

The Signs of the Times.

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

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The Signs of the Times.

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JUDGMENT.

Books have I read a few;
Learned that some hearts are false, and some are true;
Learned that men oft the thing they do desire
May not acquire.

But have I learned to act?
My work has been in fancy, not in fact.
Verse I have written, but what have I done
Beneath God's sun?

Though born with self-control,
What have I done to save a human soul?
My toil has been for self, and I have wrought
For others—naught!

And must the coming years
Run empty also? Shall my brother's tears
Be seen in Heaven to fall? Shall I reap grain?
Or weeds and pain?

'Tis not, my soul, too late
God's Judgment day thus to anticipate!
Thy loving God will help thee to fulfill
His holy will.

—G. W. Patterson.

General Articles.

The Pharisee and the Publican.

BY MRS. E. G. WHITE.

"AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

In the story of the Pharisee and the publican, Christ teaches one of the most important lessons that we have to learn,—the danger of self-flattery. Two classes of worshipers are here brought to view. The class represented by the Pharisee is regarded as eminent for piety, possessing great excellence of character. The other class, represented by the publican, is much less respectable in the eyes of the world. But is this estimate a correct one? No; it is the exact opposite of truth,—the exact opposite of the estimation in which they are held in Heaven. Both the Pharisee and the publican are under the eye of the heart-searching God, who is no respecter of persons. Wealth and titles, talent and reputation, are no recommendation to his favor. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

The relative estimate which the Pharisee and

the publican place upon themselves is as false as that which others place upon them. Both resort to the temple at the hour of public prayer, professedly to worship God; but what a contrast there is in the motives that actuate them, and in their feelings, as expressed in their prayers!

The Pharisee went, not because he felt his great need of God, but because he wanted to be thought a very pious and excellent man. He was perfectly self-satisfied, and thought that others looked upon him with the same complacency with which he regarded himself. He did not present the offering of a broken and contrite heart. He did not come with confession of sins, and with love flowing out in words of gratitude for the great mercy of a covenant-keeping God. He came not to present his needs. He made no supplication; he expressed no want. Standing in the temple of God, he dared to boast of his own goodness, and to measure himself with other men, and claim superiority. He began his self-worship: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." He then proceeded to enumerate some of his own good deeds: "I fast twice in the week; I give tithes of all that I possess."

The Pharisee went down to his house destitute of the divine blessing; but his self-love and vanity were fed. He was terribly self-deceived. He judged himself according to a human standard, exalted self, and covered his sins from his own sight. But God abhorred him. The publican thought himself a very wicked man, and others looked upon him in the same light; but there was nothing in his life so offensive to Heaven as the self-complacency expressed in the boastful, self-righteous prayer of the Pharisee.

The publican went up to the temple with other worshipers; but he soon separated himself from them, as unworthy to mingle with them in their devotions. Standing afar off, he "would not lift up so much as his eyes to heaven, but smote upon his breast" in bitter anguish and self-abhorrence. He thus expressed his sense of his distance from God, and of his unworthiness to come into his presence. He felt that he had offended God, that he was sinful and polluted before him. He could not expect help from those around him; for they looked upon him with undisguised contempt. Feeling that he had no claim on the mercy of God, he looked forward with terrible dread to the Judgment, when every case will be decided. In his great need, he finds voice to cry out earnestly, "God, be merciful to me a sinner."

The course taken by the publican is the only one that will secure pardon and peace with God. He did not compare his sins with those of others who were worse than himself. He came before God with his own burden of guilt and shame, as a transgressor of God's law, a sinner in thought, in word, and in act. He acknowledged that should he receive punishment for his sins, it would be just and right. Mercy, mercy, was his only plea. Oh, for the assurance of pardon, giving peace and rest to the sin-sick soul!

The self-abasement manifested by the publican is wholly acceptable to God. To know ourselves is to be humble. Self-knowledge will take away all disposition to entertain the Most High with a recital of our own excellent quali-

ties. Realizing our sins and imperfections, we shall come to the feet of Jesus with earnest supplication, and our petitions will not be passed by unheard. Ezra had the true spirit of prayer. Presenting his petition before God for Israel, when they had sinned grievously in the face of great light and privileges, he exclaimed, "I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Ezra remembered the goodness of God in again giving his people a foothold in their native land, and he was overwhelmed with indignation and grief at the thought of their ingratitude in return for the divine favor. His language is that of true humiliation of soul, the contrition that prevails with God in prayer. Only the prayer of the humble enters into the ears of the Lord of Sabaoth. "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word."

The Pharisee expressed his self-commendation in the form of thanksgiving. "God, I thank thee," he says, "that I am not as other men are." But there was no real gratitude in his heart. His self-love had excluded every such generous principle. He neither loved God supremely nor his neighbor as himself; yet before God and men he could boast loudly of his own goodness. Thus he insulted God, while he deceived men in regard to his true character.

There are many now who entertain the same feeling of self-congratulation that the Pharisee had. Does this feeling rise in your heart in any degree, dear reader? If so, you may be assured that while you commend yourself, the condemnation of God rests upon you. You may be thought excellent in character. Your name may be registered on the church-book; but it is not written in the Lamb's book of life. If a special work has been done for any of us, it is through the grace of God alone. Man is to take no credit to himself; for he has nothing which he has not received.

Let us examine ourselves, and see how many vain thoughts dwell within our hearts, how much we love praise, how selfishness is shown in our manners, how often we misjudge the character and motives of others, or feel contempt for them because their appearance is not prepossessing. Let us think how our words sound in the ears of God, how our selfish thoughts look in his sight, when we judge and condemn others, who may be better in heart and purpose than ourselves.

From the parable of the Pharisee and the publican we learn that to profess excellence which we do not possess, will exclude us from the grace which alone can make us of value in the sight of God. The teachings of Christ give no countenance to a spirit of self-righteousness which would exalt self over others. Vanity is never the result of virtue and true piety. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

"FOR I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

Christ's Second Coming.

It seems quite strange how some will quibble to evade a plain doctrine of the Bible that does not just suit a preconceived opinion. In its issue of Jan. 8, the *Christian Cynosure* said: "Christ's second coming is not a scriptural phrase." We were not disposed to notice it at the time, believing it to be only a technical cavil. Some one in Indiana did, however, write for an explanation, quoting at the same time Heb. 9:28.

In his reply the editor introduces his querist and then says:—

"To us, however, there is a difference between Christ's 'appearing a second time' to 'them that look for him,' and the phrase so constantly repeated, 'Christ's second coming,' as though that, and that only, was all we have to look for. We certainly agree with our good brother that Christ will 'appear the second time,' to 'them that look for him.' We said, Jan. 8, 'Every one of his predicted comings will be fulfilled.' We verily believe Christ will 'so come' as the disciples saw him 'go into heaven.' Acts 1:11. That he shall 'descend from heaven with a shout, with the voice of the archangel, and the trump of God' (1 Thess. 4:16); that he will 'come with clouds, and every eye shall see him, and they also which pierced him;' and all kindreds of the earth shall wail because of him; that he will 'come in his glory,' and 'sit in the throne of his glory,' and summon all nations to judgment; with many more similar scriptures whose bare recital must fill every feeling, rational mind with awe unutterable. But whether these and other scriptures which depict his comings in terms, and with imagery so august that one almost holds his breath to read them, mean just one sublime 'second coming,' or whether there will be manifold comings till all be fulfilled, we know not."

We are now more than ever convinced that the first statement was but a quibble. The writer says he believes that Christ will appear the second time, and then in confirmation quotes some of the most sublime scriptures, that point out *how* he will come, and the *result* of his coming; yet, in apparent simplicity, he says he does not know whether these dignified and majestic descriptions "mean just one sublime 'second coming' or whether they predict manifold comings."

How singular that a mind so profound in searching out the mysteries of the lodge system, and exposing to the world, their wrong tendencies, should become so confused, and give an uncertain sound on this great and important question. It is all the more astonishing too, since he gives, with apparent ease, some of the plainest texts of Scripture upon the point.

Can it be that he did not stop to think that if Christ comes with clouds as he went away (Acts 1:11); and every eye beholds him (Rev. 1:7); and he descends from heaven with a shout, with the voice of the archangel, and the trump of God, that shall wake the righteous dead and change the living (1 Thess. 4:16, 17), that no other event than this one can fulfill the specifications?

What folly to call the visions of Isaiah and Ezekiel, with other similar manifestations, appearances of the Lord, as having a bearing on the second coming of Christ. He had not then appeared in his first advent. "Christ was *once* offered," says the apostle, "to bear the sins of many; and unto them that look for him shall he appear the *second* time without sin unto salvation." Heb. 9:28. It is quite clear that Paul uses these words to contrast the first and second advents of Christ. Not that he will appear singly to each one who looks for him, but that, in his second advent, he will not come to *bear sin* for the sinner, but to save those who are looking for him.

There cannot possibly be more than one *second* coming of Christ. If, therefore, there should

be "manifold comings," which of these could be designated the *second* coming? One coming certainly shows Christ seated on the throne of his glory (Matt. 25:31), at which time he gives the righteous of all nations a place at his right hand. This is represented also as the time when *every man* shall be rewarded according to his works. See Matt. 16:27. Surely when the adjustment of all men's cases has been made, that is the final move, and no other coming of Christ can take place after that.

But Paul says in Heb. 9:28, that this salvation which accompanies the appearing of Christ, is given when he appears the *second* time. With this agrees the testimony of another: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1:3-5. This salvation which is to be revealed in the last time for those who are kept during probation through faith, is evidently the same spoken of by Paul as that which is to be given at the second appearing of Christ. Now, since the coming of Christ brings every man his reward, and that is the second coming, it follows that the "manifold comings" of Christ that some writers indulge in are but fancies of their own brain, and are not found in the Bible at all.

There is no necessity for confounding the manifestations of God's Spirit in the earth with the coming of Christ in the clouds of heaven. The Saviour said plainly before he went away that he would send the Comforter, the holy Spirit, which would be with men to guide them into truth. Matt. 28:20; John 14:16; 15:26; 16:7-14. But nowhere in all the Bible is the operation of the Spirit upon the heart intimated to be the coming of Christ. On the other hand the manifestation of the Spirit is given in the absence of Christ to represent him, and to lead men to seek the forgiveness of sins, a necessary preparation to meet Christ in peace at his coming. It follows then that the coming of Christ cannot take place until after the work of the Spirit has been accomplished, and its presence is withdrawn from the earth.

This proposition becomes plain by reference to the words of our Saviour himself: "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. In the days of Noah the Spirit of God strove with men until the work of warning intrusted to Noah was performed, after which the Spirit was withdrawn, and the judgments of God followed, deluging the earth, and destroying those who were disobedient to the message of Noah. So when Christ comes we learn that man's probation has closed and the cases of all are irrevocably fixed. To this effect we read the language of the Revelator: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

No one can question the application of these words. They certainly teach that when Christ comes every man's case is determined for weal or woe. In view of this fact, Paul straitly required Timothy and all ministers to be faithful in the work of the gospel. He says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." 2 Tim. 4:1, 2. Not only those who have died all along the ages, but the quick (living) will at that time be judged, and receive rewards according to the deeds done.

When this work has been accomplished for the children of men, the Spirit will no longer

have occasion to convince the world of sin, for the work of redemption is then finished. It is no longer needed as an earnest (pledge) of our inheritance (see Eph. 1:13, 14), for when Christ comes the reward or inheritance will be given to all who are deserving of it. Hence the work of the Spirit as contemplated in the gospel commission (Mat. 28:19, 20) will then be completed and the second coming of Christ is the grand consummation.

Just as long, therefore, as the Holy Spirit continues its work in the earth as the representative of Christ, and in the stead of his personal presence, it is manifest that Christ's second coming has not taken place, because it would not be necessary to have a *representative* here if he himself were present. It is quite certain then that no occurrence that transpires during the administration of the Holy Spirit in behalf of men, can be properly called the second coming of Christ.

Further, when Christ does really come, it will not be through some representative. It will be the same Christ that ascended eighteen hundred years ago. This is evident from the following: "Ye men of Galilee, why stand ye gazing up into heaven? this *same* Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Did their eyes actually behold the receding form of the crucified One ascending to the highest heavens? The same Jesus will come again clothed with majesty and power. "For the Lord *himself*," says the apostle, "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.

That day will be to some the gladdest ever known. The sorrows of earth will give way to the joys of Heaven, and the reign of sin to the authority of Christ. Then will have come the kingdom of him who is "KING OF KINGS, AND LORD OF LORDS," "and his servants shall serve him."

"He comes not an infant in Bethlehem born,
He comes not to lie in a manger.
He comes not again to be treated with scorn,
He comes not a shelterless stranger.
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon.
Oh, no! glory, bright glory environs him now."

J. O. CORLISS.

Results of Well-Doing.

THERE is no surer way of convincing others that we have a right spirit than by showing a right spirit. And, in the long run, a loving forbearance, and a loving deference, will tell on the hardest heart. A bad man is not easily convinced that he is bad, by being opposed and abused. But if he is treated with undeserved and unexpected kindness, he may be led to think how unworthy he is of such treatment. Even unworthy representatives of God, in places of authority or influence, are more likely to recognize their own unworthiness, and their injustice toward those with whom they have dealt unfairly, through seeing the God-fearing spirit of those whom they had counted their opponents, than through any deserved rebukes of those who would assume to mete out to them God's justice. There is, in fact, no better way of securing the results of well-doing than by doing well, persistently and unswervingly, and leaving the results to God.—H. Clay Trumbull.

THE favorites of Heaven are truly great, and it will be made to appear that they are so—if not in this world, yet at that day when those who confess Christ now shall be confessed by him before men and angels, as those whom he delights to honor.—Matthew Henry.

Understand, Watch, Pray, Act.

IN order to be profited by the prophetic scriptures it is necessary to *understand* them, *watch* for their fulfillment, *pray* for heavenly guidance, and *act* in the light of developments.

We have a forcible illustration of this in Matt. 24. Jesus foretold the overthrow of Jerusalem and the temple. Verse 2. The disciples inquire, "When shall these things be?" Verse 3. Jesus told them to read the prophecy of Daniel about it and—

UNDERSTAND. Verse 15. Herein our Saviour enjoined a study and understanding of prophecy. Certainly our *first* duty with relation to prophecy is to understand it. After the disciples of Jesus understood the prophecy with relation to the overthrow of Jerusalem, it then became their duty, according to verse 15, to—

WATCH, for the fulfillment. "When ye therefore shall see," says Jesus. They would not see the fulfillment unless they were watching, and they would not be watching unless they had understood. Then, after they should understand, and while watching for the fulfillment, the Saviour taught them, in verse 20, to—

PRAY, that they might be guided and shielded in their obedience to God under distressing difficulties. Then when the prophecy was fulfilled which they understood, and for the fulfillment of which they had been watching, and with reference to which they had been praying, Jesus required them, in verses 16-18, to—

ACT, or *do* what was not required of them before, or until then. So, as a general rule, the fulfillment of prophecy reveals *present truth* and *present duties*.

