Oakland, Cal.

Publishers' Department.

WE send no papers from this office without pay in advance, unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

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

All letters pertaining to SIGNS business should be addressed to SIGNS OF THE TIMES, Oakland, Cal., and not to the editors, clerks, or other individuals.

OUR GENERAL AGENTS.

Michigan—Miss Hattie House, care *Review and Herald*, Battle Creek, Mich.

New England—Mrs. E. T. Palmer, N. E. Tract Repository, South Lancaster, Mass.

North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.

England—*The Present Truth*, 72 Heneage Street, Great Grimsby, Eng.

Norway—Eld. J. G. Matteson, Akersveren No. 2, Christiania, Norway.

Switzerland—B. L. Whitney, care *Les Signes des Temps*, Bale, Suisse.

Hawaiian Islands—L. A. Scott, Honolulu, H. I.

Sabbath-School Libraries.

We have a fine assortment of books for Sabbath-school and teachers' libraries. Special catalogue sent on application. Address, PACIFIC PRESS, Oakland, Cal.

March.

QUITE a number of subscriptions will expire in March. Please renew immediately and thus save your name being dropped from the list, and avoid the liability of missing any number of the SIGNS. Bear in mind that it takes two or three weeks for your letters to reach us from the East, and the paper to reach you in return. Subscriptions should be renewed at least one month before the date of expiration.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

CALIFORNIA CONFERENCE FUND.—Salinas (tithe) \$4.50, M E Abbott (tithe) 25c, San Francisco (tithe) \$49, Rocklin (tithe) \$16.

CHURCH DEBT FUND.—Mrs M Scott \$100, Geo Roberts \$2.50, H C Palmer \$25, Josie Cochran \$5.

AUSTRALIAN MISSION.—M E Abbott 25c.

CASH RECEIVED ON ACCOUNT.—Indiana T and M Society \$3.30, Canada T and M Society \$25.15, Dakota T and M Society \$150, Illinois T and M Society \$67.44, Ohio T and M Society \$203.48, Virginia T and M Society \$9.50, Wisconsin T and M Society \$200, Illinois T and M Society \$158.49.

CALIFORNIA T AND M SOCIETY.—Dist No 2 per Miss Libbie Saunders \$28.05, Dist No 8 per Miss Ellen Simons \$12.50, Capt Erskine 60c, Mrs A Bryant \$1.50, C Maynard \$1.80, M C Israel \$5.25, F Smith \$2, E A Briggs \$2.50, Mrs D A Bacon \$1, E W Hurlbut \$5.70, N C McClure \$9, L A Smith \$3, A Adamsson \$1, Mrs S E Caine \$1, Mrs M E Barr \$1.50, R A Pritchard 25c, W G Myers \$2, C H Turner \$2, W L H Baker \$2, Geo Reaser \$1, Warren Brown \$3.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—T J Frost.

BOOKS SENT BY EXPRESS.—Ira Spaulding, J Wm Will, H Munn, Ellen Simons, Mrs E J Church, Hetty Hurd, Mrs M J Eahler, W G Buckner, Belle Baker.

BOOKS SENT BY MAIL.—Mrs C L Boyd, L T Berge, Mrs E M Burgess, Jas H Ward, Rev A G Palmer D D, Amelia George, John Hanson, Stephen Jones, Elsie K Scott, James Blakely, E W Rice, O A Oliver, Betsey Cramer, Wm Vancil, Perly E Wilson, B Robb, G M Hayes, Alex S Murray, Mrs W Elliott, N R Stains, Mrs B R Sheckler, Mrs E J Howard, Miss Hetty Hurd, Isaac Morrison, Mrs A T Stickney, Mrs M Strode, Miss Libbie Saunders, Miss Susie Brown, Isabella Moore.

WHO CHANGED THE SABBATH?

A tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address,

SIGNS OF THE TIMES, Oakland, Cal.

News and Notes.

RELIGIOUS.

—A Catholic convent for colored women in Baltimore, has thirty-two professed nuns, two novices, and one postulant.

—The son of Merle D'Aubigne the historian of the Reformation, who bears his father's name, is engaged in missionary work in the Savoy.

—The American Bible Society has 200 colporters in its employ, and during the month of December sent out 11,610 volumes through their agency. This honored society was never more efficient than at present.

—At Odessa, a peasant belonging to the Bible-reading sect of the Stundists, has been sentenced to three years' imprisonment on a charge of blasphemy, in preaching against the image worship of the Russian Church.

