

# The Signs of the Times.

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

VOLUME 10.

OAKLAND, CALIFORNIA, FIFTH-DAY, MAY 8, 1884.

NUMBER 18.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

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

Entered at the Post-Office in Oakland.

### THE COST OF TRUTH.

Great truths are dearly bought. The common truth,  
Such as men give and take from day to day,  
Comes in the common walks of easy life,  
Blown by the careless wind across our way.

Bought in the market at the current price,  
Bred of the smile, the jest, perchance the bowl,  
It tells no tale of daring or of worth,  
Nor pierces e'en the surface of the soul.

Great truths are dearly won, not formed by chance,  
Not wafted on the breath of summer dream;  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;  
Not in the merchandise of gold and gems;  
Not in the world's gay hall of midnight mirth,  
Nor 'mid the blaze of regal diadems;

But in the day of conflict, fear, and grief,  
When the strong hand of God, put forth in might,  
Plows up the sub-soil of the stagnant heart,  
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit in hard hours  
Of weakness, solitude, perchance of pain,  
Truth springs, like harvest, from the well-plowed field,  
And the soul feels it has not wept in vain. —Sel.

## General Articles.

### Satan's Devices.\*

BY MRS. E. G. WHITE.

THE great controversy between Christ and Satan, that has been carried on for almost six thousand years, is soon to close. And yet how few have their attention called to this matter, how few realize that we are living amid the closing scenes of earth's history! Satan is working diligently, binding his sheaves preparatory to gathering in his harvest. He is uniting the elements of his kingdom for the final struggle. Since his fall, he has been the great adversary of God and man, and has shown a masterly activity in trying to defeat our Saviour's efforts in our behalf. He thinks that because so many readily yield to his temptations and believe his lies, he may yet gain some advantage over Christ, who left the royal courts of Heaven that he might defeat this wily foe on his own battle-field, and open a way whereby man might escape from his cruel power.

He is called in the Bible, Satan, Beelzebub, the serpent, the deceiver, a liar, the accuser of the brethren, the prince of the power of the air, the prince of darkness, and the god of this world. Frightful names, infernal agencies! This fallen spirit, so malignant and subtle, is walking about like a roaring lion, seeking whom he may devour. When there is no special effort made to resist his power, when profound indifference prevails in the church and in the world, he is not concerned; for he is in no danger of

losing those whom he is leading captive at his will. But when the attention is called to eternal things, and souls are inquiring, “What shall I do to be saved?” he is on the ground, seeking to match his power against the power of Christ, and doubling his efforts to counteract the influences of the Holy Spirit. Angels of God, with Jesus at their head, are present to press back the powers of darkness; but no one is forced to accept Jesus, and no one can be compelled by Satan's power to reject him.

Satan is at your side when you least suspect it, watching to find a weak spot in your armor, where he can introduce his darts, and wound your soul by betraying you into sin. He has access to minds that are open to receive his suggestions, and by long experience he has learned how to apply his temptations to the best advantage. His first effort is to keep as many minds as possible in a state of careless indifference. He will invent every imaginable excuse to keep people away from meetings where they might receive benefit from hearing the truth. He will especially work to make of none effect these morning meetings, where the Spirit of God is at work; and when he cannot keep persons away, his next effort will be to fill the mind with unimportant matters, thus preventing them from treasuring up the truths they hear.

This work Satan is engaged in at every meeting. He has different temptations prepared for different minds, and souls are continually yielding to his suggestions. He will adopt any means by which he may gain control of the thoughts and purposes of the heart. He will work to divert the mind from Heaven and heavenly things by the absorbing cares of this life. He will produce temporary indisposition to keep you away from meetings where testimonies from Heaven will be borne, and your hearts would be impressed with the deep movings of the Spirit of God. If you attend the meetings, and your heart is impressed, he will tempt you to engage in unprofitable conversation on trivial things, so that you will forget the words spoken.

Circumstances will arise to divert the mind. Visitors, relatives, or worldly friends, or some temporal matter, will engage the attention; and then “cometh the devil, and taketh the word out of their hearts, lest they should believe and be saved.” These friends will make demands upon your time and strength, and thus God is robbed of the service due him. Yet you flatter yourselves that you cannot do otherwise; for how can you displease your friends? God will not bring a curse upon you for thus robbing him, but your own course of action brings its sure result. But however alluring Satan's temptations, however natural and unavoidable they may seem to the mind that is not clear and sharp in spiritual discernment, you must not be lulled to carnal security. However dear your friends may be, if they lead you away from God they are emissaries of Satan, who works through the children of disobedience, speaks through human organs.

God will not work a miracle to change natural causes which you can control. If you place yourself and family in the current of the world, you and your children will be borne downward by it. Be wise and discriminating in regard to spiritual advantages, and gather about yourselves and your children correct in-

fluences. We may have a beautiful and fertile country; but surrounding influences may be weaving a spell upon our souls that will sink us to perdition, and our children may be lost to the cause of God because we did not place them where they would cultivate a love for divine things. We may save our own souls, as did Lot when he fled from Sodom; but the habits and customs with which we have become familiar may cling to us, and we may find that we have assimilated to them more than we were aware. This is a risk that we cannot afford to run. We might better lose every worldly advantage than to lose Jesus, or dishonor him by our careless inattention to his requirements. It is best to obey God at any sacrifice.

Another way that Satan comes in between God and your soul is to lead you to criticise the defects of your brethren and sisters, to watch their mistakes and talk about them. You think it is right to grieve over their errors; but the enemy takes advantage here, and hurls his poisoned darts through the defective places in your armor. You let bitterness into your soul, then jealousy and evil-surmising, and you do not realize it. Your heart becomes hardened against your brethren, and you speak evil of them. You do not know that you are doing the work of Satan, but you are; and you are growing spiritually weaker and weaker, and darker and darker.

The right course for you to pursue is marked out in the Bible, and you should follow it strictly. Go to your brother, and with your heart filled with tender, pitying love,—just such love as inspired Jesus in his efforts to save a fallen race,—tell him his fault between you and him alone. If you fail, do not let this depress you. It will do you harm, and not good, to let your mind dwell upon the mistakes and errors of others. Learn from their weakness to be strong yourself. Avoid their failures. Because Jesus is grieved by their faults, try the harder to honor him yourself by a well-ordered life and godly conversation. If you think your neighbor or brother is defective in character, make him a special subject of prayer; but do not lift up your soul unto vanity by saying, “I am not like him. In contrast with him, I am righteous.” This is not obeying the injunction of the apostle to esteem others better than yourself.

By beholding we become changed. If you allow your mind to dwell upon the imperfections and moral deformities of others, you will be changed into the same image. You will become deformed in character, and mentally one-sided and unbalanced. Let the mind dwell upon the perfect life of Christ. If the thoughts are centered upon him, and the conversation is on heavenly themes, you will be “changed into the same image from glory to glory.” You will become “partakers of the divine nature, having escaped the corruption that is in the world through lust.”

The way to eternal life is a battle and a march. The great adversary of souls is continually seeking to insinuate himself between you and the Source of your strength. If you allow your mind to be taken up with worldly cares, he will manage to have these cares so varied in character, and press so continually upon you, that you can find no time for the spiritual and the eternal. Worldly acquaintances introduce subjects that are of the greatest importance to them; you listen and are at-

\*Remarks in the six o'clock morning meeting at Oakland, Cal., April 20, 1884.

tracted, and these things of minor consequence absorb the mind and affections. You give time and attention, skill and inventive faculties, to outward ornamentation, to the neglect of the inward adorning of the soul. Time is worse than lost which should be devoted to the searching of the Scriptures and to earnest prayer for divine guidance; you rob your own souls of grace and power, and others of the light that should be reflected through you to the world.

But few know the real power of religion. They do not appreciate its refining and elevating influence on the character; they do not partake of its joys nor enter into its spirit. We need constant communion with Jesus just as much as we need daily food to nourish the body. If there is a moment when we are in no danger of being deceived by the enemy, then for that moment we may dispense with divine aid. If there is any moment when we are not dependent on God for our breath, then there is a time when we need not obey the injunctions of his word.