The prophetic scriptures of both Old and New Testaments foretell the second coming of Christ and the end of the world. It is our duty to *understand* those prophecies. It is our duty also to *watch* for their fulfillment; furthermore, it is our duty to *pray* much that we may escape all those things that are coming on the earth; and lastly it is our duty to *act* as children of the light, who know the time. Let no one say, then, that no practical good is to be derived from a knowledge of prophecy. It was this kind of knowledge that saved Noah from the flood, and that moved John the Baptist to announce a coming Messiah; and many instances of like character are recorded in Holy Writ.

H. A. ST. JOHN.

Saul's Mistakes.

NO KING or ruler could ask for a more favorable accession to power than Saul had. See 1 Samuel, chapters 9-11. He had the favor of God, and the friendship of the prophet Samuel. Only one thing seems to point to ultimate defeat; that is, a tinge of cruelty in his threat in chapter 11:7. This threat of itself might seem of little importance, if it did not furnish a key to the true character of Saul, as king of Israel.

Again, as recorded in chapter 13, Saul committed a great error in offering a burnt offering, thus taking upon himself the office of a priest. His third public error is recorded in chapter 14, when his rash order to fast at a very improper time caused a great loss; and his anxiety to have his noble son Jonathan executed, because he had tasted a little honey, betrayed a spirit of extreme rashness and cruelty. His self-will is again made apparent in chapter 15, where he spared the best and fairest of the cattle, as well as King Agag himself, contrary to the strict commandment of God through the prophet Samuel. After this event, Saul seemed to be almost wholly under the control of Satan.

When he was among the prophets, the Spirit of God came upon him, and he prophesied (see chap. 10: 9-12). This shows plainly that God was willing to sustain him if he would be faithful. Saul should have sought the society of

Samuel and the prophets, and thus he might have learned the way of the Lord, and would have had a clear record, and a prosperous reign. But he was willful and self-sufficient, and did not appreciate the favor of the Lord. God had called him, through the prophet Samuel; he ought therefore to have sought counsel from that man of God, and taken daily lessons from him. As long as Samuel lived, David resorted to him in times of trouble. There were others also to whom David had recourse. Nathan was for a time his near friend; also Abiathar the priest; and the young king learned wisdom from the mistakes of his erring predecessor.

Rulers and men in authority need especially the help of God and his people. No counsel is so good as that coming from men of God. Their society is of itself not only precept but example. Men who rule over others need to feel a deep sympathy for those under their care. Saul no doubt imagined that he was doing the best he could; but he did not realize that by associating with the prophets he could do far better, because he would then be nearer to God, and therefore subject to his guidance.

But Saul's greatest mistake was his jealousy of David, which led him to commit one of the most unjustifiable and wicked acts recorded in the Scriptures (see 1 Sam. 22); and we may infer from chapter 20: 30 that Saul did not suffer his most intimate friends and relatives to live in peace.

Saul's final act of consulting the witch of Endor, his unhappy death, and Israel's defeat, were all as one might expect after so wicked a life. Poor Saul, no one can love such a history as thine, or admire thy character, so stained with envy, jealousy, and crime. Yet, after all, we pity more than we detest such a career; for the record in 1 Samuel 24 shows that there were noble traits in the character of Saul, and, if they had been cultivated and the evil traits eradicated, he might have won the favor of God and man. But this, Saul did not do. He persisted in his self-will until ruin overtook him. All the acts of his life showed a lack of faith in God. He imagined that, as the kingdom came to him unsought, so it would in some way be unconditionally confirmed to him and his family. He forgot God, and neglected the welfare of his people, in his unhappy effort to sustain his own kingly dignity and gratify his personal vanity. Had he taken the opposite course, and put God and his people first; had he kept self-love out of his heart; had he set a watch over his passions, and had not given place to envy, jealousy, and cruelty; had he sought God continually for grace and wisdom in the affairs of Government,—how different would have been his experience and record!

But Saul felt himself a king, a man of great dignity. Samuel and the other prophets looked little in his eyes, and he even presumed to think that God himself would come to such terms as he, the king of Israel, should see fit to prescribe. See 1 Sam. 13: 9; also chapter 15. The true character of Saul is here portrayed. Had he sought to fit himself for the task of ruling wisely over that great people; had he retained the spirit of prophecy which he received while among the prophets; had he not grieved away the Spirit of God, by his self-willed course,—his career would have been honorable and glorious, instead of disgraceful and ruinous.

JOS. CLARKE.

TWO PERILS beset those who regulate their lives by their consciences only. One is that the conscience may be so complaisant as to approve as harmless the most seductive sins; the other is, that it may be so distorted as to condemn as sin what is not sin at all. How are these perils to be avoided? Only by regulating conscience by the word of God. Then the life may be regulated by the conscience with less danger.—*Sel.*

Prayer.

PRAYER was never designed to be a substitute for labor, and thus throw our responsibilities upon God. Our heavenly Father will hear prayer. He says, "Call upon me in the day of trouble, I will deliver thee." Jesus says, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

It is useless to pray to God while we persist in living contrary to the principles of his word. What right has a man to pray, "Lead me not into temptation," when he has in his pocket a ticket to the theater? What right has a man to ask God for pardon when he daily meets his brethren on the street to whom he will not speak? How can a man expect the Lord to hear him pray for the poor when he himself has just been wringing the last dollar from the thinly clad widow who rents her garret from him? And how can a young lady expect answers to prayer when she has all her affections on frivolities. While we are praying with our lips, let us be careful that we live in accordance with our prayers.

The privilege of prayer can never be overestimated. It is a boon to the weary soul—a sweet assurance that God will guide and keep us, in accordance with his promise. And therefore he who can pray in faith, though languishing in poverty, is richer than the proudest monarch. It is a precious privilege, when trials come, to know that the great God is our Father, and that we can, in prayer, tell him all our sorrows, and rest in his promises. May we ever live so as to claim his protection here, and share in his kingdom when he comes.

M. E. NORDYKE.

Duty Imperative.

IT is frequently a matter of choice whether one shall assume a certain responsibility or not; it is never a matter of choice whether or not one shall be faithful to a responsibility once assumed. A man puts himself in a responsible position, and God holds him there. Small excuse would it be for an unfaithful locomotive engineer to say that, as he climbed on his engine at the station by his own choice, so, when he saw danger ahead, by his own choice he had a perfect right to jump from his engine. Having deliberately placed his life between the lives behind and the possible death ahead, he is bound to keep it there to the last extremity. A man who decides to become a soldier signs his enlistment papers for himself; a man gets his death-warrant signed for him, if, after having voluntarily decided to become a soldier, he shirks a soldier's responsibility. He decides to be a soldier, and the Government decides that he shall be held to duty as a faithful soldier. Similarly each individual voluntarily chooses whether to accept Christ or not. Similarly the choice to be known as a Christian, brings obligations about which there is no choice at all. Church-going, Bible-reading, personal praying, religious conversing, Christian working,—each one of these duties is so imperative that it absolutely forbids choice. It were well for each Christian to remember that by his own former choosing he has assumed responsibilities as to whose obligations he has now no farther possibility of choice.—*S. S. Times.*

OLD Roger Ascham says: "It is a pity that commonly more care is had—and that among very wise men—to find out rather a cunning man for their horse than a cunning man for their children. To the one they will give gladly a stipend of two hundred crowns by the year, and loathe to offer the other two hundred shillings. God, that sitteth in Heaven, laugheth their choice to scorn, and rewardeth their liberality as it deserves; for he suffereth them to have tame and well-ordered horses, but wild and unfortunate children."

Temporal Millennium.

THE doctrine of a temporal millennium, or of the world's conversion, is not taught in the word of God. We learn this, (1) from the explicit declarations of Scripture; and (2) from the great chains of prophecy, or prophetic outlines of this world's history. Many writers and speakers quote largely from the prophets to prove the doctrine; but their views do not harmonize with the *direct declarations* of the word of God. Hence, their expositions are wrong. The scriptures quoted are fully accepted; they are all right; but the *construction* put upon them is another thing. One plain declaration of Scripture is sufficient to overthrow a whole theory, and to demolish volumes of human reasoning, if they conflict with it.

An eminent theological scholar professed to make the doctrine of the world's conversion one of *necessity*, as based on the attributes of Deity. Thus: The majority of mankind has been wicked in the past, and if the present dispensation should close soon, or if the majority of future generations should also be wicked, the ultimate number of the wicked would greatly overbalance the number of the righteous, and so the majority of mankind would be lost. But to say that the majority will be lost is to say that God's plan of salvation is deficient in power or benevolence; for infinite power *could* save the majority, and infinite benevolence *would* save it. Hence, God's attributes are a sufficient guarantee that the majority will be saved. For, we can only judge the attributes of Deity by their manifestation; and if he should fail to save the greater number, malevolence, and not benevolence, would predominate in his character.

We scarcely know how to characterize this argument in correct terms, as it involves the character and government of God in the most serious consequences. For,

1. If it proves anything, it proves universal salvation. For if the benevolence of God must be measured by the proportion of the saved and the lost, there could be none lost, as his benevolence is infinite, and he has no malevolence to claim its share.

2. To say that if a majority is lost, it is proof of a deficiency in the divine plan, is to say that the number saved must be according to the number embraced in the plan; and therefore the plan could not embrace all.

3. It directly denies the free agency of man, making it *necessary* for God to save a majority, without regard to their choice or willingness to be saved. Or,

4. It makes the character or nature of the plan of salvation *contingent* on man's acceptance of it. That is, it is benevolent if a majority accepts it; if not, it is malevolent. And then, if man is free to choose, he has it in his choice to make God benevolent or malevolent, and so make the attribute of the Creator to depend on the action of the creature!

5. It denies the infinity of God's benevolence by making it a question of degrees. For, according to that argument, if the majority is saved, his benevolence would predominate; but if the majority is lost, his malevolence would predominate. And, of course, if the number of the saved and of the lost were about equal, it would be impossible to determine the character of God!

And the argument actually charges the worst of these conclusions on the divine government; for the Scriptures plainly say that the number of the saved *will be* to that of the lost as the few to the many. But the benevolence of God, and the love of his Son, are determined, not by the number that *will* come, but by a provision of free salvation for all, so that *whosoever will* may come, and have eternal life. The Saviour said, "Ye *will* not come unto me that ye might have life." So the failure to be saved is *in their wills*, not in the divine plan. If men will

not accept the offer, it does not show any want of love in Him by whom the offer is made; it shows only their folly and hardness of heart.

This subject may be conclusively settled by an examination of a few points of the testimony plainly set forth in the Scriptures. We shall quote only such as are unmistakable in their import.

1. The way to life is narrow, and few find it; but the way to destruction is broad, and many walk in it. Matt. 7:13, 14. There is not an intimation in the Bible that the way to life will ever become so wide that all will walk therein, and the way to destruction so narrow that few or none will find it. See also Luke 13:23-27.

2. The redeemed shall come out of great tribulation. Rev. 7:9-15. The Saviour said to his disciples, "In the world ye shall have tribulation." John 16:33. Paul said, "We must through much tribulation enter into the kingdom of God." Acts 14:22. The Scriptures nowhere present another company, who enter into the kingdom of God through ease and worldly prosperity.

3. The Saviour did not promise his ministers that all should believe their word. He did not lead them to expect that they should meet with the favor of the world, more than he had met with it. But he said, "If ye were of the world, the world would love his own." And, "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; and if they have kept my saying, they will keep yours also." John 15:19, 20. And again, when the Jews reviled him, he said to his followers, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." Matt. 10:25. Who dares to rise above his Lord and say he shall be exempt from persecution? Who desires to be free from the sufferings of his Master? The Scriptures say that the Captain of our salvation was made "perfect through sufferings;" that he was partaker of our infirmities; that "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest." Heb. 2:10-17. But they also teach, in the clearest manner, a necessity that we should suffer affliction or tribulation with him in the gospel.

To this, his followers are appointed. 1 Thess. 3:3. It is consequent upon a godly life. 2 Tim. 3:12. It is the way to the kingdom. Acts 14:22. It stands connected with blessings in this life, and in the life to come. Mark 10:29, 30. It is necessary to try or prove our faith. 1 Pet. 1:7. It works patience. Rom. 5:3. It yields "the peaceable fruit of righteousness." Heb. 12:11. It works "for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. It is the realization of Christ's sympathy for his members. Heb. 4:15. It is the measure of Christ's affliction filled up for the church. Col. 1:24. It is the fellowship of his sufferings in which we are made conformable to his death. Phil. 3:10. And it is the partaking of his sufferings. 2 Pet. 4:13. And it will all be counted *as his own* in the day of his coming. Matt. 25:40, 45. According to the commonly received view of the millennium, not one of the above gospel truths will apply to that state. That age will need another gospel. It is a *dangerous doctrine*, calculated to destroy the piety of the believer by turning his heart toward a state of ease; a state free from trials, from endurance, from persecutions, from chastisement, from temptation, and from all that pertains to Christian watchfulness and forbearance. The influence of such a belief is already apparent in the worldly-mindedness, slothfulness, and self-exaltation of the body of professors of the present day, by which they are acting out the cry of "peace and safety," for the last days. 1 Thess. 5:1-3.

4. The gospel was not expected to convert the world, but to *call out of the world* a people

to glorify God. "Ye are not of the world, but I have chosen you out of the world." John 15:19. "God at the first did visit the Gentiles, to take out of them a people for his name." Acts 15:14. The saints of God are redeemed "*out of every kindred, and tongue, and people, and nation.*" Rev. 5:9.

5. The Saviour taught that wickedness would prevail on the earth till his coming, or to the end of the world. In Matt. 13:24-30, is the parable of the tares of the field, which is explained in verses 37-41, wherein it is shown that the tares, the children of the wicked one; and the wheat, the children of the kingdom, will grow together till the harvest, which is the end of the world; and the reapers, the angels of God, will make the separation at the coming of Christ. See Matt. 24:30, 31. And the same subject is presented in Joel 3:9-16, where the nations of the earth are called to prepare for the battle of the great day; verse 13 says, "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great." Compare Rev. 14:14-20.

6. The last days will be days of peril. This could not be so if the church was to have her triumph in this world, or if the world was to be finally converted. When speaking of his coming and of the end of the world, the Saviour said, "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. 24:12-14. In this chapter we notice: (1) Before the end comes, iniquity will abound. (2) Endurance will be necessary even unto the end, which could not be the case were the world converted. (3) The gospel will not convert all nations, but is for a witness unto all nations. And this it is, wherever it is preached, whether people believe its testimony or not. (4) In verse 24 is predicted that, before that day, false christs and false prophets shall arise, to deceive, if possible, the very elect. (5) In verses 42-50, it is shown that even some of the servants of God will become slothful and wicked, and not be prepared for the coming of Christ, but finally have their portion with the hypocrites.

EDITOR.

Work While You May.