—For the sake of obstructing the work of Christian missionaries and to prevent Moslem children from attending their schools, the Mohammedans have enacted a rule that no Moslem shall be considered his own master till he is twenty years of age.

—Hard times in New York State have affected the churches, and the economy of dispensing with church choirs has been necessitated. A favorite plan is the forming of young people's choruses to lead the congregations in the hymns. "There is no great loss without some small gain." In this case we would think the gain far greater than the loss. Let all the congregation sing who can. It has a much better effect than the performance of a half-score of young persons so highly trained (?) that no one could conjecture what they were struggling with. We should not be sorry if all such institutions were abolished.

—The Mormons are becoming desperate because of the justice recently meted out to them by the United States courts. John Taylor, president of the hierarchy, instructs the church in the following significant expressions: "If such persecution as we endure were heaped upon any other people, there would be dead bodies hanging from the poles in the streets." Further: "I know some of the things that will befall the wicked and I am sorry for them." He advises the brethren to "keep out of the enemy's way as much as possible and to do no violence, but if closely pressed to take care of themselves as best they may."

—Ingersoll finds a partial supporter in the Rev. Heber Newton, of New York. In a recent lecture on Ingersoll, he congratulates the world that while the noted infidel is doing some harm he is doing much good by way of destroying faith in "Calvinism." The remedy, we think, is more to be dreaded than the disease, and the partial defender of Ingersoll more than the outspoken infidel. A clergyman wields a far greater influence in molding public opinion than an infidel, because the statements of the latter are always discounted by candid people. The sooner, therefore, skeptical men lay off their clerical robes and appear in their true light, the less harm they will do.

SECULAR.

—Physicians report 1,000 cases of measles in New Bedford, which is an average of one case to every thirty inhabitants.

—A fire started last week in the wine vaults of Steinhardt Brothers, New York, and destroyed property to the amount of \$1,500,000.

—Black measles has broken out in the camp above Moosehead Lake, Me. Two men have died, and four more lie in a critical condition.

—A large number of counterfeit \$10 treasury notes, bearing the head of Daniel Webster, have been put into circulation in Philadelphia.

—It is said that there are over 40,000 Irish people out of work in London, and fully one-tenth of them have been discharged since the recent explosions.

—Late rumors in Ottawa, Canada, are to the effect that Lord Dufferin has been shot in India. Much uneasiness and anxiety are manifested over the reports.

—A gas explosion occurred Feb. 2, in a coal mine near Savanna, Indian Territory. One hundred men were working in the mine at the time, three of whom were killed, eight seriously burned, and forty-two slightly burned and otherwise injured.

—Another bank defaulter appears in New Jersey. Glenmore Todd, of Burlington, whose accounts are short \$150,000, has been arrested. Fast living is the cause.

—The First National Bank building at Marquette, Mich., was burned with all its contents the night of Jan. 31. Three valuable libraries were destroyed. The total loss will be more than \$25,000.

—It is said that danger threatens the New York elevated railways from continuous strain upon the iron structures. The theory is that this causes iron to lose its fibrous quality, and become brittle like a casting. The roads are being strained twice as much as they were intended to be.

—Two southern members of Congress had a "slight misunderstanding" last week which threatened at one time to end in a duel and possible loss of life. The friends of each of the men, however, succeeded in restoring peace between the congressional belligerents, thus saving another national disgrace.

—A Montreal detective, recently in New York, avers that while in that city he attended two secret meetings of dynamiters in which future plans were freely discussed. They propose to establish branches of their order in the principal cities of Canada, and thus prepare to destroy public buildings in those provinces.

—A cablegram from London says that Bismarck, through Sir Edward Malet, British Ambassador at Berlin, has made overtures to Earl Granville, British Foreign Secretary, to join the agreement already entered into by Germany and Russia for the extradition of dynamiters. The proposal has been referred to the Cabinet.

—A riotous meeting of Socialists was held at Concordia Hall, on Third Avenue, New York, the evening of Feb. 2. Two thousand persons were present. Soon after the meeting opened, an uproar was started and in the melee that followed, clubs, knives, and pistols were freely used. Many were wounded. Some of the leaders were arrested.

—A train on the Colorado Central Railroad was blown from the track one mile below Georgetown, Col., during a heavy windstorm last Wednesday. Of the twenty passengers on board eighteen were more or less injured. The same storm did much damage in the town, blowing down a number of chimneys, and wrecking some plate-glass windows.