We should be sanctified by the truth. The conscience and the understanding, the words, the deeds, and the thoughts, should be controlled by truth, and not error. The principle of truth and righteousness implanted in the heart, will be revealed in the life, and especially in the family circle. God estimates a man by what he is in the bosom of his family. Fix the mind on things that are pure and holy. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." And the life will be clothed with the beauty of holiness even here; but who shall tell what it will be, when the great controversy between sin and righteousness is forever closed, and we appear in "the beauty of the Lord our God"?

#### Rise of the Papacy.

THE church was in the beginning a community of brethren. All its members were taught of God; and each possessed the liberty of drawing for himself from the divine fountain of life. John 6:45. The epistles, which then settled the great questions of doctrine, did not bear the pompous title of any single man, or ruler. We find from the holy Scriptures that they began simply with these words: "The apostles, elders, and brethren, to our brethren." Acts 15:23.

But the writings of these very apostles forewarn us that from the midst of these brethren, there shall arise a power which shall overthrow this simple and primitive order. 2 Thess. 2.

Let us contemplate the formation and trace the development of this power alien to the church.

Paul of Tarsus, one of the chiefest apostles of the new religion, had arrived at Rome, the capital of the empire and of the world, preaching the salvation that cometh from God only. A church was formed beside the throne of the Cæsars. Founded by this same apostle, it was at first composed of converted Jews, Greeks, and some inhabitants of Rome. For a while it shone brightly as a light set upon a hill, and its faith was everywhere spoken of. But ere long it declined from its first simplicity. The spiritual dominion of Rome arose as its political and military power had done before, and was slowly and gradually extended.

The first pastors or bishops of Rome employed themselves in the beginning in converting to the faith of Christ the towns and villages that surrounded the city. The necessity which the bishops and pastors felt of referring in cases of difficulty to an enlightened guide, and the gratitude which they owed to the metropolitan church, led them to maintain an inti-

mate union with her. As is generally the consequence in such circumstances, this reasonable union soon degenerated into dependence. The bishops of Rome regarded as a right the superiority which the neighboring churches had voluntarily yielded. The encroachments of power form a large portion of all history; the resistance of those whose rights are invaded forms the other part; and the ecclesiastical power could not escape that intoxication which leads those who are lifted up to seek to raise themselves still higher. It felt all the influence of this general weakness of human nature.

Nevertheless the supremacy of the Roman bishop was at first limited to the overlooking of the churches in the territory lawfully subject to the prefect of Rome. But the rank which this imperial city held in the world offered to the ambition of its first pastors a prospect of wider sway. The consideration which the different Christian bishops enjoyed in the second century was in proportion to the rank of the city over which they presided. Rome was the greatest, the richest, and the most powerful city in the world. It was the seat of empire, the mother of nations. "All the inhabitants of the earth are hers," said Julian, and Claudian declares her to be the "fountain of laws."

If Rome be the queen of cities, why should not her pastor be the king of bishops? Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority be the universal law? It was natural to the heart of man to reason thus. Ambitious Rome did so.

Hence it was that when heathen Rome fell, she bequeathed to the humble minister of the God of peace, seated in the midst of her own ruins, the proud titles which her invincible sword had won from the nations of the earth.

The bishops of the other parts of the empire, yielding to the charm that Rome had exercised for ages over all nations, followed the example of the Campagna, and aided the work of usurpation. They willingly rendered to the bishop of Rome something of that honor which was due to this queen of cities; nor was there at first anything of dependence in the honor thus yielded. They acted towards the Roman pastor as equals toward an equal; but usurped power swells like the avalanche. Exhortations, at first simply fraternal, soon became commands in the mouth of the Roman pontiff. A chief place amongst equals appeared to him a throne.

The bishops of the West favored this encroachment of the Roman pastors, either from jealousy of the Eastern bishops, or because they preferred subjection to a pope to the dominion of a temporal power.

On the other hand, the theological sects which distracted the East, strove, each for itself, to gain an interest at Rome, hoping to triumph over its opponents by the support of the principal of the Western churches.

Rome carefully recorded these requests and intercessions, and smiled to see the nations throw themselves into her arms. She neglected no opportunity of increasing and extending her power. The praises, the flattery, and exaggerated compliments paid to her, and her being consulted by other churches, became in her hands as titles and documents of her authority. Such is the heart of man exalted to a throne; flattery intoxicates him, and his head grows dizzy. What he possesses impels him to aspire after more.

The doctrine of "the church," and of "the necessity for its visible unity," which had gained footing as early as the third century, favored the pretensions of Rome. The great bond which originally bound together the members of the church, was a living faith in the heart, by which all were joined to Christ as their one Head. But various causes ere-long conspired to originate and develop the idea of a necessity for some exterior fellowship. Men,

accustomed to the associations and political forms of an earthly country, carried their views and habits of mind into the spiritual and everlasting kingdom of Jesus Christ. Persecution, powerless to destroy, or even to shake the new community, compressed it into the form of a more compacted body. To the errors that arose in the schools of deism, or in the various sects, was opposed the truth "one and universal" received from the apostles and preserved in the church. All this was well, so long as the invisible and spiritual church was identical with the visible and outward community.

But soon a great distinction appeared; the form and the vital principle parted asunder. The semblance of identical and external organization was gradually substituted in place of the internal and spiritual unity which is the very essence of a religion proceeding from God. Men suffered the precious perfume of faith to escape while they bowed themselves before the empty vase that had held it. Faith in the heart no longer knit together in one the members of the church. Then it was that other ties were sought; and Christians were united by means of bishops, archbishops, popes, mitres, ceremonies, and canons. The living church retiring by degrees to the lonely sanctuary of a few solitary souls, an exterior church was substituted in place of it, and installed in all its forms as of divine institution. Salvation no longer flowing forth from that word which was now hidden, it began to be affirmed that it was conveyed by means of certain invented forms, and that none could obtain it without resorting to such means! No one, it was said, can by his faith attain to everlasting life; Christ communicated to the apostles, and the apostles to the bishops, the unction of the Holy Spirit; and this Spirit is found only in this order of communication. In the beginning of the gospel, whosoever had received the spirit of Jesus Christ was esteemed a member of the church; now the order was inverted; and no one, unless a member of the church, was counted to have received the Spirit of Jesus Christ.

As soon as the notion of a supposed necessity for a visible unity of the church had taken root, another error began to spread, namely, that it was needful that there should be some outward representative of that unity. Though no trace of any primacy of St. Peter above the rest of the apostles appears in the gospels; although the idea of a primacy is at variance with the mutual relations of the disciples as "brethren," and even with the spirit of the dispensation which requires all the children of the Father to minister one to another (1 Pet. 4:10), acknowledging but one Master and Head; and though the Lord Jesus had rebuked his disciples whenever their carnal hearts conceived desires of pre-eminence,—a primacy of St. Peter was invented, and supported by misinterpreted texts, and men proceeded to acknowledge in that apostle, and in his pretended successor, the visible representative of visible unity—and head of the whole church!—*D'Aubigne's History of the Reformation.*

#### Inaction a Hindrance.

MR. SPURGEON once remarked to his people: "Many church members think that if they do nothing wrong and make no trouble they are all right. Not at all, sir, not at all. We have a chariot, and we are all engaged to drag it. Some of you do not put out your hands to pull; well then, the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, 'I do not hinder you.' You do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him."

### "Stirring Times Ahead."

"THERE are stirring times ahead of the present generation, and whether we shall as a people survive or perish depends upon the intelligence and good sense with which we meet coming issues; and we have no time to lose in making preparation."