Do not be a drone. Do not waste your life in idleness while there is so much to do. "Whosoever thy hand findeth to do, do it with thy might," is the exhortation of the Wise Man, and it is an exhortation to which all should give heed. There are many men, and men who profess to be Christians, who are active and energetic enough in prosecuting their worldly business, but in the church they are good for nothing, mere drones, perfect idlers, who act as if neither their own souls nor the souls of others were worth saving. Whatever they do in the church, or for the church, they do it with reluctance, and in a seemingly half-hearted way, as though they felt no interest in its prosperity and welfare. While this is the case, it is no wonder the church does not prosper; indeed, it would be a wonder if it did. What is needed is for every one to go to work in earnest, to work with vim, and do all he can for the advancement of the cause he professes to love. Do not wait for some great thing to do. Do whatever comes to your hand, and do it with your might. The time for doing will soon be past. Work while you may. No work should be done so cheerfully and so earnestly as work for God and humanity. Stir yourself up, arouse yourself from your lethargy, and work while it is day; "the night cometh when no man can work."—*Sel.*

The true disciple is not above his Master.

Christian Perfection.

It may be asked, "Shall we not profess all that God has done for us?" We answer, We never yet saw a person who was conscious of all that God has done for him. Even the best specimens of sanctified humanity are yet quite blind to their own faults, and to the extent of God's blessings. One may be conscious of receiving a very clear victory over self and the world; and to confess, in a humble manner, such an attainment is to magnify the grace of Christ. But to call such a victory "entire sanctification," "perfect love," or "freedom from all sin," is quite another thing, and we think altogether unwarrantable from the point of view of experience, or from any example of such a general custom among either Old Testament or New Testament worthies. Suppose one is conscious of a victory over pride, temper, and a love of money (which, by the way, is assuming quite as much consciousness as is warrantable), does that signify that he has a victory over all fleshly besetments? If a Christian is honestly searching for faults in himself, he will find many, long after he imagined himself entirely sanctified. The nearer he approaches to Christian perfection the less he will see his own goodness.

What H. W. Longfellow applies to humility, will equally apply to all graces of religion:—

"If it but look upon itself 'tis gone,
And they who venture to believe it theirs,
Prove by that single thought
They have it not."

David professed it before he got it; but after he obtained it he did not profess it. Before his fall his profession was, "I have walked in mine integrity." "I have walked in thy truth." "I will wash mine hands in innocency." After his fall he plead, "O God, according to thy loving-kindness, according unto the multitude of thy tender mercies, blot out my transgressions." Thus he prayed for a clean heart, seeing in himself all uncleanness, and in God "loving-kindness," and a "multitude" of "tender mercies."

The Lord called Job "perfect." Job did not seem conscious of any such attainment. He confesses—"If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall prove me perverse." Then he adds, "Though I were perfect, yet would I not know my soul."

It is very doubtful if any other saint knows his own heart well enough to make a profession of perfection. John Wesley, the illustrious preacher of Christian perfection, made no profession of it himself. His brother, Charles Wesley, wrote the expressive hymn:—

"Though all the precious promises
I find fulfilled in Jesus' love,
If perfect I myself profess,
My own profession I disprove.
The purest saint that lives below,
Does his own sanctity disclaim;
The wisest owns, 'I nothing know';
The holiest cries, 'I nothing am.'"

John Wesley counseled the Methodists concerning the profession of purity, "never to profess it before unbelievers, rarely before believers, and then only in the most modest terms; not by saying, 'I am perfect,' but that, 'I feel in my heart nothing contrary to love.'"

When Bishop Hedding was upon his dying bed, Mrs. Phebe Palmer pressed him to make a profession of full sanctification. "Rather," says the good bishop, "let me profess—

"I the chief of sinners am,
But Jesus died for me."

Says Solomon, "Most men will proclaim every one his own goodness." A failing from which even the sanctified are not all free. It has long been noticeable that many of those who make the highest profession are the slowest to confess their own faults.

The apostle James says, "Confess your faults one to another." A humiliating consciousness of sinful propensities, and a frank confession of personal faults are prerequisites to heart purity,

while a mean opinion of self, a distrust of one's own heart, belongs to a sanctified experience.

It is very important to learn a fault in order to gain a victory over it. The grace of God brings no triumphs over sins of which we are unconscious, though the amount of the victory is not always known to the person who has confessed and abhorred his sin. Grace unveils faults, but often veils personal goodness. It hangs one's errors up to his view, and his virtues behind his back. Humility has no eyes for itself. How becoming the exhortation of Paul, "I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think."

My brethren, seek after all that God has for you; confess both your faults and the Lord's blessing. When you reach completeness in Christ, the spiritual will discover it quite as quickly as you will, in your own experience. Do not lose what little modesty you previously had, in displaying imaginary attainments. Modesty and humility belong to every stage of Christian growth in the Lord.—*V. P. S., in Bible Banner.*

A Distinction Defined.

It is quite generally supposed that there is a difference between morality and religion; but the dividing line is probably not so generally understood. This being the case, it may be interesting to many to know that at least one point of difference has been defined, and that they are indebted to the Congregational Club (ministers of San Francisco and Oakland) for the development. The recent attempt of the club to revive the Sunday law agitation in California has brought out an acknowledged distinction between morality and the religion of that denomination, or at least that portion of it represented by the club.

The D. D. who led off in the movement is reported as saying that "it would be impossible to secure the enactment of a Sunday law in this State that would satisfy the extreme Sabbatarians [that is, Sunday advocates], and that the most that could be expected was to satisfy the moral, not the religious class." Then, on account of this impossibility, the same speaker expressed the opinion that "all that should be asked for was a protective, not an oppressive, law." These statements logically give us to understand that the "moral class" would be satisfied with a "protective" law, while the "religious class," or "extreme Sabbatarians," would prefer an "oppressive" one.

Another D. D. of the "club," who emphatically voiced the sentiment of the "religionists," observed that this is a Christian nation, and he thought the "Christian Sabbath" should be enforced as such. He contended that there was too much talk about the "civil Sabbath;" the "religious Sabbath" is what is wanted.

Many conscientious people will concede that the line between morality and the spirit of such religion has been fairly drawn by this representative ministerial club. History amply testifies that this species of religion has been the most "oppressive" element the world has ever known, while morality, which is the very essence of Christianity, is ever charitable. The Saviour set forth these two great moral principles: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbor as thyself." Then he added, "On these two commandments hang all the law [no reservation whatever] and the prophets." Matt. 22: 37-40. Again, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Chap. 7: 12. Here is morality, or Christianity, of the highest type, which is the standard of true religion. It will be seen at a glance that there is nothing "oppressive" about it.

W. N. GLENN.

Duty toward Enemies.

"BLESS them that curse you." It is not sufficient that we announce that we have no hatred toward our enemies. We must show this by our conduct. We must return blessing for cursing. This is harder than the first, but is an essential part of the plan for capturing an enemy and making a friend of that enemy.

"Do good to them that hate you," continues the divine Preceptor. This seems to imply something more than mere blessing, which may be done with the lips without full consent of the heart and will. But when we are obliged to part with some good to assist the enemy, the test is a greater one, because it costs us something. There is still another and higher test to come.

"Pray for them which despitefully use you and persecute you." A man may say he loves his enemies, and deceive his own heart. He may publicly proclaim blessings on their heads, and still in his heart hate them. He may do both of these things, and add his goods to feed and clothe them, and yet secretly wish they were far away. He may even formally and publicly pray for them, and yet withhold the one essential to reconciliation.

The man, however, who goes to God privately, and in the spirit in which these words were first uttered, and prays for those who despitefully use and persecute him, is not far from the kingdom of Heaven, nor is the object of his prayer far from being accomplished. And now comes the reason why we should do all these things for our enemies, namely, that we may become the children of God. On the common blessings of life, God makes no distinction between his friends and his enemies. His sun shines on all alike. His rains make the wicked man's ground just as fruitful as the good man's. He pursues this course that the wicked may turn from his ways and love him. God can afford to be generous and forgiving. Every good man should strive to be as perfect as the model he professes to follow.—*Bene-Berak, in Herald of Truth.*

To Serve God.

WHAT is a servant? Is he one who spends his existence in raptures, in reveries, or in the contemplation of his own emotional life? Is he one who wastes all his days in mere sorrow over his master's frowns, or mere joy at the thought of his master's smiles? Is he the steward who leaves his accounts in confusion, the porter who forsakes his watch, or the workman who sits down in the midst of his unfinished work to indulge in dreamy meditation on his own ecstasies or agonies or apathies? Such, with some, seems to be the perfect standard of a Christian; but is it the true ideal of a servant?

Judged by the laws of common sense, service is a practical, not a sentimental, thing; it consists in *doing*, not in *feeling*; and it is a solemn thought for us all, especially for those who have been taught that the mere experience of happy or sorrowful feeling is the sum of all religion, that none are seen in the courts of Heaven but servants, that is, those who are engaged in obedient activity. There, as the Lord's prayer has taught us, the will of God is done. His servants do it perfectly because they love him perfectly. It is in the very essence of love to labor. It never can be still, never can be useless, never can contain itself, never can spare itself, never cease to spend itself for the object to which it is devoted.—*Parish Kalendar.*

A GENTLEMAN was telling to a Quaker, one day, a tale of deep distress, and concluded by saying: "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for thy neighbor; but didst thou feel in the right place—didst thou feel in thy pocket?"

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—MARCH 21.

The Inheritance of the Saints.

1. What has God promised to them that love him?
"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?" Jas. 2:5.
2. What was a special characteristic of Christ?
"Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2:22, 23.
3. What will all followers of Christ do?
"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.
4. Then what will characterize all the followers of Jesus?
5. And what is promised to the meek?
"Blessed are the meek; for they shall inherit the earth." Matt. 5:5.
6. To whom does the earth belong?
"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Ps. 24:1.
7. Since, by virtue of his creative power, the earth belongs to the Lord, what does he do with it?
"And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me." Jer. 27:4, 5.
8. To whom was the earth given in the beginning?
"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:26-28.
9. How extensive was man's dominion? *Ib.*
10. Over what creatures did his dominion extend? *Ib.*
11. In what form was Adam created?
"So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27.
12. Did his likeness to God consist in anything more than outward form?
"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29.
13. When the dominion was given to man, in what condition was everything?
"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Gen. 1:31.
14. When the dominion of the earth is again given to men, what will characterize them?
"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

15. How perfect will be the service which they will render to God?

"Thy kingdom come. Thy will be done in earth, as it is in Heaven." Matt. 6:10.

16. In order to have a sinless dominion, what must be done?

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:40-42.

"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.

17. When the wicked are destroyed from the earth, what will take place?

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43.

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

NOTES ON THE INTERNATIONAL LESSON.

MARCH 8—ACTS 24:10-27.

Paul and Felix.

A ROMAN judge to whom a prisoner had been sent with an *elogium* was bound, if possible, to try him within three days. Felix, however, had to send a message to Jerusalem, and fix a time for the case to come on, in order that the accusers might be present; and as the journey took nearly two days, it was the fifth day after St. Paul's arrival at Cesarea that he was brought to trial. The momentary diversion in his favor, of which by this time the Pharisees were probably ashamed, had settled into a unanimous hatred, and the elders, probably of both parties, hurried down to accuse their adversary.

Ananias in person accompanied them, eager for revenge against the man who had compared him to a plastered sepulcher. It must have been intensely disagreeable to these dignified personages to be forced to hurry on a fatiguing journey of some seventy miles from the religious to the political capital of Judea, in order to induce a Gentile dog to give up an apostate *mesith* to their jurisdiction; but the Sanhedrists, smarting under defeat, would not be likely to leave any stone unturned which should bring the offender within reach of vengeance.

They wished to make sure of the extradition of their victim, and being little able to plead either in Greek or Latin, and more or less ignorant of the procedure in Roman courts, they gave their brief to a provincial barrister named Tertullus. Tertullus was evidently a practiced speaker, and St. Luke has faithfully preserved an outline of his voluble plausibility. Speaking with politic complaisance, as though he were himself a Jew, he began to assure his Excellency of the quite universal and uninterrupted gratitude of the Jews for the peace which he had secured to them, and for the many reforms which had been initiated by his prudential wisdom. The real fact was that Felix was most peculiarly detested, and that though he had certainly suppressed some brigands, yet he had from the earliest times of his administration distinctly encouraged more. He then apologized for intruding ever so briefly on his Excellency's indulgent forbearance, but it was necessary to trouble him with three counts of indictment against the defendant, namely, that, first, he was a public pest, who lived by exciting factions among all the Jews all over the world; secondly, that he was a ringleader of the Nazarenes; and thirdly, that he had attempted to profane the temple. When the oration was over, since there were no regular witnesses, the Jews one after another "made a

dead set" against Paul, asseverating the truth of all that Tertullus had stated.

Then the procurator, already impatient with the conviction that this was, as Lysias had informed him, some Jewish squabble about Mosaic minutiae, flung a haughty nod to the prisoner, in intimation that he might speak. St. Paul's *captatio benevolentiae* was very different from that of Tertullus. He met the first and third counts of the indictment with a positive contradiction, and challenged the Jews to produce any witnesses in confirmation of them. As to the second count, he was quite ready to admit that he belonged to what they called a sect; but it was no more an illegal sect than those to which they themselves belonged, since he worshiped the God whom, as a Jew, he had been always taught to worship—frankly accepted their entire Scriptures—and believed, exactly as the majority of themselves did, in a resurrection of the just and unjust. In this faith it had always been his aim to have a conscience void of offense towards God and towards man.

He had now been five years absent from Jerusalem, and on returning with alms for the poor of his people, and offerings for the temple, they found him in the temple, a quiet and legally purified worshiper. For the riot which had ensued he was not responsible. The case had evidently broken down. St. Paul's statement of facts directly contradicted the only charge brought against him. The differences of doctrine between the Jews and himself were not in any way to the point, since they affected questions which had not been touched upon at all, and of which the Roman law could take no cognizance. Of this fact Felix was perfectly aware. He therefore postponed the trial. Paul was remanded to the guard-room, but Felix gave particular instructions to the centurion that his custody was not to be a severe one, and that his friends were to be permitted free access to his prison. St. Luke and Aristarchus certainly availed themselves of this permission, and doubtless the heavy hours were lightened by the visits of Philip the evangelist, and other Christians of the little Cesarean community to whom Paul was dear.

On his return to Cesarea with his wife Drusilla, Felix once more summoned Paul into his presence, and bade him discourse to them about his beliefs. Right nobly did Paul use his opportunity. Felix was a Gentile, and was moreover his judge, and it was no part of St. Paul's duty to judge those that are without. Had he assumed such a function, his life must have become one incessant and useless protest. And yet, with perfect urbanity and respect for the powers that be, he spoke of the faith in Christ which he was bidden to explain, in a way that enabled him to touch on those virtues which were most needed by the guilty pair who listened to his words. The licentious princess must have blushed as he discoursed of continence; the rapacious and unjust governor as he spoke of righteousness—both of them as he reasoned of the judgment to come.