—A clerk was discharged from Garry Brothers' dry goods store, at Grand and Allen Streets, New York, not long since. A few nights afterward the establishment was injured to the extent of \$2,500, by a dynamite explosion. It is generally thought that the Equality Association, of which the discharged clerk is a member, is responsible for the affair.

—O'Donovan Rossa, the dynamite chief of America, was shot Feb. 2, on Chambers Street, New York, by an English woman, Mrs. Dudley. The wound is not supposed to be a dangerous one. The news of the shooting called forth joyous demonstrations in English circles, on both sides of the Atlantic, and a movement has been started in various places to raise funds to defray the expenses of Mrs. Dudley's defense.

—Great alarm is caused in France by the labor crisis. In Paris alone 300,000 workmen are idle, and in the provinces, at least 1,000,000. The discontent of the unemployed is so great that it is apprehended that labor riots will soon break out in all sections. Already anarchist placards have adorned the walls of Paris, calling upon the unemployed to assemble at a stated time. All are in anxiety as to the result, and the worst is feared by many.

—Intelligence received in London, last week, announces the capture of Khartoum by the Arabian rebels. The fate of General Gordon is uncertain. As the news spread over England, all united in denouncing Gladstone, whom they hold responsible for the unfortunate situation. In London business was practically suspended, and men crowded the public resorts to gather news and exchange forebodings. Intense excitement prevailed throughout the country.

—While a freight train was standing on the bridge near New Brunswick, N. J., Feb. 7, another freight came dashing along and plunged into the rear of the standing train. The engine passed through the caboose and struck the oil tanks, of which there were four on the train; an explosion followed, and the burning oil and wrecked cars were thrown down from the bridge into the streets below, setting fire to some manufacturing establishments. The entire loss is estimated to be more than \$800,000.

Bible-Making.

MANY of our readers are somewhat familiar with the work of the American Bible Society. The following extract from the New York *Tribune* gives some interesting statistics of the magnitude of the work. It should have at least the interest and good wishes of every Christian reader:—

"Just above Cooper Institute (New York City) stands a six-story building, the home and workshop of the American Bible Society. Plain in architectural design and unobtrusive in outward appearance, it serves a potent and far-reaching purpose. From its store-rooms over 1,000,000 copies of the Scriptures, printed in 164 languages and dialects, are annually distributed throughout the world. The Society was organized in May, 1816, by a convention of delegates from different parts of the country. Its business is conducted by a Board of Managers, consisting of thirty-six laymen of various Christian denominations. The publishing business is under the charge of Caleb T. Rowe. A. L. Taylor, the treasurer, found time recently to say to a *Tribune* reporter:—

"Ours is a manufacturing, commercial, and benevolent business. We never sell above cost price, more frequently below, and not seldom give the Bibles out and out. The channels of distribution in this country are through the trade, through about 2,000 auxiliary societies, and through the agency of colporters who are employed to carry books into sparsely settled sections. To some extent we also use other benevolent bodies as agents. The distribution in foreign countries is done mainly by the agencies at Constantinople, Yokohama, Shanghai, Rio de Janeiro, Montevideo, Mexico, St. Petersburg, and Tabreez, Persia. The number of volumes issued from our house last year was 1,357,051; the number made in other countries, 451,164. During the sixty-eight years that the society has been at work, 43,892,031 Bibles and Testaments have been scattered among the peoples of the earth, including over 12,000 copies for the blind."

"And your general expenses—how are they met?" suggested the reporter.

"The deficit is covered by contributions, legacies, and the rent from the building. Our total annual income from all sources is upward of \$600,000. Last year we employed 400 colporters in America, and gave work to 200 persons in this building. Our fortnightly pay-roll now ranges from \$10,000 to \$12,000."

Responsibility.