The preceding words are full of prophetic truth, and seem as forcible and as much to the point as if they were from the pen of an Adventist. Yet the writer is not a churchman, but one who is laboring for the good of humanity, and is looking unto the future from another stand-point. He is looking at the conflict between capital and labor, unjust usury, moneyed monopolies, and extreme poverty. Certainly Seventh-day Adventists can truly say, "There are stirring times ahead," when they look at the enforcement of the Sunday law in the near future, and is it not true that "whether we as a people survive or perish depends upon the intelligence, good sense," and, we may also add, Christian courage with which we meet coming issues. The time will soon come when we must show our colors, show whether we are on the side of truth or with the enemy. As a people we are preparing for the conflict, and are already in the midst of it in one sense.

The printing presses in this country and in Europe are sending forth tons of reading matter, and the living teachers are battling for the truth, so that it is really going before "peoples, nations, and tongues, and in a stronger sense the third angel will soon cry, "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 which is poured out without mixture into the cup of his indignation." Rev. 14:9, 10. The schools also, and the sanitariums, are exerting a powerful influence for good. Therefore we are meeting the enemy by intelligent forces.

How true are the words that we have "no time to lose in making preparation." Catholicism is increasing, and its adherents are propagating their doctrines with wonderful zeal, leaving no stone unturned in their efforts to gain proselytes, as they are anxious to regain lost power. And Mormonism is increasing; they have their missionaries in nearly all parts of the world. Spiritualists are also zealous to increase their numbers, and they number already over 20,000,000. Infidelity in various phases is rapidly gaining ground. The mighty men who make wealth their god, are piling up millions upon millions of unjust gain. All of these classes are working with zeal, and we can add still another, which is anxious to bring about a union of church and State. Then certainly Seventh-day Adventists who are looking for the soon coming of Christ, who have the "sure word of prophecy" concerning these "stirring times," "have no time to lose in making preparation," and should work with greater zeal than any other party.

In looking at the United States, it can be seen that the elements of strife are rapidly developing, as there are many enemies of free government, free schools, and freedom in religion. Romanists, by their secret military organizations, are drilling and preparing for a struggle to obtain power. Rings, favoring rich monopolies, are oppressing the people. Taxes and monopoly oppressions are consuming the product of labor, which gives rise to associations for mutual protection, thus creating strife between capital and labor, and the prospect now is that this strife will greatly increase. The Edmonds law is denounced in Utah, and a speaker in a recent meeting at Ogden, called "the judge," said: "We are bound to beat this regulation, we have money to do it, and if that will not do, we have bullets and steel." In Salt Lake, Geo. Q. Cannon denounced the Edmonds law and said they would triumph over

all their enemies, and beat all legislation aimed at the Mormons." Joseph Cook said in a recent lecture, "Who does not see that we are drifting into the necessity of armed interference with Mormonism?"

It is uncertain what will be the result of the coming contest between the two great political parties; but one thing is certain, the elements of strife are in our midst, the kindling material is ready, and when the match is applied the winds of contest will soon spread the flames. Joseph Cook further says in regard to the lawlessness in our country: "A prolific cause of lawlessness is the animosities between races, and religions, and political parties. A still larger cause is intemperance. A yet larger cause is irreligion, atheism, agnosticism, liberalistic creeds, blatant infidelity, and the failure of the church to reach the masses with the truths that overawe the conscience." It is difficult to tell what may be the result of the agitation of the temperance question. But one thing is certain, united effort against moral evils cannot fail to bring about good results. As the end is so near, we can only see that the evil of intemperance will be held in check, but there will yet be a much greater contest over the matter.

The recent riot in Cincinnati is further proof of increasing lawlessness. The people are indignant in many other localities in regard to criminals escaping justice. Crimes worse than murder are committed, the most outlandish in regard to the rights, happiness, and virtue of women, and yet a trial by jury clears the guilty.

But not the least element in the stirring times ahead, will be the enforcement of a Sunday law, which will be brought about by a union of church and State. This union, which constitutes the "image to the beast," is clearly predicted in the 17th chapter of Revelation; but we have not space in this article to more than allude to it. The *Chicago Journal* says: "The Sabbath question, with its religious aspects, will, in all probability, be carried to the ballot-box for final settlement." The *Christian Statesman* says: "The battle will be serious; it will divide neighborhoods, and separate very near friends."

The fearful threatening of Rev. 14:9-11 has already been alluded to. We have often thought of the time when the Third Angel's Message would go forth with a "loud voice"; and does not this consist in forcibly and specially giving warning of the terrible judgment pronounced against those who worship the beast and his image, thus plainly drawing the line between those who serve God and those who serve him not? And is not this time right here, or near to come? Why is this Sunday agitation going on throughout the length and breadth of the land? Why is this National Reform Party increasing from year to year, and holding conventions in our large cities to stir up the people, if it is not to fulfill the prophecy? We are glad to see the *Sabbath Sentinel* circulated to prepare the people for the conflict. Hundreds of thousands of these should be circulated, and will be if all do their duty.

Yes, there are stirring times, and also dangers, ahead in every direction; and it is a good thing to foresee the evil and be prepared for it. The only hiding-place is the Ark of safety. As the disciples had only a little time in which to flee from falling Jerusalem for security, so now there is only a little time in which to escape impending destruction. The only way for the Christian is to work, watch, and pray. "Seek righteousness, seek meekness," and by so doing "be hid in the day of the Lord's anger." WM. PENNIMAN.

JOHN WESLEY sent a bank note to one of his helpers, with this text: "Trust in the Lord and do good, and verily thou shalt be fed." The best expository note for that text, he thought.

### Have You Faith?

THE great event of earth's history is at hand. The closing message of the everlasting gospel is being heard in many nations; and the watching, faithful ones are obeying its voice, by keeping "the commandments of God"—not excepting the one so long trodden under foot by almost the whole Christian world—"and the faith of Jesus," a faith which embraces his coming again according to his promise. Rev. 14:9-12.

And yet how few accept and appreciate this solemn truth! Said Jesus, "When the Son of man cometh, shall he find faith on the earth?" The truth is being proclaimed with many infallible proofs from prophecy and history; and yet professed believers in the Bible look on "with brute unconscious gaze," almost entirely destitute of that living faith which relies on the testimony of God's word and providence as an infallible guide. Preachers still preach, ignoring, if not opposing, the present work of the Lord in fulfillment of his promises contained in prophecy; and souls are said to be converted, who are kept, if possible, as *really* ignorant of these thrilling truths as their teachers *seem* to be. I say *seem* to be; for it seems impossible that learned men of extensive travel and acquaintance, as these "revivalists" are, should really be ignorant of the great questions of the day concerning Bible truth. The Lord's work, though it may appear small, is "not done in a corner;" and though they may avoid saying anything of it to the uninformed multitudes, when the subject is forced upon their attention they will be found armed and equipped with traditions of men with which to oppose the truth of God. Oh, the infidelity of the professed church! Yet the Heaven-sent message will be heard and obeyed by some. It is even now being widely spread among men. True hearts are responding to the call in many countries, and true faith shall be victorious. Those that believe and endure shall be saved. May Heaven speed on the work.

How is it with us who have for years accepted this closing message as the truth of God? Is our faith active and our zeal fervent? Have we a faith that works? Do we appreciate the sacred truth for our times, and the high and holy work to which we are called? Do earthly treasures look extremely small, and are our affections for them diminishing as rapidly as we are approaching the end? "Take heed, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

Every heart will be tested. We who have long enjoyed the light are held responsible for the way in which we let our light shine. Is our interest increasing, or decreasing? Do we love the truth? Are we doing our best to advance it? It is well to think of these things; for the gospel net has always taken fishes of different kinds, but when it is brought to land, the good are put in vessels and the bad thrown away. Let us be co-workers with God, while he has a work to do. R. F. COTTRELL.

### Engaged by the Day.

A KING had in his garden a yawning pit of great magnitude. One day he hired a number of workmen to fill it up. Some went to the sides of the pit, and as they saw its depth they exclaimed: "How is it possible to fill it!" And they gave up the work in despair. But the others said: "What matters it how deep it is! We are engaged by the day and are happy to have something to do. Let us be faithful in our duty, and we will fill the pit as soon as we possibly can." Let no man say, "How immeasurable is the divine law, it is deeper than the sea, how many statutes to perform, how can we carry them out!" God says to man, Thou art engaged by the day, do the work which thou canst, and think of naught else.