Whatever may have been the thoughts of Drusilla, she locked them up in her own bosom; but Felix, less accustomed to such truths, was deeply agitated by them. As he glanced back over the stained and guilty past, he was afraid. He had been a slave, in the vilest of all positions, at the vilest of all epochs, in the vilest of all cities. He had been an officer of those auxiliaries who were the worst of all troops. What secrets of lust and blood lay hidden in his earlier life we do not know; but ample and indisputable testimony reveals to us what he had been—how greedy, how savage, how treacherous, how unjust, how steeped with the blood of private murder and public massacre—during the eight years which he had now spent in the government, first of Samaria, then of Palestine.

There were footsteps behind him; he began to feel as though "the earth were made of

glass." He could not bear the novel sensation of terror which crept over him, or the reproaches of the blushing, shamefaced spirit which began to mutiny even in such a breast as his. He cut short the interview. "Go," he said, "for the present; I will take some future opportunity to summon you to a hearing."—*Farrar's Life of Paul.*

THEY WERE SEEKING TO KILL HIM.—There was no so common answer to Paul's preaching as a proposition to kill him. And that mode of meeting an argument—especially on religious subjects—has always been popular. The first murder was prompted by religious bigotry. Various bodies of Christians—Protestant as well as Romanist—have tried to kill off those who differed with them on points of theology. It would hardly be safe to-day to trust any religious denomination with irresponsible and unlimited power over other denominations. The probability is that there would be more or less killing done; at all events, violence would not be unknown. But killing a man never answers his arguments; nor does it destroy the cause he represents—whether that cause be good or bad. Killing a man, or offering him violence for his religious opinions, is the poorest way of dealing with him, notwithstanding the venerable precedents in its favor.—*H. Clay Trumbull.*

Health and Temperance.

Evil Results of Tobacco Using.

ONE of the hopeful signs of the times is, that the hurtful effects of narcotics are being seen and acknowledged by the more thoughtful. It is also gratifying to know that those who have carefully examined the matter, are agreed that the injuries sustained by the habitual use of these poisons, are not confined to the physical, but extend to the mental faculties. It is gratifying to know this, because in the effort to rescue those who may be in the first stages of indulgence, one may with safety appeal to the learning and judgment of those whom the world honors in their professional line.

Whatever produces evil effects upon the body, will affect the mind in due proportion. No one whose body is weakened through disease, can be relied upon for that clearness and vigor of thought that is exercised by men in robust health. The reason is plain: A strong mind must have the support of a healthy body. For the reason that one's mind is affected by his physical condition, the person who is much under the influence of narcotics, cannot fail to have a beclouded mind, and a dulled intellect. This position is well sustained in an article on the "Effects of Tobacco on Youth," by Surgeon A. C. Gorgas, Medical Inspector, U. S. Navy, of which the following is an extract:—

"The depressing effect of tobacco upon growth, by diminishing the forces concerned in tissue change; its effect upon the heart and pulsation; the disturbance of muscular co-ordinative power; of ability to concentrate the mind upon study; the dyspeptic troubles, impairment of vision, headaches, and the retardation of sexual development and disturbance of that function, are conceded by most observers, and clearly demonstrated by many."

This is certainly bad enough; but the matter does not stop with the troubles above noted. The indulgence of appetite in this direction soon becomes a habit that destroys the God-given power of self-respect, and degrades its victim to a life of slavery. The following excellent words from the *Independent* are to the point:—

"Besides the direct effect on impaired physical vigor, there is another view not enough considered: The power of choice, self-control, self-restraint. Will-power, in its best sense, is

the greatest power beneath the sky. The freedom of the will is far more than a theological doctrine. It is the reserve hope of manhood, and not only decides individual character and destiny, but social and national destiny also. Our most outspoken quarrel with tobacco, as with other stimulants and narcotics, is this: Indulged in so early, they so affect the brain and nervous system that habits become dominant and uncontrollable, which lead to a general loss of self-restraint.

"The stamina, the pluck, the true grit of life succumbs to masteries that are ignoble. The one habit, if it does not lead to loss of this power in the individual, as it generally does, shows this loss marvelously in entailments. We hear much discussion as to whether intemperance is a disease. The real disease that is gaining ground is debility in self-restraint, and in producing that debility among the young. Tobacco is the most threatening power. It leads often to intemperance, to a general yielding of self-control, and so to many an evil greater than that of physical infirmity.

"It is because we are profoundly impressed with this evil that we would earnestly draw attention to it. The cigarette is one of the most unfortunate 'toy pistols' that has ever been put in the hands of American youth. Many are playing with it who not only acquire a habit evil to the body, but, through it, get an unmistakable break-down of the noblest possession of manhood, which shows itself in the individual, or in his descendants, in various forms of physical, mental, and moral weakness. The peril to American youth and American life from the tobacco habit must not be lost sight of in our earnest devotion to other reforms."

In the light of this sentiment the tobacco question should be examined from a moral standpoint. If tobacco is the pernicious weed which so many are constrained to acknowledge it to be, can it be made to appear right in any sense for Christians to indulge in its use? We appeal to those who regard the word of God as a sufficient rule, and are willing to abide by its decisions. All such know that the inspired book calls for Christians to walk even as Christ walked; to be holy as he is holy; to glorify God in body and in spirit; to cleanse themselves from all filthiness of the flesh and of the spirit; to present their bodies a living sacrifice; and, in short, to avoid even the appearance of evil.

Does the person who indulges in the gratification of appetite, to the detriment of health, fulfill these conditions? Certainly not. Why should not religion change individuals in this respect as well as in other things that do not perhaps so strongly lead one captive? Good religion will doubtless prompt all who possess it to reform this habit when its evil tendencies are understood.

J. O. CORLISS.

A Common Stimulant.

WHISKY is by no means the only dangerous stimulant. W. Mattieu Williams, in a recent number of the *Popular Science Monthly*, bears this significant testimony against a common stimulant on the tables of many temperate people:—

"Cayenne pepper may be selected as a typical example of a condiment, properly so called. Mustard is a food and condiment combined: this is the case with some others. Curry-powders are mixtures of very potent condiments with more or less of farinaceous materials, and sulphur compounds, which, like the oil of mustard, of onions, garlic, etc., may have a certain amount of nutritive value.

"The mere condiment is a stimulating drug that does its work directly upon the inner lining of the stomach, by exciting it to increased and abnormal activity. A dyspeptic may obtain immediate relief by using cayenne pepper. Among the advertised patent medicines is a pill bearing the very ominous name of its com-

pounder, the active constituent of which is cayenne. Great relief and temporary comfort are commonly obtained by using it as a 'dinner pill.' If thus used only as a temporary remedy for an acute and temporary, or exceptional, attack of indigestion, all is well, but the cayenne, whether taken in pills or dusted over the food or stewed with it in curries or any otherwise, is one of the most cruel of slow poisons when taken habitually. Thousands of poor wretches are crawling miserably toward their graves, the victims of the multitude of maladies of both mind and body that are connected with chronic, incurable dyspepsia, all brought about by the habitual use of cayenne and its condimental cousins. The usual history of these victims is that they began by over-feeding, took the condiment to force the stomach to do more than its healthful amount of work, by using but little at first. The stomach then became tolerant of this little, and demanded more, then more, and more, and more, until at last inflammation, ulceration, torpidity, and finally the death of the digestive powers."

"Cry Aloud."

LIKE arsenic and strychnine, tobacco is good as a medicine, but it is the reverse as an everyday article of use, or rather abuse. The very fact that it is so disagreeable to others should restrain any thoughtful, considerate person from using it. The fumes of a tobacco breath, the scent of the cigar or the old black pipe, is forever floating on the air in all public places and in a majority of private ones. Indeed it is the exception and not the rule to go into any public gathering and find no scent or sign of the filthy weed.

True, smoking is not allowed in the church, but chewing abounds from the pulpit to the pews, and a majority of the men's clothes are full of the detestable and disagreeable smoke. The spittoons waft their scents around, the vestibule floats it in, and the open windows in summer-time are filled with it.

However disagreeable it may be to us, there is no way of escaping the ubiquitous fragrance (?) of the filthy stuff. You lift a book from the public library and its pages reek with the vile odor. You pick up a paper from the table of the reading room and there it is again—some old smoker has puffed it full of the everlasting scent of the weed, and you read with bated breath and protesting heart. I have heard loving wives groan in deep distress while they lamented that for long years they had not had one good, clean breath of pure air in their homes, but that every corner of the house was polluted by the stench of the filthy stuff. The best land is given up to its culture. Millions of money is invested in its manufacture, and yet, like alcohol, it is one of the greatest enemies of the human race. It is time that we had anti-tobacco societies all over our land. We need them as much if not more than temperance societies, for the evil is more insidious and undermining, because so few realize the great harm to health, brain, and life that is being done by this almost universal habit of chewing and smoking.—*Sel.*

An Apt Illustration.

"BUT, doctor, I must have some kind of stimulant," cried the invalid, earnestly; "I am cold, and it warms me."

"Precisely," came the doctor's crusty answer. "See here; this stick is cold"—taking up a stick of wood from a box beside the hearth, and tossing it into the fire, "now it is warm; but is the stick benefited?"

The sick man watched the wood first send out little puffs of smoke, and then burst into flame, and replied: "Of course not, it is burning itself!"

"And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."—*Sel.*

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 19, 1885.

New Orleans Exposition.

It is a pleasing phase of the workings of the human mind that we easily believe that others will be interested in that in which we take an interest. Being so well acquainted with the productions and resources of the Northern States, and our time in the Exposition being so limited, we did not take the same pains to note their exhibits that we did those of the Southern States. Another reason for this is that the South is in a *transition state*; by the abolition of slavery, and the consequent introduction of new methods of development, the South is attracting more attention than was ever given to it before. We were somewhat surprised to see the evidence of its abundant resources, though some of the exhibits were not fully open—a circumstance which we much regretted. This seemed to be the case with

VIRGINIA.

Either its exhibit was not prepared, or we visited the space allotted to it in an unfortunate hour, for most of the articles were not in view. But beside some productions of the soil, we saw good exhibits of iron, asbestos, ochre, building stones, marble, etc. We judged from what we could see and what was nearly concealed, that the show of various ores from Virginia was highly creditable to the State.

NORTH CAROLINA.

In ores North Carolina was represented by iron, copper, gold, and also coal. Fruit, good; but it must in all cases be borne in mind that the season was not favorable to a show of a great variety of fruits to advantage. Its grains were excellent, with a fine exhibit of manufactured goods and silk. Tobacco, of course, of the quality of which we are happily no judge. There was a good display of building material, such as fine mottled stones, granite, and marble.

SOUTH CAROLINA.

This State had a rich display of fine woods, and also of cotton, both raw and manufactured. A variety of building stones, granite, and marble. She also presented good fruits and excellent grain. But her special show was of phosphates, which were mined last year to the amount in value of \$2,500,000.

GEORGIA.

This State exhibited what we naturally looked for from North Carolina—a turpentine still. We know that that State produces turpentine largely. In stones the specialty of Georgia was fine limestone, iron ore, and asbestos. Her cotton exhibit was especially good. We turned away from this State in disappointment because there were so few of her productions ready for exhibition.

ALABAMA.

This State also presented a good exhibit of building materials, both in stones and woods. Her specimens of southern pine were fine and attractive; also of cedar, of which she had a large display of goods. Her show of productions of the soil were mainly cotton, grass, and corn. Her manufacturing facilities were shown by her iron and coal.

MISSISSIPPI.

Mississippi seemed to especially pride herself on her woods, of which she made a creditable display. With a great variety of polished woods she had specimens of large ash, sweet pecan, sweet gum, chestnut-oak, many other kinds of oak, and the largest yellow poplar that we ever saw. Her display of nuts was corresponding to her variety of woods.

Her productions were mainly shown in cotton, wool, and silk. One could readily judge that she has a rich soil, and that her resources are varied and great.

LOUISIANA.

The timber display of this State was good; also of stones, with iron and salt. She was not lacking in variety of productions, showing good grain and vegetables. But her best displays were of sugar, rice, cotton, and silks. She prides herself, as might be expected, in her cotton, as was evinced by her ingenious exhibition of "King Cotton and his beloved Louisiana," a household scene of a man and his spouse, with a kitten playing with a ball of cotton, and the dog watching her, every whit of which was made of cotton, mainly of "batting."

KENTUCKY.

The display of coal was excellent—we may say, unexpectedly good. But her fine show of grasses was just what we did expect from this State. Of hemp we can say the same. Her exhibit of grains was good; and in woods she scarcely came behind any. In all cases we have omitted the mention of liquors, and only wish they were omitted from the list of productions.

TENNESSEE.

The show of woods from Tennessee was excellent, but unfortunately they were not properly labeled. Iron ore and coal were good exhibits, but the display in marbles was particularly good. Fruit, fair, but grain good, especially corn. A good show of cotton, and also silk. This State offers great inducements to those who wish to go South, both in her productions, and her facilities for manufacturing.

FLORIDA.

Florida presented a fine exhibit of grain and fabrics. Her show of woods was also good. But her specialty seems to be fruits, such as oranges and lemons. We saw also specimens of the date palm, which we learned is cultivated there.

ARKANSAS.

This State took us by surprise by the extent and variety of its natural and labor productions. A good display of woods, with trees of great size; as specimens: Cypress, five feet in diameter; Osage orange, three feet; red gum, five feet; sassafras, over four feet. Coal, zinc, soap-stone, granite, and variegated marble; a good show of grains, with the largest ear of corn we ever saw. Fruit, first-class; cotton and silk. Her motto presented with this display was: "We want more people." If she can present satisfactory advantages of climate she ought to attract more people.

TEXAS.

The display of this State went most largely into fancy articles. Fruit, fair to good; the same of grain. Her natural productions shown were woods, which were good, fine stones, marble, and coal. Wool and cotton were largely produced. Texas is the largest State in the Union, and has an immense area of unimproved territory.

The Territories were most largely represented by minerals, though, by means of irrigation, they were enabled to present enormous specimens of vegetables. Dakota of course was rich in grains, of which Idaho and Wyoming also made a good showing; the latter has a wealth of coal. Besides her minerals, Arizona presented fine specimens of her cotton. If artesian wells can be successfully made in Arizona, that Territory could develop great resources. New Mexico had a large variety of ores, and a good show of both fruits and grains. The exhibit of Washington was principally of woods, ores, and grains. The Pacific Coast was well represented; Oregon had a fine display of woods, minerals, vegetables, grains, and fruits. But in the California exhibit the visitor is almost lost; her wide range of climate produces almost everything that can be produced anywhere except under the equator. The exhibit of California and Nevada was largely due to the efforts of the

Central Pacific Railroad; but Colonel Andrews, the Commissioner for this State, has just procured an appropriation by the Legislature of \$10,000 to have the State yet more worthily represented.