ONE of the most wonderful things in the world is the power of men to draw themselves a line beyond which they never dream of counting themselves responsible, across which they look and judge with cruelest criticism the men who are really fighting the world's sins and troubles on the other side, as if of them there were no more to be asked than just that they should be perfect in their own self-limited world of elegant uselessness. Never a brave reformer tried to break down a popular sin, or to build up some new and needed progress, taking on himself the responsibility which a true man ought to take, but these self-satisfied scribes gather around him to criticize his methods and ridicule his blunders, but never lift a hand to show how they too would blunder if they let themselves step outside of their safe and limited and petty life. This, I think, is the way in which most men of the world look at Christianity, and at the efforts of their brother men to live a Christian life. "I am no Christian," says the practical man; "I do not pretend to be pious or religious." And then he looks up in your face as if he had settled the whole question, as if his entire business thenceforth were just to stand by and see what sort of a Christian you were, and how your piety came on.—*Phillips Brooks.*

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 18, 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 1883-84 it placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, Australia, the United States, and supplied reading-rooms with health and religious periodicals.

Free reading and lecture-room, 914 Laguna Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries. C. R. Robbins, ship missionary.

Book and tract depository at 1059 Castro Street, Oakland, Cal., where will be kept constantly on hand Health and Temperance publications to furnish co-operative missions and branch offices on the Pacific Coast, Australia, New Zealand, and Asia. Address, Anna L. Ingels, care of Pacific Press, Oakland, Cal.

Free reading-room on L Street, near corner of Fifth, East Portland, Oregon. H. W. Reed, ship missionary.

Free reading-room, 113 Pearl Street, Portland, Maine. Elder S. J. Hersum, superintendent.

Free reading and lecture-room, 744 Broadway, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operative missions and branch offices on the Atlantic Coast and in Europe. Ships visiting this harbor are supplied with reading matter. M. B. Patterson, manager and city missionary.

Free reading and lecture-room, 21 Boylston Place, Boston, Mass. A. T. Robinson, city missionary. Ship missionary, C. W. Priest, 191 Atlantic Avenue.

Free reading-room, 143 High Street, Providence, R. I. H. B. Tucker, manager.

The mission work at Worcester, Mass., is in charge of J. R. Israel. Public services are held at 26 Chandler Street, each Sabbath, at 1:30 P. M.; Sunday, at 7 P. M.; Bible-reading; Wednesday at 7 P. M., prayer-meeting.

Free reading-room at No. 330 North Eighth Street (second floor), Philadelphia, Pa., Elder D. T. Fero, resident manager. Rooms open from 2 to 7:30 P. M. Preaching or Bible-reading every evening except Mondays and Saturdays.

Parlor reading and lecture-rooms at 13 West Huron Street, Buffalo, N. Y., open from 2:30 to 9 P. M. Alex. Gleason, superintendent. Parlor reading and lecture-rooms, 52 Crouse Building, Warren Street, Syracuse, N. Y. N. J. Walsworth, resident manager.

Free reading-room at 219 West Madison Street, Chicago; Room 2, second floor. Eld. Geo. B. Starr and James Sawyer, managers. Mission and free reading-room at 2339 Chestnut Street, St. Louis, Mo., N. W. Allen, superintendent.

Free reading-room and book depository, 422 N. East Street, Indianapolis, Ind. A. W. Bartlett, superintendent.

The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 32 Grange Road, Birkenhead, Cheshire; J. H. Durland, Southampton. Tract and book depository, 72 Heneage Street, Great Grimsby, Eng., in charge of Miss Jennie Thayer.

Free reading-room, tract and book depository, at 189 Nuuanu Avenue, Honolulu, H. I. L. A. Scott, city missionary; A. LaRue, ship missionary.

Branch societies are being organized in all parts of the United States and Europe. The New York State branch has its offices and depository at Rome, N. Y. E. W. Whitney, President; Miss May Taylor, Secretary.

At the above-mentioned places the public are cordially invited.

The society is sustained by the liberality of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

S. N. HASKELL, President.

Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Tuesday evening at 7:00. Seats free. Preaching every Sunday evening at 7:30.

SAN FRANCISCO.—House of worship, 912 Laguna Street, between McAllister and Tyler Streets. Sabbath-school every Sabbath at 9:45 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Wednesday evening at 7:45. Preaching every Sunday evening at 7:30. Mission Reading-rooms at the church.

Will meet with the church about seven miles north of Oxford, Neb., Friday evening, Feb. 13, and continue over Sabbath and Sunday.

Will meet with the brethren in Red Willow County, Friday evening, Feb. 20, and continue a few days. The meetings will be held near Indianola or Cambridge, as may be directed by Brother Shaw.

I wish to see a general attendance of all the friends of the cause near these places, as it will be quite a long time before meetings will be held here again.

A. J. CUDNEY,

**THE GREAT CONTROVERSY.
IN FOUR VOLUMES.**

By MRS. E. G. WHITE.