## Redemption.

(Continued.)

By many it is supposed that all the promises of the possession of the land were fulfilled to the natural descendants of Abraham who dwelt in the land of Canaan. We have given to us in the Scriptures several lines of proof showing that the possession of the land of Canaan did not fulfill the promise; that that land, in the condition in which they received it, was not the true inheritance of Abraham's seed, but only typical of it.

1. The dwelling of the children of Israel in the land of Canaan was not a fulfillment of the promise that Abraham, Isaac, and Jacob should possess it. It was not said merely that their children should inherit it, but that *they and their seed* should receive it for an everlasting possession. Stephen said that Abraham had no inheritance in it, no not so much as to set his foot on. This is proved to be literally true, in that he had to buy of the inhabitants of the land a place to bury Sarah, his wife, in Hebron. And Paul said that Abraham, and Isaac, and Jacob, heirs with him of the same promise, died without receiving it, and confessed that they were strangers and pilgrims on the earth. This alone would be sufficient to prove that the promise remains to be fulfilled.

2. According to Paul's testimony in Gal. 3: 16, Christ was the seed to whom the promise was made; and he, as Abraham, was a sojourner in the same land. He had "not where to lay his head." He was the world's Maker, destined to be the world's Redeemer, and yet spent a life of toil and suffering in the world without a resting-place or home upon the earth. He purchased the redemption of the earth by bearing in his person the curse of the earth, even as he will redeem man because he bore the curse of man. When the ground was cursed the Lord said it should bring forth thorns because of man's transgression; these it would never have produced if sin had not entered. And Jesus, when he was made an offering for sin; when he was placed in the hands of the powers of earth, was crowned with thorns. The old purple robe and the crown of thorns were a mockery of his right as king, but they became a part of the means of his final triumph—a means of vindicating the justice of God before men and angels in the Judgment. He was "the heir" whom the men of the vineyard cast out and slew. But he will come again to claim his own, and they will be destroyed. Matt. 21: 33-42.

3. There is an argument from analogy on this subject which is very conclusive, besides the direct declarations of the Scriptures, showing that *the whole earth* was contemplated in the original promise. This argument must be admitted by all who claim to be the seed of Abraham, and recognize as valid the covenant made with him. In this covenant we find three prominent points, namely, 1. The land of promise. 2. The seed to whom the promise was made. 3. The token of the covenant, which is circumcision. All that will be here claimed on points 2 and 3 will be readily accepted by all New Testament believers.

*The seed.* The reader of the Old Testament might easily conclude that "the seed" to whom the promises were made included only the literal descendants of Abraham. But the term was soon restricted, and was shown to refer, not to all who descended from Abraham, but to those descending from him through one of his sons, Isaac. And in the New Testament it is shown that the term refers primarily to Christ, the real child of promise, and secondarily to all who are Christ's by faith. Thus it is said:—

"He is not a Jew which is one outwardly; . . . But he is a Jew which is one inwardly." Rom. 2: 28, 29. And again: "For they are not all Israel, which are of Israel; neither be-

cause they are the seed of Abraham are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9: 6-8.

Therefore the true heirs of the promise are not counted by natural descent, but are of all nationalities, as the apostle says:—

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 28, 29.

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Eph. 2: 11-13.

The Gentiles were "aliens from the commonwealth of Israel, and strangers from the covenants of promise;" but the gospel of Christ is the means of their naturalization, so that now they belong to the true Israel of God if they are of faith, and are "fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3: 6.

*The token.* When the covenant was made with Abraham a sign, or token, was given to him. The Lord said to him: "Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." Gen. 17: 10, 11. This more than any other one thing was a mark of separation between the Jews and the Gentiles. And this, from its terms, was confined to the male portion of the children of Abraham, "Every man-child among you."

But in the New Testament everything on this subject is different, both in substance and manner. As we have seen that he is not a Jew, or child of Abraham, who is one outwardly, so "neither is that circumcision which is outward in the flesh. . . . Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2: 11.

Circumcision was called "a token of the covenant;" in the New Testament it is called a sign and a seal; Rom. 4: 11. And the seal, or circumcision, of the New Testament is further explained as follows: "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." Eph. 1: 13, 14.

The earnest is the same as the seal or token. Again it is written:—

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4: 30. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1: 22.

This is the circumcision of the heart, in the spirit; the true token or sign of our heirship. And as it was said to Abraham that the uncircumcised man-child should be cut off—he had no part in the covenant; so it is now said, "If any man have not the Spirit of Christ he is none of his." Rom. 8: 9. He has not the seal or token of the covenant, and has no part in the covenant.

Now mark the analogy. All Christians believe that the seed or children of Abraham, and circumcision, have a place in the gospel; that they are brought over into this dispensa-

tion; only they are enlarged in their terms, and made to apply to those and that to which they did not *seem* to apply when first the covenant was made. Now an enlargement of them is the very opposite of nullifying them, or having them expire by limitation.

But if they to whom a certain promise is made, and the token or assurance of that promise, are brought into the New Testament, why not also *the promise itself*? And if the terms of the other are enlarged, it is only reasonable to expect that of this they would be also. And thus we find it written: "For the promise, that he should be the *heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13. "Blessed are the meek, for they shall *inherit the earth*." Matt. 5: 5.

We fully believe, as before remarked, that God's original purpose in the creation of the earth will be fulfilled, that the restoration of the earth from the curse, from thorns and thistles, and from everything that could annoy its inhabitants, was included in the promise that the seed of the woman should bruise the head of the serpent; or, in the words of the New Testament, that Christ should destroy the works of the devil. The "first dominion" given to man shall be returned to him, but the promise of restoration was made to and through Abraham and his seed, and we receive it as his heirs. The meek shall *inherit the earth*. To inherit is to possess by heirship; but our heirship is solely of Abraham our father.

Two objections raised against this view we will notice, 1. That the righteous, the meek, do now possess the earth; that all the blessings and enjoyments of this world really belong to the people of God. 2. That the Israelites are said to have had all the promises made to their fathers fulfilled to them in their possessing the land of Canaan.

The first objection is readily disposed of; indeed it seems strange that any one with the New Testament in his hands should urge that the meek now inherit the earth; that the promises are now being fulfilled to them. But some eminent theological scholars have urged this view. It is disproved by most explicit declarations of the Scriptures.

(1) The poor of this world, the rich in faith, are only "*heirs of the kingdom* which God hath promised to them that love him;" the kingdom prepared "from the foundation of the world."

(2) When the meek inherit the earth "they shall delight themselves in the abundance of peace." Ps. 37: 11. This is not the case at present, as we all know by observation and experience; the following words of our Saviour settle it:—

(3) "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." John 16: 33. The enjoyment or blessing of the Christian is not from or of the world, but from what Jesus has done for us to overcome the world. So far from the meek having "abundance of peace" in this world, they have persecutions and afflictions; their life is only a warfare, in which they are speedily overcome if they lay aside their armor.

(4) The wicked inherit more of this present world than the righteous do, the latter being "the poor of this world," while a woe is pronounced upon the rich. But the scripture says: "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." Gen. 21: 10; Gal. 4: 30. If the inheritance is of this present world, the son of the bondwoman has the largest share.

(5) Abraham dwelt in the land, but he did not inherit it. He with others, heirs with him of the same promise, dwelt in the land of promise as in a strange country. And so the apostle said his brethren were "strangers and pilgrims." 2 Peter 2: 11. Abraham had to

buy a place to bury his dead in the land which was promised to him for an everlasting possession; even so now, the children of Abraham have an abiding-place in the earth only by paying tribute to earthly powers. But of this we do not complain. The time for us to inherit the earth has not yet come.