Of the Eastern States we were particularly struck with the exhibit of Pennsylvania. The excellency of her fruits, vegetables, and grains, and the great variety of her manufactures, make her conspicuous among all the States. Michigan was creditably represented by her woods, fruits, grains, vegetables, ores, salt, etc. Of the private displays none equaled hers; the Grand Rapids Furniture Company occupy a respectable building of their own, and Mr. D. B. Harrington, of Mason, Ingham County, Mich., had a potato exhibit of over six hundred and fifty choice varieties! Those States which irrigate produce much larger potatoes, but no one can produce better than are abundantly raised in Michigan.

Some of the displays were models of taste and art. The name of "Kansas" in wheat straws and heads attracted much attention; while Nebraska presented a rival to "King Cotton," in her exhibition of corn. Within a triumphal arch made of ears of corn, was a circle made of alternate colors of kernels of corn, within which was a manly looking head and face, surmounted with a crown, all wrought with corn kernels, and, above all, the motto: "Corn is King." It was much admired.

The reader must bear in mind that we have but glanced at the exhibits of some of the States, and in the Government Building only. The Main Building was filled with private enterprises, which showed yet more strongly the resources of the States from which they came. Here was carried on the whole process of cotton manufacturing, with very many like interests. And a greater display of fruits than the State exhibits contained was found in Horticultural Hall. We were not before aware that silk is so extensively produced in the United States as is shown in this Exposition.

Another thing impressed us strongly. The people of the North who wish to escape the rigors of the Northern winters need not go so far as California to seek homes. In Tennessee, Mississippi, Arkansas and other States of the South, they will find a climate as mild as they will desire, and better chances to get good land than can be found in California. Land that can be profitably cultivated without irrigation, or that which has the benefit of irrigation, commands a good price, often a very high price, in California.

To those who wish to visit the Exposition in New Orleans, who have command of their time, we would say, Go in the months of April and May. The whole country will present a more attractive appearance when spring is fully opened, and the exhibits will be sure to be in readiness. It has been a great detriment to the exhibition that the work of preparation was so far behind the time of the opening. And this will probably not be completely remedied before the month of March. But go when you will, you cannot fail to be impressed with the wonderful resources of this wonderful country. God has greatly blessed this land; but the gratitude of the people is not shown by their regard for his authority, or by obedience to his requirements. They worship the creature more than the Creator. And while they pride themselves with the blessings of divine Providence and boast of the work of their hands, they are not preparing for that day when God shall bring every work into judgment. May the Lord in mercy send forth his light and his truth, and give an earnest zeal that is according to knowledge to his people to whom he has committed the work of warning the world of impending judgments.

"LAY up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

Question.

"My wife, belonging to the Seventh-day church, has attended the meetings of the holy army with me several times, and we have a very good opinion of their intentions in regard to the salvation of souls; and we would like to know what you, as editor of the SIGNS, think of them and their work."

S. B. H.

Such a question hardly comes within the province of our question department. We have endeavored to confine our answers to those questions which relate directly to the truth which we are set to promulgate and vindicate. Yet our questioner has touched a point which is of interest to many, and we will give our opinion and the reasons therefor.

1. We have no confidence in their methods. The sight of a straggling band of men and women and boys parading the streets with a flag and a drum, professing to be serving the cause of Christianity, is anything but pleasing to us. It is only ridiculous, and well calculated to bring the gospel of Christ into contempt in the sight of all intelligent, thinking people. And their street harangues are generally about as empty as the sound of the drums they beat. We have never seen this humiliating spectacle without regrets that the reasonable and sensible religion of the New Testament should be so burlesqued by its professed adherents. Of "their intentions" we have nothing to say. We do not know but the intentions of Buddhists are good; but this does not give us confidence in their system. The intentions of the veriest empiric in medicine may be good; but that does not make his system scientific or healing. The intention of the Hindoo mother was good when she sacrificed her child, but her religious intention did not justify her act, or save her from the guilt of murder. We believe that intention is an important factor in the measurement of moral actions, but a good intention is no sufficient plea for the neglect of a revealed truth, nor for the propagation of error or the practice of questionable methods in behalf of a truth. "If a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. 2:5.

2. There are so many errors and delusions abroad in the land,—so much fanaticism prevailing,—that we are compelled to call in question everything which does not come up to the divine standard. Spiritualism now claims to be the true religion, and the only one that can demonstrate its claims with power and with miracles. Perfectionism or "holiness" teaching (falsely so called) follows close in its wake, and is training up hosts of adherents to depend upon their feelings and impressions, to the exclusion of the word of God. With these things all around us, we are constrained to examine closely, and judge solely by the light of Scripture. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Here is the test. And "this word" contains a "sure word of prophecy" unto which we are instructed to "take heed, as unto a light that shineth in a dark place." In this word of prophecy we are assured that we may know when our Saviour's coming "is near, even at the doors." More than that; we are not only assured that we may know, but we are commanded to know, with the certainty presented before us that it will be fatal not to know. See Matt. 24:3, 32, 33, 37-39.

And when his coming is near, a message of warning is given to the world; Rev. 14:9-14; and as God does not speak in vain—as man must not trifle with his words, this message must be heeded, or we shall be rejected when the Saviour appears.

3. The Saviour says that, when his coming is near, unfaithful servants will say, "My Lord delayeth his coming." And Peter says that in the last days they will scoffingly ask, "Where is the promise of his coming?" Paul also says that in the day when the Lord's coming is near, and "sudden destruction" is impending, they will say, "Peace and

safety." And Paul again, speaking of "the last days," says of certain teachers, "And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:4. The word of God is truth. John 17:17. And it is a sad fact that the tendency of the present time, especially among these "entirely sanctified" ones, is to ignore the word of God and trust to their own feelings and experiences. To prove that our assertion is true we will refer to a few examples which have come under our observation.

A lady to whom we quoted a passage of Scripture to prove a certain point, laid her hand upon her breast, saying: "I have something here which tells me I am right!" And this in spite of the plain declaration of God's word.

Another lady of the "holiness band," to whom we endeavored to quote the Bible, said: "God speaks to me in my soul." She would pay no heed to the scripture to which we tried to call her attention.

A young preacher told us directly that he did not depend upon the Bible to learn his duty; God revealed it to him in prayer.

Another *very holy* man, "powerful in prayer," who formerly professed reverence for the ten commandments, said that he had conversed with God himself, and that he had informed him that he need not keep the commandments!

Another justified himself in the use of tobacco, saying: "It must be right, for God sanctified me while I was using it, which he would not do if it was wrong." As in this, so in all cases, they make themselves the standard.

A holiness preacher, and one of some prominence, when asked by an inquiring friend whose mind was troubled about duty, why the first day was now kept instead of the seventh, answered in evident passion: "I have no patience to talk with a man who will ask such a question." A fully sanctified man, with no patience to talk concerning one of God's precepts; what a sight!

We might multiply instances, but there is no need. We do not believe that the Saviour is honored by those who make such free use of his name, and use their faith in him as an excuse for turning away from the words of his Father. This is the course pursued by all these self-styled holy ones, who praise their own graces and boast of their humility! Will the reader please see Matt. 7:21-23; 15:1-9; John 7:16, 17; Prov. 28:9.

Spurgeon said of the methods of the miscalled "salvation army," that he regarded it as an effort of Satan to make Christianity appear ridiculous. We see no reason to dissent from his opinion.

Good for San Francisco.

THE following item is from the *Chronicle* of Feb. 13. It is one of the best omens we have seen; but we fear that the Grand Jury will never act in the matter:—

"The jury in the case of J. Ginegg vs. Martha Spellman, a suit to recover \$500 back rent for a house of prostitution on Quincy Street, and \$1,500 damages for detention, rendered a verdict in Judge Rearden's Court on Wednesday afternoon granting a restitution of the premises to the plaintiff, but refusing to allow him any damages, on the ground that the house had been leased for immoral purposes. The jury also asked the Court to bring before the Grand Jury the fact that a crime had been committed by the plaintiff in leasing his premises for immoral purposes, and to ascertain whether the jury could not take action in the matter, as similar offenses were being perpetrated daily.

THE chief of police of Montreal, last week received a letter notifying him that unless he desists from interfering with tavern-keepers in Hochelaga for keeping open Sundays, they will blow up the City Hall with dynamite. Which is the liquor dealers' argument to prove that their business is "legitimate" and for the public good.

Protestants or Not? No. 3.

WE have found that those who maintain the doctrine of the immortality of the soul, and those who maintain that Sunday, the first day of the week, is the Sabbath, are not Protestants. There are other doctrines held by certain professedly Protestant denominations, such as sprinkling for baptism, and infant baptism, which can no more be held in consonance with Protestant principles than can these, but such are found only in some of the different denominations; while the two which we have noticed, *taken together*, touch every Protestant denomination in the world (with one exception), and show them to be not in principle Protestants.

We do not state this as a matter for exultation, nor to make capital of it, but simply as a solid fact deduced from sound principles. Nor will it do for any one to allow his prepossessions to hide his eyes from these things. They *are* facts, and it is high time to look them fairly in the face, and to plant ourselves firmly upon pure Protestant principles; for the time is coming, and coming soon, when genuine Protestantism will be a protest, not only against the papal church as such, but against papal principles under the garb of Protestantism. Because in the effort to sustain the Sunday institution, professed Protestants are willing to follow papal principles even to the full length of using to the utmost the arm of the civil power, to compel the observance of rites which are wholly religious. When, by the amendment to the United States Constitution, there shall be in this country a union of church and State, and when by this the united Protestant churches shall have gained the supremacy in the affairs of this nation, and all this for the express purpose of enforcing by penal statute the observance of the Sunday institution, which is wholly Catholic, what will that be but the triumph of Catholic principles? and this too through those who should be Protestants. And to accomplish this they are not only willing, but glad, and even anxious, to join hands with the Romish Church. As early as 1876 the *Christian Statesman* printed the following from a speech by Rev. W. W. Atterbury, Secretary of the New York Sabbath (Sunday) Committee:—

"One or two principles should always be observed in these efforts. First, avoid all entangling alliances with temperance, Bible, and common school laws, and concentrate the friends of the Sabbath [Sunday]. In New York, by this plan, the co-operation of the Roman Catholics had been secured."

Again says Mr. Atterbury:—

"The Protestant and the Roman Catholic, . . . have alike an interest in maintaining our Sunday law."

The very latest Sunday law book, less than two months from the press, presents as one of the main "elements of hope" for the success of the Sunday law movement in the nation, the fact that the Catholic Church is sharing in it. This too in the face of the following, from a letter written to the author of the book, by "Father Sylvester Malone, one of the most influential priests of Brooklyn":—

"I am just in receipt of your letter, in which you put to me several questions in reference to the teachings of the Catholic Church on what *all Christians owe as their duty to the command of God, 'Remember to keep holy the Sabbath day.'* In the first place, I have to remark that the Sabbath of the Jews was celebrated on the last day of the week, and not on the first, which we Catholics call the Lord's day. *For this change we have only the authority of the Catholic Church.*"—*The Sabbath for Man*, by Rev. W. F. Crafts, page 63.

Thus professed Protestants join heart and hand with Catholics in compelling all people to observe an institution which has "only the *authority of the Catholic Church.*" True, they deny this, but they *cannot disprove it*. Every attempt at disproof only strengthens the proof; every effort they make to get out of the Catholic bog only sinks them deeper into it. The only defense of Sunday that can be made

is by Catholic argument. And to try, by Catholic arguments, to escape from a Catholic position only the more entangles them in the maze of this mistress of witchcrafts, and mother of abominations.

It is well known that the late Catholic Council at Baltimore, in its pastoral letter, took strong ground in favor of a "strictly religious Sunday." This, together with the fact that the same council observed Thanksgiving in accordance with the President's proclamation, is matter of great gratulation on the part of so-called Protestant papers, all over the country. It is looked upon as an indication of the final accommodation of the differences that now separate between Protestants and Catholics.

The New York *Independent* says:—

"The New York Sabbath Committee could hardly do a better thing than to reprint for general circulation that eloquent and able section of the pastoral which treats of Sunday observance."

We should not be at all surprised to see this suggestion carried out. And what an edifying thing it will be, to be sure, to see Protestants circulating Catholic tracts, directing Protestants how to keep Sunday!

Again says the *Independent*:—

"For our part, we rejoice to know that there is a 'Puritan' element in the Roman Catholic Church of the United States. . . . To the New Orleans writer, and the 'Christian ladies,' and the fathers of the pastoral, we extend our Christian salutations; and, pending the settlement of the questions which have separated Protestants and Catholics, for centuries, let us stand together in condemnation of Sunday dissipation and other such evils, whether those who practice them disgrace the Catholic or the Protestant name."

But the *Independent* is not alone; here comes the *Christian Union* and says:—

"For the well being of this country it is not important, perhaps not even desirable, that all Roman Catholics should become Protestants; but it is of prime importance that they should understand one another. . . . So important do we regard a good understanding between these two classes of Christian voters that we should be glad to see a system of pulpit exchanges brought about; we should like to see Dr. Hall telling the worshipers at St. Ann's some Sunday morning what Protestantism really is, and Father Preston in Dr. Hall's pulpit telling the Presbyterian congregation what Roman Catholicism is. Why not? Since these two congregations are to live side by side, why should they not know at first hand what each other's opinions are? We are, for this reason, very glad that Monsignor Capel has come to this country and has spoken on Roman Catholic themes to Protestant auditors. We have asked him to tell our readers in our own columns what the Inquisition is. He has accepted, and we hope that he will make the best showing he can of that historical institution of Romanism."

So there is to be a settlement of the questions that have separated Protestants and Catholics, and this is to be by mutual apologies. The Catholics are to apologize for the Inquisition, and the Protestants are to apologize for being called Protestants, we suppose. We can conceive of nothing else for which they could make apology to the papal church. But in view of existing circumstances we rather think that that is the proper thing to do, for it certainly is a misnomer for them to call themselves Protestants while the only doctrine that they maintain with any degree of activity is wholly Catholic, and while they are on the very eve of enforcing this doctrine by Catholic methods.

By all this we plainly see the forces shaping themselves for the exact fulfillment of Dan. 7:21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." By every specification of the Scriptures, this "horn" is proved to represent the papal church. It did make war against the saints for the time and times and the dividing of time—the 1260 years—up to A. D. 1798; then its power was broken (Rev. 13:3), but it appears

that it was only for a season, for the text shows that it afterward renews the war, and continues it till the saints possess the kingdom. Then the question arises: How can it be possible for the papal church to regain the power to persecute the people of God in the United States, when the Catholics are in the minority, and the Constitution forbids the enactment of any "law respecting an establishment of religion or prohibiting the free exercise thereof"? And the answer comes swiftly and explicitly: By the Protestants securing an amendment to the Constitution, declaring this to be a "Christian nation," and placing "all Christian laws, institutions, and usages" on an undeniably legal basis in the very charter of this Government, and by this securing laws for the strict enforcement of Sunday observance, which rests for its authority upon the Catholic Church alone, this great nation is to be turned into a sect and delivered bodily into the cruel power of Rome, and compelled to do fealty to her,—compelled "to worship the beast whose deadly wound was healed." Rev. 13:8, 11-17.