THESE volumes describe the great conflict between Christ and Satan, as illustrated in the history of man, his temptations, conflicts, victories and defeats, and the final triumph of right and truth with a crowning immortality.

Volume one treats of the rebellion of Satan, the fall of man, and the lives of the patriarchs to the time of Solomon.

Volumes two and three are devoted to the Life of Christ and the Ministry of his Apostles.

Volume four contains sketches of the history of the Church from the destruction of Jerusalem to the close of time.

These books are not argumentative, yet they throw much light on the sacred page. They afford especial encouragement to the Christian, and are excellent to place in the hands of skeptics to convince them of Bible truth.

The four volumes contain over 1,500 pages, and are furnished to the subscriber for \$4.00 per set.

Either volume may be furnished separately for \$1.00, post-paid.

PACIFIC PRESS, Oakland, Cal.

REVIEW AND HERALD, Battle Creek, Mich.

THE HONOR DUE TO GOD.

By ELDER E. J. WAGGONER.

This is a candid examination of the question as to what the Lord expects from his children as an acceptable manifestation of gratitude for his gifts and care. It treats the important subject of tithes and offerings in a new and interesting way. Its arguments are clear and concise. It is a plain and faithful presentation of the truth of God's word on the important subject. An idea of the scope of the work may be obtained from the following brief synopsis:—

CHAPTER I.

Man's Duty to Love God Supremely.—God's Pleasure Man's Profit.—Love is Active, not Passive.—Two Ways of Honoring God—with Our Time and Our Substance.—Tithing Rests on Same Foundation as Sabbath.—The Right of Property; Everything is the Lord's.—Tithing Not Peculiar to Jewish Dispensation.

CHAPTER II.

First Instance of Payment of Tithes.—What the Tithe Is.—Jacob's Vow.

CHAPTER III.

From What is the Tithe to be Paid?—When Shall It Be Laid Aside? Redeeming the Tithe.—Object of the Tithe.—Nehemiah's Example.—Offerings; Various Kinds in Old Dispensation.—David's Example.—Christian Obligation.

CHAPTER IV.

Difference Between Tithes and Offerings.—Offerings to be Given Willingly.—Modern Methods of Raising Money for Church Support Contrasted with Ancient.—Tithe Must Be Paid Continuously.—Church Expenses; How Raised in Ancient Times.—Support of the Poor; Bible Plan.—A Second Tithe.

CHAPTER V.

Who Should Pay Tithes.—Who should Make Offerings.—The Promise of God.

CHAPTER VI.

Parable of Rich Man; Luke 12:15-21. "Rich Toward God."—Parable of the Unjust Steward.—Children of this World Wiser than Children of Light.—Why God Requires Men to Give of Their Means.

CHAPTER VII.

Systematic Giving.—Impossible to Discharge Our Obligations Without a Plan in Giving.—Purposing in the Heart.—How to Make Duty a Pleasure.—Giving One of the Christian Graces.

CHAPTER VIII.

An Objection; Tithing Not Mentioned by the Apostles.—The Reason Why.—Not One-tenth Merely, but All Belongs to God.—"Sell That Ye Have, and Give Alms."—When Does this Command Apply?

PRICE, 10 CENTS.

Address,

SIGNS OF THE TIMES, Oakland, Cal.
Or, REVIEW AND HERALD, Battle Creek, Mich.

**SANCTUARY AND 2,300 DAYS,
OF DANIEL 8:14.**

By ELDER URIAH SMITH.

THIS work shows the nature of the mistake made in expecting the Lord to come in 1844, which was not an error of time computation, but in the nature of the event to take place, namely, the cleansing of the Sanctuary. The work sheds a flood of light on the Scriptures, especially on the subject of the Atonement.

352 pp. Price, cloth, \$1.00. Address,
SIGNS OF THE TIMES, Oakland, Cal.
Or, REVIEW AND HERALD, Battle Creek, Mich.

SABBATH-SCHOOL HELPS.

Bible Lessons for Little Ones, No. 1. Flexible cover.....15 cts.
Bible Lessons for Little Ones, No. 2. Flexible cloth.....20 cts.
Bible Lessons for Children, No. 3.....25 cts.
Bible Lessons, No. 4, with map.....25 cts.
Bible Lessons, No. 5.....25 cts.
Bible Lessons, No. 6.....25 cts.