(6) That the Spirit is an "earnest of our inheritance" is proof on this point. The earnest looks to the fulfillment of a promise in the future. When God promised the land to Abraham he gave him circumcision as a token, an assurance of his promise. So now we have the circumcision of the Spirit, "which is the earnest of our inheritance." How long do we need the earnest or token? Until we take possession of the inheritance. And how long is that in the future? "Until the redemption of the purchased possession." The meek will not inherit the earth before it is redeemed, for in its present state they can only possess it in common with the children of the bondwoman, and they cannot "delight themselves in the abundance of peace." Jesus purchased the earth with the right to redeem it from the curse. And he will surely claim his right, and his people shall receive their reward. The expectation of the poor shall not perish. "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." Dan. 7:27.

EDITOR.

(To be continued.)

### Modern Terrorism.

THIS is what English papers call the late demonstrations of the dynamite fiends in that country. The explosion at Victoria Station, and the discovery of plots to blow up other public buildings in London, has caused no little anxiety in English circles. Many comments have been offered by the press. While some suggest that the arrest and summary execution of a few leaders in these villainies would restore former peace and quietness, others are inclined to look at the matter in a more serious light. They regard the late developments as nothing less than the outgrowth of irreligion and atheism, and that they forebode only evil to the country. In a review of the matter, the *Rock* (English) makes the following comments: "Modern terrorism, which has made its formidable attacks to be felt in so many parts of Europe, has come unpleasantly close to ourselves. Unfortunately England does not stand alone in these murderous exploits. Russia has long endured the horrible fatalism embodied in Nihilism. France has repeatedly suffered from the intermittent outbreaks of Communism. Germany has commendably invoked stern legislation against Socialism, as the English Parliament did against the ripened Fenianism of Ireland. Austria has recently placed in a state of siege certain districts, one of which includes Vienna. Even Norway is in the throes of a society warfare, in which the main question is whether there shall be an utter abolition of religion, education, and proprietary rights.

"What is the fundamental cause of all these outbursts of social iniquity? We believe the originating principle to be a compound one, and in complete correspondence with the 'perilous times' in which we live, and of which the most potent element is, beyond all question, *the general depravity and prevalent irreligion*. Look where we will there is an upheaval of social forces intimately connected with the skeptical, the immoral, and the ignorant classes. The dangers are not confined to one order of society. The same causes which are manifestly ripening for catastrophe in the proletariat (the socialist class), are also conspicuous enough in some of the upper strata of society. Reflex action has been already, and will be even more swiftly, retributive. The new race of politicians

and progressionists sneer at piety as effeminacy, and what shall we say of the rampant Sabbath-breaking, of the scornful treatment of the Bible, of holy things and persons caricatured? Of one nation of old we have sundry lurid pictures of their extensive but hollow religious professions, of their fashionable excesses, and of their gross immorality. These were the pregnant causes of the ultimate destruction of the Jewish polity. The eloquence of Isaiah's delineations are as lamentably accurate of modern English society as ever they were of Jewish life. Atheism, like a subtle refuge, is entwining its deadly folds around its victims; and Universalism, Positivism, and other members of the poisonous family group are seducing unwary minds into a whirlpool of misery, ignorance, and crime. 'No God' is the social watchword across the channel; 'No God' is becoming popularized at home by men who stick at nothing, neither the claims of religion, social law, nor proprietary right. When these existing elements of terrorism have burst into vigor, history will repeat itself even to the dregs of retributive punishment."

It is not necessary for Americans to journey across the Atlantic to appreciate the above statements. And while the picture thus drawn of English society is not a flattering one, yet if applied to the social condition of this country, it would not be overdrawn. The prevalence of irreligion in all grades of society is almost appalling, and yet there were never more church members than at the present time. Each succeeding year seems to outdo its predecessor in producing startling crimes. If things go on at the present rate, it cannot be long before retributive justice must overtake the world. A glance about us, and a moment's thought, can but convince us that we have met the "perilous times" of the last days. J. O. CORLISS.

Walla Walla, W. T.

### Returning to God.

IT is a sad thought that any soul who has once enlisted in the service of God should ever grieve his Spirit, or allow himself to be led into sin; thus yielding to the enemy of all righteousness. But that such is the experience of some is proved by both scripture and observation.

David, of whom at one period in his life it was said that he was a man after God's own heart, sinned against the Lord, and brought upon himself that scathing rebuke recorded in 2 Sam. 12:7-12.

God visited the sin of David upon him in the death of the child which was born unto him, and raised up evil against him out of his own house, so that his life was embittered by the rebellion of his son Absalom.

But David confessed his sin, and was assured by the prophet that his iniquity was forgiven him. Nevertheless it was for the glory of God that the child should die, because the king's sin had given great occasion to the enemies of the Lord to blaspheme. Thus it is that sin always brings a measure of suffering.

But God in mercy is ready to forgive our transgressions when we come to him, and by confession and true repentance put the evil out of our hearts; yet for his glory and our good, he permits us to suffer the minor consequences of our iniquities; thereby enabling us to form some conception of the sinfulness of sin.

Though God is holy, and cannot look upon sin with the least degree of allowance; and while the sin of backsliding must be (if we may so speak) doubly black in his sight, yet the Bible abounds in invitations to those who have wandered away from the Lord to return unto him for "he will abundantly pardon."

The language of inspiration is: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city and two of a family, and I will bring you to Zion." Jer. 3:14.

In the parable of the prodigal son we have a most touching illustration of the willingness of our heavenly Father to welcome the humble penitent. Oh, the goodness and mercy of God! His judgments are unsearchable, and "his ways past finding out."

But, backslider, how long will you presume upon the mercy of God, and continue to grieve his Spirit? How long will you stay in the enemy's country and feed upon the husks of sin? Throw off the spell which Satan has cast over you, and like the prodigal resolve, "I will arise and go to my father." C. P. BOLLMAN.

### Barefooted Nuns.

BARON PALET contributes to the Paris *Figaro* a strange history, under the title of "An hour among the dead." The dead in this case are living women who regard themselves as "dead to the world." They are, in fact, the little known order of the Barefooted Clares. These ladies possess a cloister in Paris, in which there are eighteen nuns and a few lay sisters who act as their servants. Fourteen of the present staff of nuns are under twenty-three years of age. The reason of this, according to Baron Palet, is terrible enough to justify the intervention of the State. The rule of the Clares is so excessively severe that nearly all the professed inmates die young. They wear a rough woolen dress, with a rope as a girdle; they go barefoot on the cold stone flooring; they never warm themselves at a fire,—even the kitchen fire is placed beyond their access; they eat meat only once a year; they sleep on a narrow board; they must spend ten hours every day upon their knees; they live entirely upon alms; they are only allowed to speak to one another upon rare occasions. The Abbess, through a grating, assured him that more than one of her nuns, through cultivation of this grace of silence, had actually lost the power of forming a sentence. We doubt if Mr. Carlyle himself would have approved so prodigious a development of the axiom that "speech is silver, silence is gold."—*Christian Reflector*.

### "Yet a Little While."

THERE is a wondrous healing power in "a little while." A little while, and the tears of childhood give place to smiles of joy; a little while, and the weariness of the toiler is exchanged for refreshment and repose; a little while, and the hour of temptation is past, and he who was sore oppressed by the adversary, raises his thanksgiving to God who giveth the victory; a little while, and the oppressor is broken, and deliverance comes to the loyal, trusting soul; a little while, and the bitter days of tribulation are done, and the heart, tossed, troubled and discouraged, finds repose in the providence of the Lord Jesus Christ; a little while, and the anguish of bereavement is assuaged, the broken heart bound up, the sorrowing soul made glad, and the discouraged one goes forward in the strength of God; a little while, and the weary pilgrimage is ended, the fight is won, and the victory is gained. "A little while and he that shall come will come and will not tarry," is the testimony of faith to the struggling, trusting church.

Let us rejoice in him who thus gives us everlasting consolation; and, though the time to us seems long, and the years to us seem weary, yet our gracious Lord ever whispers in our ears, "Yet a little while." Blessed are they who can trust his precious word, and can believe that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—*The Christian*.