This is exactly what the papacy wants; this is what she longs for; but she knows that she dare not attempt it in her own name. She sees also that there is no need of attempting it in her own name. She sees the Protestant churches holding her own doctrines; she sees them sustaining these doctrines by her own methods; with joy she sees them exalting her pet institution, the Sunday, to the highest place in the nation; with exultation she sees them putting forth their strenuous efforts to accomplish the Constitutional amendment and the union of church and State. Thus exultant sits the "well-favored harlot," smiling benignly upon her dutiful daughters, pampering their pride and flattering their vanity by pretended concessions in public celebrations of Thanksgiving and official deliverances on the sacredness of Sunday. And they, in their excessive veridancy, receive her hypocritical smiles and treacherous concessions as veritable evidences of divine favor, and, in return, they the more diligently pander to her ruinous power and her blasphemous ambition.

Dr. Van Dyke, one of the foremost men of the Presbyterian Church in America, said in the *Presbyterian Review* for January, 1885:—

"The mission of Protestantism, as such, is ended."

Within his meaning, and in view of the evidence which we have here adduced, who can dispute the Doctor's proposition? When Protestantism deliberately proposes the settlement of the questions which have for centuries separated it from Catholicism; when it states in sober earnest that "it is not even desirable that all Roman Catholics should become Protestants;" when it proposes to "stand together" with Catholics in support of an institution that is wholly Catholic, and "in condemnation" of all who choose to disregard such institution; when it proposes to form the adulterous connection of church and State, to trust in man and to make flesh its arm; then who shall say that its mission is not ended? Aye, its mission is certainly ended, and that most shamefully.

And after this shameful display of herself, who shall say that Babylon is not fallen? And why should not the Lord in mercy send a voice from Heaven crying to the honest souls that are in her, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"? Rev. 18:2-4. And when, by cruel oppression, her sins shall have "reached unto Heaven," why should not God remember "her iniquities," and "in the cup which she hath filled, fill to her double"?

"As such," Protestantism is indeed ended. But as represented in faithful allegiance to the word of God in opposition to all earthly powers, it is not ended. For at the very time when this union of Church and State, and of Protestantism and Roman-

ism, is being effected, to compel people to worship the papal church, there is a "little flock," a despised company, who publish to all the world the word of God, saying: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God. . . . Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

And although "war" is made against them by the beast and his image, by both Catholics and professed Protestants, yet they get "the victory over the beast and over his image, and over his mark, and over the number of his name, and stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2, 3. The commandments of God and the faith of Jesus, embrace the word of God, the whole word of God, and nothing but the word God; they are the truth, the whole truth, and nothing but the truth; to keep them truly, is to be a true witness for God and the Lord Jesus Christ, and is a protest against even "Protestantism as such," as well as against Catholicism. And now, in taking leave of this subject, we subjoin two sentences from the famous Protest at Spire, which are as fully applicable at this time as when first delivered:—

"This Word is the only truth; it is the sure rule of all doctrine, and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all human vanities that are set up against it shall fall before the face of God." ALONZO T. JONES.

The Missionary.

Missionary Work in New Orleans.

WE have now been in this place about a week, and have succeeded in fitting up a space for the representation of our publishing houses, and the International Society. As yet there has not been a very large attendance, considering that it is a world's exposition, but daily there are new arrivals, and the hotels and boarding-houses are becoming well filled. Prices of rooms and board have rapidly advanced, so that any person coming here expecting accommodation at the hotels, must also expect to pay a good price for it.

Judging from appearances, the present month will be the great month of the exposition. We have but a small space, but it is in a good location. The people of the city are kind and sociable. The managers of the exposition are willing to do all in their power to assist us in the work. Already we have formed many pleasant acquaintances with representative men, not only from different parts of this country, but from other portions of the world. We cannot sell in the buildings, but have the privilege of giving away all we please, and of taking orders and subscriptions. H. W. Cottrell, from Ohio, will take charge of the exhibit and call attention to our institutions and the work of the International Society. We regret that the pictures of our institutions have not arrived, that the nature of our work may be more readily comprehended. We already are attracting some attention. We have a large register in which scores of addresses are being daily secured for future use.

We think a better impression can be made with the class of people who are now here than we can make upon that class who may yet come, out of idle curiosity. Those with whom we have formed acquaintance thus far are men of influence and candor, men who have come here to learn something. Our space is surrounded with missionary societies and school

exhibits, which affords us the opportunity of forming an acquaintance with many representative people. This opens avenues to a class which it is very desirable to reach. We cannot expect to see great results from the mission here at the present time, but through it we are becoming acquainted with individuals and institutions which heretofore we have not known. It would be impossible to give a correct idea of the nature of the educational exhibits. The experience and improved methods of instructing the youth, and the effect of missionary labor are vividly illustrated by exhibits from both Europe and America. We think we can truthfully say that acres are covered by illustrations of this kind.

The shipping in New Orleans is very extensive, there being over five miles of docks; and over one hundred vessels arrive and depart each month. There are two brethren who devote their whole time to ship missionary work, and we trust with good results. This will be an important feature of the work this winter. We see no reason why, with proper help, every vessel may not be visited, and all carry with them packages of present truth, not only for the perusal of those on board, but to leave in distant ports. Already vessels are found that have had placed upon them our reading matter, and the officers and crews are acquainted with our views. Such vessels treat our missionaries with the greatest respect.

Another feature of the mission here will be the visiting of hotels and boarding-houses, and securing the addresses, and forming the acquaintance of individuals visiting the Exposition. There are constantly many people coming to and going from the city. As yet we have not begun this work, but we are in hopes that two or three can enter upon it this week, before we leave. We would have been glad to see all the workers here, and to have instructed them, before we left. One of the most important features of the work will be that of placing in the hands of visitors packages of our publications, to read on their way home, and to furnish to their friends. Bible-reading and colporter work in families has not yet been entered upon to any extent, from the fact that we have not the individuals to engage in it. As far as instructing a corps of workers is concerned, our visit to New Orleans is a partial failure, for we have not had them here to instruct, four or five only being present. But in laying out the work, and arranging our exhibit, I trust that we have had some of the blessing of God.

We have received letters of inquiry asking whether names can be readily secured in New Orleans for our publications. Upon this point we cannot intelligently answer; but if individuals have canvassed in the East and West, and have been unsuccessful, they need not think of coming here expecting to find an exceptional field. The Southern people are warm-hearted, and are easily reached when we conform to their customs. We have reason to believe the mission here will be a success, and the Exposition as yet is far from being a failure, although the tardiness in preparation would give the impression that it is not what was to have been expected. The month of February will tell whether it is a success or not. We trust that good will be accomplished, and God's blessing may rest on the efforts put forth for the spread of truth.

S. N. HASKELL.

WHEN John Wesley was once asked by what magic he had rendered his followers so efficient, he is said to have replied that the great secret consisted in this, that they were "all at it and always at it." Each new convert was not only set to work, but kept at work. There was something found for every one to do, and such was the system of responsibility which was established that they had to do it. A servant is supposed to be a worker.—*Sel.*

Report of Labor.

My last published report was of labor in Humboldt County, Cal. Dec. 20-25 I was with my family at the Rural Health Retreat, St. Helena. After eight months of almost constant travel and holding meetings, it was good to have a few days for rest and meditation. When it comes to talking of rest, it seems to me that the Retreat is one of the best places on this whole coast to secure that end. Here you have pure water, and wholesome mountain air without ascending lofty summits. The Retreat is almost five hundred feet above Napa Valley. Then the views of nature obtained, in mountain, hill, and valley, with farms and orchards, are indeed refreshing to all the senses. I think our people have done well in selecting so desirable a place for the Health Retreat, and I trust, with the opening of the early spring, we shall see many flocking to this institution to enjoy the privileges it affords. When people ask me for the best climate on this coast for regaining health, I have no hesitation in saying, "The climate at Crystal Springs Rural Health Retreat."

Rest with me does not mean entire inactivity. While resting from the wear of traveling labor, I gave a portion of the time to some important writings which have been neglected during the pressure of other duties. This, with the privilege of a reunion of our family, and a pleasant Christmas gathering with the friends on the "hill-side," was really recuperating to me.

Dec. 26-29 we had an important gathering of our ministers and people in Oakland. At this meeting six discourses were given, and nine persons were baptized by Brother Israel, in Lake Merritt. Several important business meetings were held by our Conference officers and laborers in California. Those enjoying the benefit of this mid-winter council seemed to go from the meeting with good courage to push on in the work.

Sabbath and first day, Jan. 3 and 4, I was with the church in Healdsburg during the church quarterly meeting. The week following, I was engaged in settling my family in Healdsburg for the winter, so that both my son and daughter could have the benefit of the Biblical instructions at the College. At the same time I was enabled to do some important writing in reference to our institutions. While at Healdsburg I had opportunity to notice, more than ever before, the practical working of our College. The professors, teachers, and sisters in charge of North College Hall, who are devoting their energies to the success of this educational enterprise, should have the moral and financial support of all who love the truth. Each student, also, should strive to be the most loyal and true to all the wise and judicious rules and regulations imposed for their observance. It would also be a special source of encouragement if all outstanding pledges to the College could be speedily redeemed. I trust that the Healdsburg church, especially, will consider it an important trust to have such an institution as the College in their midst, and that every member will esteem it a pleasure to promote the welfare of those managing the school. By so doing they will receive the blessing of God upon a labor of love.

Jan. 9-14 I was with the church at Santa Rosa, where I gave two discourses, held one business meeting, and visited eighteen families. I also spoke once in Forestville. It was in Santa Rosa, fifteen years ago, that the first Seventh-day Adventist meeting-house on the Pacific Coast was erected. Many changes have taken place since that time. Some members have apostatized from the faith, some have died, and many have removed from the place. Some of the old members remain, other additions have been made to the church, and there

is still a company to meet from Sabbath to Sabbath in Santa Rosa.

Sabbath, Jan. 17, I spoke again to the church in Healdsburg, and on Tuesday, the 20th, I attended the funeral of George Hewitt, whose parents were among the early members of Santa Rosa church. Although George was not a professor of religion, he did not forget the lessons he learned while a Sabbath-school scholar. We trust his afflicted, sorrowing mother will see the importance of being prepared for the coming of the Master, who will soon end all our sorrows and woes.

Since the above meetings, I have prepared for my two months' labor in the Northern Conferences, and have made the sea voyage to Portland, Oregon. I am to-day, Jan. 28, consulting with Brother Boyd relative to the work. After spending a week here, I expect to go to the Upper Columbia Conference.

J. N. LOUGHBOROUGH.

North Pacific T. and M. Society.

REPORT FOR QUARTER ENDING DECEMBER 31, 1884.

No. of members.....	153
“ reports returned.....	84
“ members added.....	3
“ “ dismissed.....	2
“ visits made.....	348
“ letters written.....	391
“ pp. tracts and pamphlets loaned.....	12477
“ “ “ given away.....	15912
“ “ “ sold.....	11317
“ Signs taken in clubs.....	763
“ periodicals distributed.....	10755
New subscribers obtained: For the SIGNS, 6; <i>Instructor</i> , 8; <i>Good Health</i> , 2; SIGNS on trial, 5.	
Received on membership and donations.....	\$ 8 45
“ “ sales.....	475 07
“ “ periodicals.....	100 17
“ “ \$5,000 fund.....	282 00
Total.....	\$865 69

MRS. C. L. BOYD, Sec.

Pleasant Grove, Sutter County, Cal.

HAVING closed the meetings at Gilroy with the reorganization of the church, the baptism of six persons, and the addition of sixteen names to the covenant, I came to this place Feb. 4. I have held several meetings here, organized a tract society of eleven members, and baptized five candidates. A church of ten members has also been organized, and the ordinances of the Lord's house administered. Several matters of interest have been presented, and two hundred dollars has been pledged for the Australian Mission. This little church seems determined to have a part in spreading present truth. May God grant that they shall not grow weary in well-doing.

E. A. BRIGGS.

February 8, 1885.

We must not hope to be mowers
And gather the ripe gold ears,
Until we have first been sowers,
And watered the furrows with tears.

It is not just as we take it—
This mystical world of ours;
Life's field will yield as we make it,
A harvest of thorns or flowers.

—Alice Cary.

NATHAN said to David, "Thou art the man." That was very pointed and personal, but David did not take offense at the prophet for his plainness and faithfulness as many persons do at the present day, when their sins are pressed home on their consciences. That kind of reproof that means nobody and suits nobody is worthless. Truths suited to men's condition are the kind of truths they need, and the kind of truths that should be faithfully and pointedly addressed to them. There is too great a disposition to soften down the truth, so as not to hurt any one's feelings or give any one offense. The truth should be spoken fearlessly and faithfully, yet in love, whether the people will hear or forbear.—*Methodist Recorder.*

The Home Circle.

PATIENT WITH THE LIVING.

SWEET friend, when thou and I art gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor,
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender truth shall we have gained,
Alas! by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover;
Then hands that would not lift a stone,
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home,—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamor;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home,—
Be patient with the living.

—Margaret Sangster, in *Good Cheer*.

Some Causes of Failure in the Training of Children.

THE startling number of crimes committed by young men and boys is attracting general attention and exciting general alarm. Two boys under eighteen have been sentenced for murder in Maine within two months. Massachusetts and New Hampshire courts have tried two boy burglars within the year; and two youths are now awaiting trial in Connecticut for murder, the offspring of a crime yet more terrible. More startling still is the number of boys and girls in every community who, without ever appearing before the courts, are adopting dissolute, vicious, or questionable courses. We have grown to expect a certain number of outbreaks each year, the natural outburst of the fiery passions of youth destitute of home training, or boys of vicious parents. But we do not expect to find boys of respectable parentage, and, so far as we can judge, good training, to love the bottle at fifteen, to be taken home intoxicated at sixteen, and to be hopeless inebriates before their majority. We do not expect to find daughters of Christian parents associating with men of dissolute character; making acquaintances on the street and forming alliances the most questionable. Yet such cases cannot have escaped the notice of most of the readers of this paper. Within a month the ruin of four girls came to our knowledge. One was the victim of the New Haven tragedy; one in Philadelphia was the victim of a similar tragedy; one was a Virginia girl who became the eighth or ninth wife of the many times married Marvin; one was a Maine girl who married a stranger after a few weeks' acquaintance, left her father's house as a bride, and has never since been heard from. The husband proved to have one or more wives living. These girls were, we believe, children of respectable parents. So far as outward appearance goes, we might as soon expect any of our daughters to fall a victim to sin or misfortune as they. In most of our cities and large villages it is so common that it hardly excites remark to see groups of young girls in public places calling attention to themselves by their laughter and loud talking; to see them joined by young men and strolling away together,

walking the street after dark with no apparent purpose, or making chance acquaintances in the street or steam cars. Most of the mothers of these young girls would be shocked and heartsick did they know of the conduct of their daughters when away from their sight.