Address,

SIGNS OF THE TIMES, Oakland, Cal.;
Or, REVIEW AND HERALD, Battle Creek, Mich.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 12, 1885.

JUST as we go to press, six more full-year subscriptions for the SIGNS come from Honolulu.

THE *Cynosure* comes to the front with a denial of the charge that it would sanction laws to punish those who keep Saturday. This sounds well, and we doubt not that our cotemporary honestly repels the insinuation. We notice one thing, however, that is, that the demand for a Sunday liquor law invariably leads to the advocacy of the Constitutional Amendment and a law to compel cessation from labor also on that day. We shall see what we shall see.

ANOTHER villainous practice has been unearthed in San Francisco. It now appears that the Chinese of that city have for years been engaged in buying white infants and sending them to China. Most of the purchases made have been from the keepers of lying-in hospitals, the little waifs having been left there by their unnatural mothers. It can only be conjectured what is done with the children upon their arrival in the pagan land. It is generally supposed, however, that they are to be trained to vile practices. It seems strange that a human being should become so depraved as to be a party to such nefarious business. When we consider, too, that we are living in the boasted enlightenment of the nineteenth century, and in a land of Bibles and churches, it is stranger yet that a system of slavery, the most vile and degrading ever known, could be for a moment tolerated. Yet it is said that there is at present no statute that will touch this base crime.

Death of Dr. Robert Patterson.

DR. PATTERSON, pastor of the Presbyterian Church of East Oakland, died in this city Jan. 17. He was a man of more than ordinary ability, both as a speaker and a writer. His series of tracts compiled into a book of 300 pages, entitled: "Fables of Infidelity and Facts of Faith," is worthy of more attention than it has generally received. It is replete with telling arguments showing up the fallacies of infidelity in a logical and forcible manner. We can cordially recommend it to readers of all classes. Though we could not agree with every sentence in it (and it would be surprising if we could), we believe there is no better book to put into the hands of the young who are troubled over the pretended "deductions of science," than this of Dr. Patterson.

Fanciful Interpretation of Scripture.

A CELEBRATED D. D. of Washington, is giving a series of discourses to the young people of his congregation. Not long since he preached, basing his remarks upon the "flying roll" of Zechariah. In this prophecy he saw predicted the daily newspaper of the present. He said: "No work of man so overawes me as does this ubiquitous power of the daily paper. It brings knowledge, facts, companionship."

The newspaper men who will take the trouble to read carefully the fifth chapter of Zechariah, certainly will not feel flattered with the application of the prophecy to their productions. The prophet declares the flying roll to be a curse, going over the face of all the earth, and entering houses, only to entirely consume them. If this is to be the result of the daily visits of newspapers to the houses of the land, the sooner the world has the warning the better. If the recital of sickening tragedies and fiendish outrages will accomplish such a work, it will not be long before the mission of the average daily will be accomplished.

Such interpretations of Scripture, however, serve to show one thing, and that is to what extremes one can go when allowing his mind to roam the field of fancy.

J. O. C.

The Sunday Law Movement.

As a point of interest to our readers we insert the following from the San Francisco *Chronicle* of February 3:—

"Rev. Dr. Gibson, of the committee appointed last month to prepare petitions and secure a concerted movement of the churches in favor of a revival of the Sunday law, reported progress yesterday at the meeting of the ministers in Young Men's Christian Association Hall. The petitions were not quite ready for distribution, he said, but would soon be, and he would like to see a pile of petitions ten feet high heaped before the Legislature. He thought the legislators would not disregard such petitions. There was a better feeling coming in, he was sure, with regard to a Sunday law—not a law that would compel people to go to church, but one that would put a stop to public amusements on Sunday. The committee had sent out circulars to all the clergy of the State, asking them to press the subject on the attention of their congregations. Some of them had done so, if not all.

"Rev. Mr. Woodworth said that Christians even were working and amusement seeking now on Sunday. He knew active Christian men who would work on Sunday when business pressed them. Others would even take their children out of Sunday-school to go to the ocean beach, or some other pleasure resort, on Sunday. Such things must stop, or there would soon be no Sabbath at all. Dr. Gibson's report was accepted and the committee continued.

An Interesting Occasion.