## The Sabbath-School.

LESSON FOR THE PACIFIC COAST.—MAY 17.

ACTS, CHAPTERS 22:17—23:24.

### Paul a Prisoner.

THE latter part of the previous lesson presents the apostle as a prisoner in charge of the Roman soldiers at Jerusalem, who had rescued him from a violent assault of the Jews, a few days after his arrival from Macedonia. Just after his rescue he had asked permission to address the excited mob, and proceeded to do so in the Hebrew language. The multitude listened to him until he came to the point of relating how the Lord had sent him to preach the gospel to the Gentiles, when they burst forth in renewed clamor against him. Beginning here, we quote from "Sketches from the Life of Paul," by Mrs. E. G. White, as follows:

He endeavored to show that his work among the Gentiles had not been from choice. He had desired to labor for his own nation; but in that very temple the voice of God had spoken to him in holy vision, directing his course "far hence, unto the Gentiles." Hitherto the people had given close attention, but when he reached the point in his history where he was appointed Christ's ambassador to the Gentiles, their fury broke forth anew. Accustomed to look upon themselves as the only people favored of God, they could not endure the thought that the despised Gentiles should share the privilege which had hitherto belonged exclusively to themselves. National pride bore down every argument which could influence their reason or command their reverence. An outburst of rage interrupted his speech, as all with one voice cried out, "Away with such a fellow from the earth; for it is not fit that he should live!" In their excitement they flung off their garments, as they had done years before at the martyrdom of Stephen, and threw dust into the air with frantic violence.

This fresh outbreak threw the Roman captain into great perplexity. He had not understood Paul's Hebrew address, and concluded from the general excitement that his prisoner must be guilty of some great crime. The loud demands of the people that Paul be delivered into their hands made the commander tremble. He ordered him to be immediately taken unto the barracks and examined by scourging, that he might be forced to confess his guilt.

The body of the apostle was stretched out, like that of a common malefactor, to receive the lashes. There was no friend to stand by him. He was in a Roman barrack, surrounded only by brutal soldiers. But, as on a former occasion at Philippi, he now rescued himself from this degradation, and gained advantage for the gospel, by appealing to his rights as a Roman citizen.

He quietly said to the centurion who had been appointed to superintend this examination, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" The centurion immediately went and told the chief captain, saying, "take heed what thou doest; for this man is a Roman."

On hearing this, Lysias was alarmed for himself. A Roman might not be punished before he had been legally condemned, nor punished in this manner at all. The chief captain well knew how stringent were the laws protecting the rights of citizenship, and that if the statement were true he had, in his proceedings against Paul, violated these laws.

He immediately went in person to the prisoner, and questioned him concerning the truth

of the centurion's report. Paul assured him that he was indeed a Roman citizen; and when the officer exclaimed, "With a great sum obtained I this freedom," Paul declared, "But I was free born." The preparation for torture went no farther, and those commissioned to conduct his examination left him. Paul was, however, still held in custody, as the nature of his offense had not yet been inquired into.

On the next day the chief captain summoned a meeting of the Jewish Sanhedrim, with the high priest, and brought Paul down from the castle, under the protection of a sufficient force to guard against any attempt upon his life. The apostle now stood in the presence of that council of which he himself had been a member,—that council by which Stephen had been condemned. The memory of that scene, and of his own efforts to secure the condemnation of the servant of Christ, came vividly before his mind. As he looked upon those who were to be his judges, he recognized many who had been his associates in the school of Gamaliel, and who had also united with him in persecuting the disciples of Jesus. They were now as eager to put Paul to death as they had been to destroy Stephen.

The apostle's bearing was calm and firm. The peace of Christ, ruling in his heart, was expressed upon his countenance. But his look of conscious innocence offended his accusers, and when he fearlessly addressed them, "Men and brethren, I have lived in all good conscience before God until this day," their hatred was kindled afresh, and the high priest ordered him to be smitten upon the mouth. At this inhuman command, Paul exclaimed, "God shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" These words were not an outburst of passion. Under the influence of the Holy Spirit, Paul uttered a prophetic denunciation similar to that which Christ had uttered in rebuking the hypocrisy of the Jews. The judgment pronounced by the apostle was terribly fulfilled when the iniquitous and hypocritical high priest was murdered by assassins in the Jewish war. But the bystanders regarded the words of Paul as profane, and exclaimed with horror, "Revilest thou God's high priest?" Paul answered with his usual courtesy, "I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people."

Paul was convinced that he could not hope for a fair trial and just decision at this tribunal. And his natural penetration and shrewdness enabled him to take advantage of the circumstances. The Sanhedrim council was made up of Pharisees and Sadducees, who had long been at variance upon the doctrine of the resurrection. Knowing this, the apostle cried out, in clear, decided tones, "Brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question."

These words, appealing to the sympathies of those who agreed with him in regard to the resurrection, brought a change in the council. The two parties began to dispute among themselves, and thus the strength of their opposition against Paul was broken, for however well united they were in warring against the gospel, they were divided by an insurmountable barrier in other matters of religious faith. The Pharisees flattered themselves that they had found in Paul a champion against their powerful rivals; and their hatred against the Sadducees was even greater than their hatred against Christ and his apostles. With great vehemence they now began to vindicate Paul, using nearly the same language that Gamaliel had used many years before: "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God."

The sentence was hardly completed before the judgment-hall became a scene of the wild-

est confusion. The Sadducees were eagerly trying to get possession of the apostle, that they might put him to death, and the Pharisees were as eagerly trying to protect him. Again it seemed that he would be torn in pieces by the angry combatants. Lysias, being informed of what was taking place, immediately gave orders to his soldiers to bring the prisoner without delay back to the fortress.

Thus closed the scenes of this eventful day. Evening found Paul still in the Roman barrack, the rude soldiery his sole companions, their brutal jests and revolting blasphemy the only sounds that fell upon his ear. He was not now nerved up by the presence of his enemies, nor was he supported by the presence of his friends. The future seemed enveloped in darkness. He feared that his course might not have been pleasing to God. Could it be that he had made a mistake after all in his visit to Jerusalem? Had his great desire to be in union with his brethren led to this disastrous result?

And now he was in prison, and his enemies, in their desperate malice, would resort to any means to put him to death. Could it be that his work for the churches was closed, and that ravening wolves were to enter in, not sparing the flock? The cause of Christ was near his heart, and with deep anxiety he contemplated the perils of the scattered churches, exposed to the persecutions of just such men as he had encountered in the Sanhedrim council. In distress and discouragement he wept and prayed. The Lord was not unmindful of his servant. He had guarded him from the murderous throng in the temple courts, he had been with him before the Sanhedrim council, he was with him in the fortress, and was pleased to reveal himself to his faithful witness. As on trying occasions several times before, Paul was now comforted and encouraged by a vision in the night season. Such a visitation had been granted him in the house of Aquila and Priscilla at Corinth, when he was contemplating leaving the city for a more safe and prosperous field. And now the Lord stood by him and said, "Be of good cheer, Paul; for as thou has testified of me in Jerusalem, so must thou bear witness also at Rome." Paul had long looked forward to a visit to Rome; he greatly desired to witness for Christ there, but had felt that his purposes were frustrated by the enmity of the Jews. He little thought, even now, that it would be as a prisoner of the Lord that he would go to Rome.

In the peaceful hours of the night, while the Lord was visiting his discouraged servant, the enemies of Paul were eagerly plotting his destruction. "And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy." Here was such a fast as the Lord through Isaiah had condemned many years before,—a fast "for strife and debate, and to smite with the fist of wickedness." The Jews thus sought to give to their diabolical plan the sanction of religion. Having fortified themselves by their dreadful oath, they came to the chief priests and members of the Sanhedrim, and made known their purpose. It was proposed to request that Paul be again brought before the court, as if for a further investigation of his case, and that the assassins would lie in wait and murder him while on his way from the fortress. Such was the horrible crime masked under a show of religious zeal. Instead of rebuking the Satanic scheme, the priests and rulers eagerly acceded to it. Paul had spoken the truth when he compared Ananias to a whited sepulcher.