In discussing the causes of the crimes and indiscretions of young people, it is usual to attribute them almost wholly to the neglect of the parents. Doubtless nearly all the fault does belong to them. But when most conscientious parents, trying to do their duty, have failed, and we see their children turning toward evil courses, their failure ought to become the subject for study and analysis. In the training of boys, parents fail, it seems to me, through ignorance of how early in life boys meet temptations to the grosser forms of vice. It is not now as it was forty years ago. The telegraph now brings to us in one minute information that it would then have taken days to reach us. So boys of twelve and fourteen to-day meet temptations which, in the simpler and slower life of a generation ago, they would hardly have felt before their majority. This, parents do not realize. Tendencies to deceit, to disobedience, to rudeness, to carelessness, they are constantly checking. They do not look for tendencies to gross vice in a boy. If a boy of fourteen has been detected in licentious practices, or has been intoxicated, such a boy is regarded as a monster, an abnormal specimen of humanity. In reality that boy has only succumbed to temptations which every boy feels with greater or less force before he has reached that age. Recently, within my knowledge, a boy of fifteen was accused of a serious crime against chastity. When his mother was informed of the charge, she said, with the utmost wonder: "Why, he is my baby! It isn't so; it can't be so. Every night he comes and puts his arms around my neck and kisses me. Why, he is a little boy!" Her surprise could hardly have been greater had he actually have been in the cradle. Parents are slow to see that their children are growing up. That mother's cry, "Why, he is my baby!" is only the echo of that of many a mother's heart when the knowledge of her boy's sin has first come to her. The hardest struggle against appetite and passion in a man's life comes before he is twenty. If he conquers up to this age, the victory is comparatively easy.

Parents fail woefully in allowing their children to learn from servants, older companions, or chance reading, the facts regarding the mysteries of their own being, which they should learn from their mother's lips. It is no difficult thing to impress upon a child these truths as the most holy, the most sacred in nature. It is also easy for them to learn them in darkness and secrecy from foul lips, as subjects for jest and impure thought. A father can, by a few words, strip from the wine cup all the glamour and delight which the imagination of the boy decks it with. The vice which street companions hold out to allure, he can make repel with tenfold force.

Parents give too little heed to their children's outside associates. This is especially true in the case of girls. As a rule, children are better off to have few associates. The mother can then oversee them all, and know them thoroughly. It is also important that associates should be chosen for a child from among his social equals. This may seem undemocratic. Reflection shows its wisdom. Let a girl form an intimate acquaintance with one far her superior in wealth and position in society. Her mother is forbidden by the laws of etiquette to visit the home of her child's friend. It may be a frivolous home. Her daughter may be every day taking in ideas that are wholly unfitting her for the position she must occupy. Her "head is turned" by the young men she meets. Many a daughter of plain and common people grows dissatisfied with her home, discontented with her homely tasks, fired with ambition to

"be somebody," and "have things," at any cost, because of intimate association with girls whom fortune has more highly favored. Equal harm may come in a different way to a girl who finds her intimate friends in a lower social class than her own. A judicious mother should make the mothers of her children's friends, her friends; and this can hardly be when the families are separated by social distinctions.

Idleness, in both boys and girls, is a fruitful source of waywardness. Parents in comfortable circumstances are too much afraid to let their children soil their hands. In every community there are boys of hard-working and honest parents, growing up in idleness, because they are a little above "a trade," and have not the ability to enter a profession. So with many girls just out of school. Unless they have decided literary taste they settle down to a life of idleness which tempts to the excitement of street flirtations and clandestine acquaintance. It is a significant fact that few of the convicts in our prisons have ever been taught a trade; and among women of professionally bad character it is rare to find one who has ever been taught any regular business.

Most of the indiscretions of girls come from a lack of genuine self-respect. Parents cannot impress on girls too strongly a true respect for their womanhood and their dignity. I saw not long ago the daughter of a well-known professional man attempt on a railroad car to attract the brakeman of the train to her side. I was first and most strongly struck by the girl's lack of self-respect. Her inordinate vanity doubtless led her to sue for the attentions of the brakeman in default of better prey. But knowing the respect in which her father was held, and what was expected of her and for her, I felt she must have been woefully deficient in self-respect to have thus lowered herself before a car full of both strangers and acquaintances. When a girl is willing to engage herself to a man of whose antecedents she knows nothing; when she is willing to marry a man with a less knowledge of his character than the father would demand on taking him into partnership, it argues a very small amount of true womanly dignity and self-respect. It is deemed a term of reproach to say, "Such a one feels herself too good to associate with her neighbor." Every girl ought to be taught to feel herself too good to associate with the low-minded, the impure, and the frivolous; not taught it in any spirit of vanity or pharisaical pride because of wealth or position; but taught it in the true spirit of a noble self-respect which regards womanhood too grand a possession to be "trailed in the dust." *Young girls with unformed characters are not the proper missionaries to be sent to the erring of their own age.*

As I have studied the cases which have come to my notice in which children of good and conscientious parents have been led astray, I believe the parents have failed in one or more of these particulars: They do not realize how early temptations assail their children; they do not fortify them against temptations by discussing with them the causes and results of yielding to them; they do not exercise proper care in selecting companions for their sons and daughters; they fail to ground them in a true self-respect; and they allow them to grow up without suitable occupations.—*Carrie F. Butler Thwing.*

Why is it that, although the sun is nearer to the earth during our northern winters than he is during our summers, our winters are so piercingly cold? Not because the sun is colder, but because the earth has turned away our northern lands from the face of the sun, so that all through the winter the sun rises but low in our heavens, and his rays slant feebly through our atmosphere. What avails it that the Sun of Righteousness is near to every one of us and shines on undimmed, if we have turned away our faces from Him?

Amusements.

In an article in the last *Century*, on the relation of Christianity to popular amusements, the Rev. Washington Gladden gives the following general principles, by which each may determine whether a particular form of amusement is or is not suitable in his own case:—

"1. Amusement is not an end, but a means—a means of replenishing the mind and replenishing the strength of the body; when it begins to be the principle thing for which one lives, or when in pursuing it the mental powers are enfeebled and the bodily health impaired, it falls under just condemnation.

"2. Amusements that consume the hours which ought to be sacred to sleep are, therefore, censurable.

"3. Amusements that call away from work which we are bound to do are pernicious just to the extent to which they cause us to be neglectful or unfaithful.

"4. Amusements that arouse or stimulate morbid appetite or unlawful passions, or that cause us to be restless or discontented, are always to be avoided.

"5. Any indulgence in amusements which has a tendency to weaken our respect for the great interests of character, or to loosen our hold on the eternal verities of the spiritual realm, is, so far forth, a damage to us."

The Art of "Taking Care."

THE success of housekeeping, writes a housekeeper to the Boston *Herald*, does not depend entirely upon one's ability to cook. A knowledge of how to care for things after they are made, is just as essential as to know how to make them. A few minutes each day given to personal supervision and care will make such a difference in expense that you will be able to save out of your housekeeping fund, enough for a new book now and then. Here, for instance, are some *bread hints* made on the "take care" plan:—

"When you have bread left over, and it becomes stale, do not throw it away. There are many uses to which it may be put, and there need be not even a crumb wasted. Look over the jar carefully every day or two, wipe it out so that no dampness or mold can collect, and gather your stale pieces together. All bread crumbs left upon the bread plates or bread board or in the bread jar, any broken pieces not suitable for toast, and any crust or trimmings from toast, should be carefully collected in a pan by themselves, and dried, but not browned, in the hot closet or in a moderate oven, then pounded in a mortar or rolled on an old bread board, sifted through a coarse sieve, and put away in a dry place. This will be useful in covering anything which is to be dipped in egg and crumbs and then fried. Bread crumbs really brown better and more uniformly than cracker crumbs, besides being cheaper, as they are nearly always made from materials that would otherwise be thrown away. These dried bread crumbs are not to be used for bread pudding or for scalloped dishes, as they will absorb a good deal of moisture. They will keep indefinitely in a dry place. A large, wide-mouthed bottle that can be closely corked, or a pickle or preserve jar is a good receptacle for them. Stale bread crumbs, which are not dried in the oven, but are made from the odds and ends of stale bread, are used for meat or fish stuffing, bread puddings, bread sauce, bread griddle cakes, scalloped fish, and other such dishes. They may be crumbled finely or grated on a coarse grater, and should be used at once, as they will soon become musty. Any whole slices of stale bread may be steamed or made into toast. And do you know what an art there is in doing either of these things well and right? It seems an easy matter, and one that no one can fail in, to make toast, but any

of you that have eaten some stuff that is placed before people, and called toast by courtesy, know that failure, even in this simple matter, is easy. You know the kind burned on the outside and doughy in the inside. It is served oftener than it should be, for the very reason that 'it is so easy to do' that no care is given it, and it ought to be well understood by any one who understands cooking that nothing can be done successfully, not even the easiest thing, without both thoughtfulness and care.

"The object of toasting bread is to extract the moisture, and make it more palatable and digestible. The fire should be clear, with red, but not blazing coals. The stale bread should be cut into thin, uniform slices, about a quarter of an inch thick, and the crust may or may not be removed, according to your taste or the purpose for which it is required. Place the slices evenly on one side of a double broiler, with wires about a third of an inch apart, being careful not to put in more than can be equally exposed to the fire; close the broiler and hold it firmly, that the slices may not slip; move it gently over the fire for one or two minutes; then turn it over, that all the moisture may be drawn out; hold it nearer to the coals, and color it a delicate brown. Serve at once in a toast-rack, or piled lightly, that it may not lose its crispness."

Bishops and Bishops.

WHILE waiting at some station in England, says the Philadelphia *Record*, the Bishop of Connecticut heard two little boys who were pitching pennies disputing over a half-penny that one of them pronounced not good. The bishop, looking at it, saw it was an American cent, and told them it was good in his country.

A Yankee boy would of course have proposed a trade on the spot, but the little Briton contented himself with asking all manner of questions about the far-off land "where bad pennies were good."

While the bishop was patiently answering the questions, an official who knew him came up and asked the boy what he meant by speaking to the lord bishop.

"Why should he not speak to me?" said the bishop. "I like to speak to little boys at home, and I like to speak to little boys here. And what is a bishop for but to be spoken to by every man and woman and child who has anything to ask or say?"

The man stared at him for a moment, and then replied, "Ah, my lord, I wish that were what *our* bishops were for."

IF brooms are wet in boiling suds once a week they will become very tough, will not cut the carpet, last much longer, and always sweep like a new broom. A very dusty carpet may be cleaned by setting a pail of cold water out by the door, wet the broom in it, knock it to get out all the drops, sweep a yard or so, then wash the broom again as before, and sweep again, being careful to shake all the drops off the broom, and not sweep far at a time. The water may need to be changed once or twice if the carpet is very dusty. Snow sprinkled over a carpet and swept off before it has time to melt is also nice for renovating a soiled carpet. Moistened Indian meal is used with good effect by some.—*Sel.*

IN our large New Year's correspondence we notice among those whose consciences are stirred up, a heroic disposition to attempt some great things. This may be well, but it strikes us as wiser to set about reformation where it is most needed,—in the small affairs of every-day life,—the government of the temper and the tongue, the overcoming of selfishness in its mean little forms, the doing of considerate acts of kindness, etc. Tackle something you can handle.—*Christian Standard.*

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News and Notes.

RELIGIOUS.

—Chili has discarded the Roman Catholic religion as the religion of the State, and has announced perfect liberty to all forms of the Christian faith. The oath of the President, at his accession to office, no longer binds him to the support of the "Roman Apostolic Catholic religion."

—An English colporter rides a tricycle as he moves about at his work. The vehicle is constructed so as to carry a supply of Testaments and other religious reading. He is so elated with the success of this, his first venture, that he now contemplates starting out others in the same way.

—The Religious Tract Society of London has for some time been making vigorous endeavors to circulate its publications in Russia, but with much hindrance on the part of the Government. Lately the opposition has been more pronounced than ever. The circulation of tracts and books has at last been prohibited.

—The Hebrew population of New York City is estimated at 60,000, yet the synagogues there are nearly deserted. A move has been started to have Sunday services for those whose business deprives them of attending synagogue on the Sabbath. This movement will probably become so popular as to result in the final cessation of synagogue services on the seventh day.

—Evangelical congregations are multiplying in Mexico. Late accounts say there are now 30,000 adherents to the Protestant faith in that country. Men and women who never saw a Bible till they had spent half a life-time in the Catholic Church, are leaving that faith to unite with a Protestant church. Some of them are severely persecuted, but are, nevertheless, firm in the stand they have taken.

SECULAR.

—Thousands of iron-workers at Troy, N. Y., are returning to work.

—An explosion occurred at the Vale Colliery, in New Glasgow, N. S., Feb. 11, killing thirteen men.

—The fiftieth anniversary of the establishment of the first German railway is about to be celebrated in that country.

—Ex-Mayor Edson, of New York, was recently sentenced to be confined in jail fifteen days and pay, in addition, a fine of \$250, for contempt of court.

—Last Thursday evening, Feb. 12, the insane department of the Blockley Almshouse, at Philadelphia was burned. Eighteen of the sixty patients in the building were burned to death.

—A Law and Order League was formed in Philadelphia, Feb. 10, to enforce the existing laws against selling liquor to minors, and habitual drunkards, and for the closing of saloons on Sunday.

—Queen Victoria has been confined to her bed for some days, with sickness caused, it is said, by over-anxiety in regard to affairs of Government, and especially as to the outcome of the Sudan expedition.

—The town of Alta, U. T., was nearly destroyed Feb. 13, by a snow-slide. Only two buildings entirely escaped. Twenty-eight persons were buried under the snow, twelve of whom have been taken out alive.

—A fire the evening of Feb. 7, in the annex to the Signal Service Department at Washington, destroyed and damaged a number of valuable meteorological records and almost ruined some of the finest instruments in the office.

—Two coaches and a sleeper occupied by twenty or more passengers went through a bridge on the Chicago, Burlington and Quincy Railroad, near Creston, Iowa, Feb. 8. Three of the passengers were killed and seven wounded.

—The Samoan group of islands in the Pacific has been annexed by Germany. These islands lie directly in the path of steamers plying between San Francisco and Australia. The United States Government has a naval station on the islands.

—Late reports from New York say that nearly 200 vessels bound for that port are overdue. Great anxiety is manifested there on the part of those who were expecting friends on these vessels. Five of the overdue crafts have been given up as lost by their agents in New York and by their owners on the other side of the Atlantic.

—News from Khartoum on the 10th were to the effect that the city had been taken by the Mahdi's troops, and the garrison, including General Gordon, had been massacred. The reports however are of so unreliable a nature that all the details cannot be relied upon.

—At the rolling mill in Brazil, Ind., Feb. 10, the boiler exploded, burying four men under the puddling furnaces, and killing two others outright. The four men buried under the furnace were all taken out dead. Fifteen were seriously injured, some of whom will die.