THROUGH an acquaintance with the city missionary of the Y. M. C. A., I received an invitation to attend a general meeting of the Bible workers,—a class of some considerable numbers, comprised mostly of ladies, who visit from house to house and read the Bible among the people. The subject for consideration at the meeting mentioned was the personal second advent of Jesus. The subject was introduced by Rev. Blackstone, of Oak Park, and after stating his love for the doctrine and expressing faith in the nearness of the event, he invited all present to present briefly their views of the subject. Several responded, among them Dr. Goodwin, the leading Congregationalist of the city, who expressed his sadness at the tendency with both the ministry and people of the present day to spiritualize the plain declarations of Scripture referring so unmistakably to a personal second coming of Christ, and contenting themselves with the Spirit, which was only to represent the Saviour until his personal return. He thought the preaching of the personal second advent would tend to lead the people to faith in a personal Saviour. He said he believed the coming of Jesus would precede the millennium. Major Whittle, the evangelist, Major Cole, and others expressed themselves in substantially the same way. It was really refreshing to me to hear the testimony of these men in favor of this precious Bible subject, and thus lend their influence to the investigation of the theme by others.

GEO. B. STARR.

Chicago Mission, 219 West Madison St.

Valuable Map for Bible Students.

WE have received from the publishers (Frank & Schneider, 529 Fifteenth Street, Washington, D. C.), a copy of a "Map of Egypt, the Sinaitic Peninsula, and the Promised Land," with a "Companion," giving historical and descriptive notes of the principal places on the map. We have looked over this map with more than ordinary interest. The encampments of the children of Israel, on their journeyings through Arabia, are marked, named, and numbered, and the notes give information of value. The most accurate Government surveys have been employed, and we think the following words from the introduction are fully justified:—

"The annotations appended are alphabetically arranged, and will prove a valuable aid in studying the map. For the superficial student they invest

with interest places which to him were geographical names and nothing more. They give a summary of Scripture history, together with interesting topography of the sacred localities represented on the map, to obtain which would otherwise require the study of many books. The more advanced student will find them a welcome aid as a summary of the latest and most valuable researches."

We shall draw from these notes for the interest of our readers as soon as our time and labors will permit.

Nothing New Under the Sun.

It is a singular fact that we are indebted to Pompeii for the great industry of canned fruits. Years ago, when the excavations were just beginning, a party of Americans found, in what had been the pantry of a house, many jars of preserved figs. One was opened, and they were fresh and good. Investigation showed that the figs had been put into jars in a heated state, an aperture left for the steam to escape, and then sealed with wax. The hint was taken, and the next year fruit canning was introduced in the United States, the process being identical with that in vogue at Pompeii twenty centuries ago.—*Sel.*

THE ATONEMENT:

AN EXAMINATION OF A

REMEDIAL SYSTEM, IN THE LIGHT OF
NATURE AND OF REVELATION.

By ELD. J. H. WAGGONER.

THIRD EDITION, REVISED AND GREATLY ENLARGED.

This work is a critical and exhaustive treatise on the plan of salvation as revealed in the Scriptures, showing its harmony with the principles of justice and mercy, its consistency with reason, and its final results as affecting the destiny of the human race.

365 pp.; cloth, \$1.00.

Address, SIGNS OF THE TIMES, Oakland, Cal.
Or, REVIEW AND HERALD, Battle Creek, Mich.

THE DEFINITE SEVENTH DAY;

OR, GOD'S MEASUREMENT OF TIME ON
THE ROUND WORLD.

By ELD. J. N. ANDREWS.

This tract is an answer to the question, "Can a definite day be observed by all the inhabitants of the earth?" It is a complete refutation of the common objection against the Sabbath, that the rotation of the earth on its axis makes it impossible for all men to keep the same day, showing not only that a definite day may be observed in all parts of the earth, but that no real difficulty has ever been experienced in the matter.

16 pp. Price, \$2.00 per hundred.

Address, SIGNS OF THE TIMES, Oakland, Cal.;
Or, REVIEW AND HERALD, Battle Creek, Mich.

THOUGHTS ON REVELATION, CRITICAL AND PRACTICAL.

By ELD. U. SMITH.

This work presents every verse in the book of Revelation, with such remarks as serve to illustrate or explain the meaning of the text. It is a new and harmonious exposition of that important book, and is designed to create an interest in its study.

416 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, - - - - - \$2.00

In Clubs of five or more copies to one address, to be used in Missionary Work, - - - - - 1 50

Address SIGNS OF THE TIMES,
Twelfth and Castro Streets, OAKLAND, CAL.