The next day the plot would have been carried into effect, had not God by his providence interposed to save the life of his servant. When Peter had been made a prisoner and condemned to death, the brethren had offered earnest prayer to God day and night for his de-

iverance. But no such interest was manifested in behalf of him who was looked upon as an apostate from Moses, a teacher of dangerous doctrines. It was not to the elders whose counsel had brought him into this dangerous position, but to the watchful sympathy of a relative, that Paul owed his escape from a violent death.

A nephew of the apostle, to whom he was strongly attached, heard of the murderous conspiracy, and without delay reported the matter to his uncle. Paul immediately called for one of the centurions, and requested him to take the young man to the commandant, saying that he had important information to give him. The youth was accordingly brought before Claudius Lysias, who received him kindly, and taking him aside, inquired the nature of his message. The young man related the particulars of the conspiracy, and with deep feeling entreated the commandant not to grant the request which would be surely made, that Paul be again brought before the council. Lysias listened with close attention. He saw the difficulties of the situation, and instantly formed his plans. Choosing, however, not to reveal them, he dismissed the youth, with the single admonition: "See thou tell no man that thou hast showed these things to me."

When the young man had gone, the commandant "called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor."

Lysias gladly improved this opportunity to get Paul off his hands. He was the object of so great animosity, and his presence created so widespread an excitement, that a riot might occur among the people at any time, with consequences dangerous to the commandant himself. The Jews as a people were in a state of excitement and irritation, and tumults were of frequent occurrence. A short time previous, a Roman knight of far higher rank than Lysias himself, had been violently taken and dragged by the maddened Jews around the walls of Jerusalem, and finally beheaded, because he received a bribe from the Samaritans. Upon the suspicion of similar crimes, other high officials had been imprisoned and disgraced. Should Paul be murdered, the chief captain might be charged with having been bribed to connive at his death. There was now sufficient reason to send him away secretly, and thus get rid of an embarrassing responsibility.

It was important that no time be lost. At nine in the evening, the body of soldiers, with Paul in the midst, marched out of the fortress, and through the dark and silent streets of the city, and at a rapid pace, pursued their journey toward Cæsarea. At Antipatris, thirty-five miles from Jerusalem, the travelers halted. There was now little danger of attack, and in the morning the four hundred foot-soldiers were sent back to Jerusalem, while the horsemen continued their journey.

The distance from Antipatris to Cæsarea was but twenty-five miles, and it was in the broad light of day that Paul, attended by "threescore and ten horsemen," entered the city. How unlike his present escort was the humble Christian company that had attended him on the journey from Cæsarea but a few days before! Notwithstanding his changed surroundings, he was recognized by Philip and others of his Christian associates, whose hearts were shocked and saddened at the swift realization of their forebodings.

WHAT is there which makes the heart of a Christian rejoice in sorrow, and gives comfort to the mourner, as he sees his dear ones laid in the grave, but that they shall rise again? It is the Christian's only hope. 1 Thess. 4: 13-18.

## Temperance.

### Prohibition in Kansas—Result of Thirty Month's Trial.

On the 4th of December, I mailed a series of questions to every county attorney, county superintendent, and police judge, in the State, for the purpose of learning the effect and present status of prohibition. Replies have been received from over one-third of the six hundred letters sent out, constituting a full report from sixty-six of the eighty-one organized counties of the State, including all the populous counties. These replies demonstrate three facts favorable to prohibition: 1. That it has materially decreased the number of saloons; 2. That an unusually large per cent. of prosecutions under the law have resulted in convictions; 3. That the principle of prohibition is growing stronger.

It must be borne in mind that these figures come from the officers of the State, without reference to their views upon prohibition, and are therefore not subject to the imputation of being the product of fanaticism. In our letters we stated that we wanted the facts, whether favorable or unfavorable to prohibition. We believe the facts were given, and that the figures presented are as authentic as can possibly be obtained.

In these sixty-six counties there were 708 saloons prior to May 1, 1881, the date the prohibitory law took effect. There are now, in the same territory, 313 saloons—160, or over half of which, are in Leavenworth; leaving but 153 saloons in the sixty-six counties, not including Leavenworth. Prohibition, in less than three years, has closed 395 saloons. During this time the population has increased 12 per cent. If our saloons had kept pace with the population, we would now have 792 saloons; so that in reality prohibition has prohibited 479 saloons in the territory named.

Prior to May 1, 1881, there were saloons in every one of these sixty-six counties. To-day, the 313 saloons in existence are confined to twenty-five counties, over half the number being in a single county. Prohibition has therefore absolutely driven the saloons out of forty-one counties, in which they existed under license.

"You can't convict the saloon-keepers," has been so often repeated that many regard it as an axiomatic truth. In the early stages of prosecutions, it was difficult to convict. But the reports of the officers who have charge of this class of cases, show that, as a general proposition, it is far from the truth. In the district courts of these counties, there have been 460 cases tried, resulting in 351 convictions, 47 acquittals, and 62 hung juries, or seven convictions out of every nine cases tried.

In justice courts there have been 572 cases tried, with 378 convictions, 65 acquittals, and 59 hung juries, or convictions in three-fourths of all the cases tried. In these cases the fines imposed amount to \$95,200. In addition to these fines, there have been 81 saloon-keepers imprisoned for various periods of time, aggregating 137 months and 19 days, or 11 years, 5 months and 19 days.

There has been a larger proportion of conviction in whisky cases than in any other class of cases tried, as reference to the criminal docket of any court in the State will prove. There are now pending in the district courts of the State 218 cases, showing a vigorous determination to complete the work so well begun.

In fifty-one of these counties, the reports all agree that the principle of prohibition is growing stronger with the people. In seven it is reported weaker, while it remains the same in eight. This, of course, is a mere matter of judgment. If prohibition can accomplish these results in thirty months, who can say the experiment has failed?

Or, how long will it be until the unyielding sentiment of loyalty will crush out the 313 struggling saloons still running?—*Jas. A. Troutman, Sec'y State Temperance Union.*

### Temperate Endurance.

WESTON'S great walk of 5,000 miles in 100 days was completed March 15. The task was undertaken under the auspices of the Church of England Temperance Society, and began on November 21, after which day and up to the conclusion of the walk, he covered fifty miles every day, except Christmas day, and then the necessary miles were made during the ensuing week. Weston suffered from a severely blistered heel, but struggled on for the first 3,000 miles, when the sore healed over. The last 300 miles were covered at the Victoria Palace, where he made a spurt of one mile in 9:17. Dr. W. B. Richardson states that the feat which Weston has accomplished is entirely new in the history of the world. When first proposed he had some doubt of its propriety, as any accidental failure would have discredited the principle that total abstinence from stimulants was the best guaranty for endurance; but now all friends of temperance were extremely satisfied that the feat had been done, of a man walking for four months at the rate of fifty miles a day without having the least resort to what the people of this country had for centuries believed to be a staminal support for all mankind. All might be satisfied now that stimulants were perfectly useless for sustaining great physical efforts, whether under tropical heat or polar cold. He, in the interests of medical science, had been watching Weston for the last week, and Mr. Green, a most accomplished observer, had never left Weston, recording his pulse, breathing, weight, height, and every circumstance that could ultimately be of use in making this great experiment of benefit to the world. The conclusion was that he was in a perfectly healthy condition, both of body and of mind, and if examined for insurance would be returned as a first-class life. Nothing in the shape of fatigue, or strain of any sort was apparent, and that was to be attributed to his having lived so perfectly healthy and natural a life during this long period of exertion, and to his having taken nothing which had strained the heart, or confused the brain, or interfered with the natural process of waste.—*Sel.*

### Poor Jacko.

SOME time ago a gentleman, who had been very kind to an Italian emigrant, received from him the present of a fine monkey. Pleased with his present, the gentleman spent much of his time teaching Jacko (the monkey) various tricks, so that in a little while he could very successfully imitate his master in most things. Desirous of exhibiting his favorite, the gentleman resolved to invite some of his male friends to a dinner party; and that Jacko might play the gentleman to advantage there was but one thing lacking—Jacko as yet had not learned to smoke. To remedy this, his master one day lit a cigar, an example which Jacko soon followed. But, alas! it fared badly with him. Many a wry face did he show, but, encouraged by his master, he continued to puff, puff away. At last, overcome by the pernicious fumes, his eyes rolled in their sockets, his limbs gave way, and down he fell as drunk as a toper; and all that his master could do was of no avail, poor Jacko died! No wonder, for tobacco is a poison, and hundreds of men and boys have been killed by it.