—The State University of Texas has a permanent fund of over half a million dollars, and also two million acres of land. Its total resources are estimated by the Regents to amount to \$5,000,000. The State has also set apart 30,000,000 acres of land to provide for general education.

—Round-trip passage between New York and Hamburg can now be made in the steerage for \$20. It is said that many foreigners are taking advantage of the cheap fare, to visit their friends in the old country and remain till spring. In this way many expect to bridge over the hard times.

—Five men engaged in cleaning a sewer on Kinsey Street, Chicago, were asphyxiated by foul gas Feb. 12. When their dangerous situation was learned, help was immediately rendered, but four were already dead when taken out, and one died shortly after. Four others who were with them escaped.

—While the Salvation Army was parading the streets of Fall River, Mass., Sunday, Feb. 8, it was attacked by a crowd of roughs. Many in the procession beat a hasty retreat, but were followed and severely pelted with stones. A number were seriously injured, and one it is thought fatally. No arrests followed.

—Last week's *United Irishman*, Rossa's paper, contains the following from Dublin: "It has been decreed to offer a reward of \$10,000 for the body, dead or alive, of Albert Edward Guelph, nicknamed the Prince of Wales. England has offered a reward for the assassination of Osman Digna, and we may profit by the example."

—Nearly all the leading officials of the Mormon Church have scattered from Salt Lake to evade the Government officers. On the 8th not a single prominent official was to be seen in the Tabernacle, and the services were tamely conducted by two of the common bishops. Ten indictments against polygamists were reported by the Grand Jury for the preceding week.

—Probably as curious an article of export as is often carried in an ocean steamer was lately taken out to New Zealand. It consisted of a consignment of "bumble-bees." At present, though it grows readily, clover does not "seed" in that country, because there are no bumble-bees to fertilize the flowers. The importer hopes that the bumble-bees will save him \$5,000 a year in clover seed.

—The House of Representatives is gaining a reputation in the way of theatricals. Another sensational scene occurred there Feb. 9, the central figure of which was White, of Kentucky. He engaged in a wordy war with the temporary speaker, Blackburn, who it appears is as untamable as himself—about a question of personal privilege. The contest finally became so heated that the sergeant-at-arms was obliged to restore order, which he succeeded in doing with considerable difficulty.

—Dispatches from the East last week reported one of the heaviest storms of the winter, which extended throughout the entire country. In some places snow-drifts were reported from fifteen to eighteen feet deep. Immediately following the storm, the mercury dropped as low as 22 degrees below zero in Chicago, while at some points in the Northwest it was much lower. Later reports from Alabama and Mississippi say the storm has been the most severe ever known in those regions, the snow reaching a depth of nine inches.

—One of the latest feats in telegraphy is to communicate with a railroad train while in motion. This has lately been successfully accomplished on a New York railroad. It was done by having covered wires laid between the rails and fastened to the ties. Another bunch of insulated wires passes under the car, inclosed in a hollow iron tube. This tube passes over the first-named wires about one foot above them. The communication is kept up between these by the use of a "double pointed" Morse instrument in the car, which is connected with the wires under the car.

Switzerland, and the Piedmont Valleys, Italy.

SINCE my last report I have labored for the churches of Bienne, Tramelan, and Neuchâtel, Switzerland. I found much to be done in helping young believers, and some who have been longer in the truth; in assisting in the work of renewing subscriptions, and getting up clubs for our French and German papers; and in raising more means for our publishing house at Bâle. In this branch of our work the Swiss brethren have done nobly.

There have been encouraging additions to the churches of Neuchâtel and Bienne; especially is this true of the church of Neuchâtel. This is largely owing to the effort made near that place last spring, the faithfulness of young converts, and the labors of Brother Albert Vuilleumier in following up the interest raised by said effort. Our French paper has also done a good work in preparing hearts to receive the truth.

Neuchâtel and vicinity was considered by some a hard field, when I commenced a course of lectures there nine months since; but God greatly encouraged me by his Spirit, to make an effort, even when things looked very forbidding from more than one standpoint. Since then, about sixteen persons have been added to the church there, and more are expected to follow their example. Why may we not regard this as a good indication that we should still push on the work even in large cities? Nothing tends to unite and encourage old brethren like seeing the work progress in their midst and in "regions beyond," through their co-operation. The church of Neuchâtel is now in a thriving condition and bids fair to be one of the largest and strongest churches in Switzerland.

Being overburdened by the work I had undertaken in France and Italy, I was greatly relieved by my brother's taking charge of the work in France while I spend a season in Italy. The Spirit of God indorsed this decision, and great peace has followed it. I believe God wants us to so labor as to retain the victories we have gained, and economize our strength, that we may still have the privilege of laboring on in this blessed cause.

I have now been in the valleys of Piedmont since the 14th inst. I found Brother Vuilleumier engaged in distributing tracts and papers, but he was in great need of having his faithful efforts followed at once by a course of meetings. He had hired and prepared a hall, and a longer delay to occupy it would have worked against us. We at once advertised our meetings; and, although we have since had a three days' snow-storm (the greatest storm of the kind that has been witnessed here for forty years), followed by steady rain for twenty-four hours, yet we have been enabled to hold five meetings. The two leading ministers of the place, and the publisher who edits an Italian paper for the valleys, have been among my hearers.

Though we suffer from the errors of one who badly represented the cause here twenty years ago, yet we find many warm hearts, and hope, yes, expect that with the blessing of God and perseverance, we will yet see many of the descendants of ancient Sabbath-keepers led to keep all the commandments of God and the faith of Jesus. We have also hired a hall at St. John, a village three miles distant, where I purpose giving my first discourse to-morrow night.

On my way to this place, I spent five days in Geneva, in doing some missionary work, securing rooms for my family, and preparing the way for colporteur work, which must necessarily precede a public effort at so important a point. During this period I enjoyed peace of mind in reflecting much, in seeking for knowledge of the mind of God, and for the proper methods to adopt in starting a mission in that city, where so much is to be met, and where there is so much at stake. Shut up to finite strength and wisdom, this seems like a great undertaking,

from which one would naturally shrink; but as we look to the power of present truth, and at the mighty Spirit we have to help us; as we look at the shortness of time and at the importance of enlarging our borders, and bringing our reading matter before so many who have no knowledge of our work, to help our publishing houses and prepare the way for the living preacher, faith, hope, and courage revive. We expect to yet see a church raised up in the city of Calvin, the seat of the French Protestant Reformation of the sixteenth century, and the renowned seat of learning for Central Europe.

As the work enlarges before us, bringing increased responsibilities, we feel like dedicating ourselves anew to God, and seeking for a fresh unction from on high. We beg the prayers of God's remnant people, that we may have every needed grace, and that our hopes may be realized, to the glory of God and the Lamb.

Two new ones kept last Sabbath with us in this place. This will be a source of encouragement to Sister Revel, who has stood alone, like a rock amid dashing billows, for twenty years.

D. T. BOURDEAU.

Torre Pellice, Italy, Jan. 19.

Too GOOD TO KEEP.—A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said: "Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and c'over fields. It suits your health. Besides you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Every body will have forgotten you."

"What!" she said, "do you think I could keep the good news to myself? Do you think that I could be content with having got pardon and peace and eternal life for myself and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there! Do not try to hinder me, for I must go and tell my people the good news."

A FRIEND of ours was passing a large public school for girls in this city [Boston] just as the pupils were coming out. Near by stood a man distributing copies of a certain story paper which most of the girls readily accepted. Our friend secured a copy, and found the sheet to contain parts of six serial stories by one author, all of a highly objectionable character. They were not openly and grossly immoral, but dealt with such themes as the revenge of a beautiful woman for real or fancied wrongs, and by their vulgar sensationalism and blood-thirstiness were almost as dangerous as if they had been. The paper was far from being what careful parents permit their children to read, and such parents need to maintain a careful oversight upon their boys and girls lest the work of corrupting them be advanced before the fact becomes known of its having been attempted.—*Congregationalist*.

MANY men claim to be firm in their principles when really they are only obstinate in their prejudices.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 19, 1885.

WE have received a paper from the city of Berlin with a request to exchange, which we will cheerfully do.

SISTER WHITE has kindly handed to us a letter from Brother B. L. Whitney, from which we shall give some extracts next week. He presents some interesting and important ideas concerning the work in the Old World, especially in Germany. Our people are not half awake about the work in Germany. "Where are the reapers?"

AN "independent church" is to be established in San Francisco, with Dr. J. P. Newman as pastor. It is to be under the special patronage of Governor Stanford's family and other residents of "Nob Hill." It is claimed that this movement will give a great impetus to the cause of Spiritualism, as all the parties are either Spiritualists or strongly leaning in that direction.

WE compliment some of our Eastern religious exchanges for their discrimination in copying our news columns, sometimes almost entire; they are well made up, and are valuable. True, the news appears somewhat old by the time they republish the items, but that is their lookout. But we ask the secular papers to be fair with us; when they republish our editorial articles to give us credit, and not publish them as their own.

A COPY of a petition has been forwarded to us, asking the Legislature to pass a law for the suppression of horse-racing, and all kinds of gambling, and liquor-selling, at the Agricultural Fairs which are held under State patronage. We highly approve the object of this petition, and are doing what we can to have it signed and forwarded. It is an injury to the cause which these fairs represent, and an insult to true agriculturists, to have the largest premiums given to horse-racing, as is generally the case. At New Orleans we saw a splendid display of good, heavy working-horses. In these and in no others have agriculturists an interest. As for liquor-selling, what right has it among agricultural exhibits?

It has long been considered beyond question that H. W. Beecher's erratic course has been a bid for popularity. His ambition led him to act as an "independent" in everything, even in religion. There is always a large class who will shout the praise of him who denies the faith which he professes to preach under the garb of "liberality." But, as is usual in such cases, Beecher has gone far beyond the bounds of prudence and is reaping his reward. At a recent appointment for a lecture by him in Chickering Hall, New York, less than one hundred came, and he dismissed them to have their money refunded at the door. Much comment is made upon this, which must be anything but gratifying to one who is as ambitious of popular favor as he.

"Signs" and Vol. IV.

SOME of the missionary workers in the East write to us that in certain localities where the canvass for the SIGNS and "Sunshine at Home" had been quite thorough, they are going over the same ground with the SIGNS and Vol. IV of the "Great Controversy," and they say they are meeting with good success. And one thing that encourages them is this: It is all for the benefit of present truth; the canvasser is not spending his time with that which is not present truth.

We highly approve of the arrangement made at the General Conference, to canvass for the "Sunshine" with the SIGNS. In Oakland our workers have taken to canvassing for Vol. IV alone, without the

SIGNS, and are having fair success. We cannot see any objection to the course pursued by the workers in the East; we are glad by all means to have the truth of God brought to the attention of the people.

We have printed at this office, in the form of a 16-page tract, selections from Vol. IV, to be used by those who wish to canvass for the book. It consists of pages 31 to 36, and 316 to 323, the latter being the entire chapter on the "Origin of Evil." These selections are complete in themselves, so that this makes an excellent tract for general circulation. The last two pages are a notice of the book. Wherever this tract is read there is created a strong desire to read the book. They will be furnished by this office at \$1.00 per hundred, post-paid.

Oakland, Cal.

SUNDAY morning, Feb. 15, just four months from the day of our departure for the East, it was our privilege to meet with nearly sixty employees of the "Pacific Press," in the folding-room, for morning prayers. Nothing makes us feel more at home than to meet with so many with whom we have been so long associated in this work.

The church is prosperous. Since Jan. 1 nine have been admitted by baptism and three by letter. We greatly enjoyed speaking to them about the evidences and progress of the present truth.

The Sabbath-school is flourishing, and bringing its members into the church. Its membership is now 286; the attendance averages from ninety to ninety-five per cent. When we consider that the membership of the church is scattered all over the city, we think the per cent. of attendance indicates an excellent interest.

When our house of worship was built in Oakland, some careful brethren found considerable fault because we built so large. Now our house is too small. The Sabbath-school fills every part, basement, main room, and gallery. Our Sabbath congregation fills the auditorium, and more are coming.

Brother White informs us that, according to last general reports, California has the second, third, and fourth schools in size among our people. A good and growing and spiritual interest in the Sabbath-school is a good indication in any church.

Healdsburg and St. Helena.

WE enjoyed a visit, too brief to satisfy our feelings, to the College in Healdsburg. Everything is prosperous and encouraging. The Professors are all doing their work with cheerful courage; the classes (for there are more than one) in Bible studies are deeply interested in their work. At the "Students' Home," as the North College Hall is sometimes called, everything is pleasant as usual. The manual labor done is enjoyed. Young men are learning tent-making, shoemaking, and printing. All who expect to labor with tents in any capacity are learning tent-making; this knowledge cannot fail to be of use to them in their future work.

With one feature of the biblical work we are specially pleased. We found there elders of churches attending the school to receive the benefit of the Bible course. This is right. An elder of a church occupies an important position, and it is right that he should improve every opportunity and use every means to qualify himself to fill it acceptably. We expect to see the time when instruction of this kind will be given in every camp-meeting. This will prove a great blessing to the several Conferences. Cannot the North Pacific and Upper Columbia Conferences arrange to have a course of systematic Bible instruction at their coming camp-meetings? We will speak of this again.

From Healdsburg we went to St. Helena, where we staid over one day. We have hope for the future of our beautiful Health Retreat. Though so often frustrated in our plans in the past, we believe the

plans now laid will insure success. A present scarcity of means is a present serious obstacle, but we are quite confident that the help now secured and in prospect will be abundantly able to conduct it to the satisfaction of the stockholders and of patients and visitors. We hope that the friends of this institution will not forget it. Pray and work for its success.

Fine Weather.

NEVER did we appreciate the difference between the climate of the Eastern States and that of the Pacific Coast as we do at present. We suffered through extremely cold weather in several States, and the day we left Chicago it was almost too much for us to go into the street. In Oakland there are multitudes of calla lilies in full bloom in the open air; red and tea roses are not very scarce; daisies and pansies, and various other flowers are out; the acacias are putting on their gorgeous array; the grass is everywhere in full green. By the papers we learn that a terrific storm was raging over a large section of the Eastern country the ninth of this month. On that day we rode in a wagon from Healdsburg to St. Helena, and at noon we sat down beside the road to eat our lunch, and Brother White threw off his coat, and thus, coatless, enjoyed his dinner in the open air!

But it is not always thus. Ten years ago the winter throughout the United States was very much like the present. It was warm in California; the flowers were in bloom all winter in Oakland. The thermometer fell low in the Eastern States. There was heavy snow and severe cold in Walla Walla, W. T., which has not since been the case until this winter. But since that time we have seen the flowers all killed in Oakland, and snow has fallen and ice been gathered in Napa Valley. We have no assurance that next winter will be as warm as this, on this coast.

But of one thing we feel confident: we shall not suffer here with the piercing, biting cold as we suffered in the East. People in California have very much for which to be thankful. But are they? It is one thing to boast that "we have the best climate in the world," and quite another to be truly thankful to divine Providence for the many blessings we enjoy.

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