A college of physicians has said that not less than 20,000 persons in our land die every year by the use of this poison. Three young men formed a smoking club, and they all died within two years. The doctor was asked what they died of. He said "they were smoked to death."—*Temperance Banner.*

## 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, MAY 8, 1884.

### Trine Immersion.

WHY do we make two ceremonies of the Lord's Supper, and condemn the Dunkards for dividing the ordinance of baptism, when the grammatical construction of the works in each ordinance is so nearly alike?

J. C.

ANS. In one we have the most explicit statement of the action of our Lord giving thanks twice; in the other we have neither Scripture, reason, nor the "grammatical construction of the words" to justify the dividing of the ordinance.

Matt. 26:26, 27, says: "Jesus took bread and blessed (gave thanks, margin; see other texts), and brake, and gave to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them," &c. It is one ordinance, that is, the Lord's Supper, but thanks were given over each part of it.

Mark 14:22, 23: "And as they did eat, Jesus took bread, and blessed, and gave thanks, and break, and gave to them. and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them."

1 Cor. 11:23-25: "The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup," &c. Now the quotations from Matthew and Mark plainly show that this expression, "after the same manner," refers to the act of giving thanks over the cup, as he had done over the bread. This plain testimony is our warrant for our practice of twice giving thanks. We do not twice give thanks for the bread, nor twice for the cup, but once for each different element used. So you see we do not rely upon any "grammatical construction of the words" in this case, but upon the *clear statement of the facts*. Now we may ask, Is there any relation of facts warranting three immersions, or three baptisms, as the Dunkards practice? There certainly is not. Therefore their claim and their argument cannot run parallel with ours.

Nor does the construction of the language warrant their practice; but, as we think, proves the contrary. The Father, Son, and Holy Spirit are so closely united in the gospel—in the perfection of the "one body" in the "one hope"—that what is done in (into) the name of one is also in the name of the other. "God so loved the world that he gave his only begotten Son." "God was in Christ reconciling the world unto himself;" the Son came not to do his own will, but the will of Him that sent him; in the process of this work, he prayed the Father and he sent the Holy Spirit in the name of his Son, who takes the things of Christ and shows them to his disciples; and eventually our mortal bodies shall be quickened by his Spirit which is given to us in Jesus' name. Thus the work of salvation, of sanctification, and redemption, is the work of the Father, the Son, and the Holy Spirit. And we cannot see why it is more reasonable to perform three immersions to baptize or immerse a disciple in these names, than to make three collections to collect a bill due to a firm of three persons. One collection in the name of the three would be all that would be admissible if they were united in business—in partnership. Whereas to collect once for each separate name would be proof in itself that they were not united in business or interest.

Again, "the construction of the words" will not admit of that practice, for *baptism* and *immersion* are synonymous terms. Baptism means immersion literally. Therefore trine immersion, that is, three immersions, is equivalent to three baptisms. To deny this is to deny that immersion means baptism. But if immersion does mean baptism then whatever is added to immersion is also added to baptism, and trine immersion is trine baptism, something of which the word of God takes no account. *Trine*, according to Webster, means *threefold*; and there is as great difference between *baptism* and *threefold baptism* as there is between a *house* and *three houses*; or if there is not, we cannot tell why. But Paul says, "there is one baptism." Let that suffice. Nor will it answer to say, as some do, that it is one baptism with three immersions; for that is as unreasonable as to say it is one immersion with three baptisms, or one immersion with three immersions, or one baptism with three baptisms, which all mean precisely the same thing.

We should not have answered at such length, but the subject of three baptisms has often come before our people, and we trust that this may help them.

### General Meeting in Oakland.

WE can say of this meeting, as of others that have been held in this State within the past two years, that it was one of the best we ever attended. Indeed, each successive meeting of this kind that we attend seems to us to be the very best. At this meeting there was quite a large attendance from abroad, San Francisco being well represented. On the last Sabbath of the meeting there were seventy-eight present from the church in that city.

The entire membership of the Oakland Sabbath-school is 220, but there were more than 300 present the first Sabbath, and 360 pupils were in their places at the opening of the school on the second Sabbath. Notwithstanding this large increase, there was not the slightest confusion, which speaks well, not only for the discipline of the Oakland school, but of the other schools that were represented. The Sabbath congregations numbered between 400 and 500, filling our church building to its utmost capacity. God has blessed the labors of the missionary workers in Oakland, so that our regular congregations are larger than ever before, and additions are constantly being made to our membership.

The interest of the meeting deepened from the beginning to the close. As usual, Bible-readings occupied a prominent place. There were eleven of these, covering the following subjects: Thanksgiving, Conversion, Duties of Church Members, Missionary work, Second Advent, Resurrection, Immortality, Sanctification, and Work of the Spirit. By these readings our people get a definite knowledge of the Bible, such as could be obtained in no other way. They cannot take the place of preaching, but, if rightly conducted, they can do a work that preaching cannot. We regard it as a bad indication when a professed Seventh-day Adventist is not interested in a Bible-reading. We must learn more of the Bible itself.

There were eight sermons preached during the meeting. The principal burden of these was for a deeper and more intelligent consecration to God. The difference between true and false sanctification was clearly shown. This was very timely, for the so-called "holiness" movement, which teaches instantaneous sanctification, without any change of habit on the part of the individual, is rapidly gaining ground, and Oakland is the head-quarters of the delusion on this coast. In the discourses, and in the Bible-reading on Sanctification, it was shown that while we are justified freely by the grace of God as soon as we implicitly believe on Christ, the work of sanctification is a life work, a constant gaining of victories over sin, by the aid of the Spirit, and with

the light from God's word. This modern "holiness" movement is a deception of Satan, to cause men to be satisfied with themselves while trampling on God's law. Thorough instruction concerning the law of God, and a close adherence thereto, is a sure safeguard against this delusion, and is at the same time the means by which we are to be truly sanctified. John 17:17.

The early morning prayer-meetings, which were attended by Sister White, were seasons of refreshing. If the instruction given by the servant of God shall be remembered and put into practice, there will certainly be a marked growth in grace among those who heard. True Christian experience, and the nature of faith were set forth with a clearness not to be misunderstood. While we are sanctified through the truth, that is, by obeying it, we can do nothing to atone for past sins. Christ knew the work that he had to do, and understood the frailty and sinfulness of human nature, before he undertook our salvation. God does not repulse us because we are sinful, but for this very reason invites us to come to him, through Christ, for pardon. One of the greatest blessings that he can bestow on us is to show us our sins; and when we see them, instead of giving way to discouragement, we must believe that he does pardon, according to his promise. Isa. 1:18, 19; 55:6, 7. Faith in God is so simple that many overlook it. We are to believe, not because of any change in our own feelings, but because of God's promise. We are not to look at ourselves, but "unto Jesus, the author and finisher of our faith."

The meetings of the Tract and Missionary Society, as will be seen by the report, were full of encouragement to the workers. The meeting of the stockholders of the Publishing Association was especially interesting. The work has never been so prosperous as during the past year. There has been an increasing demand for our denominational literature, so that all the departments are crowded. It was the general feeling of the stockholders that more room is imperatively needed. We must provide, not simply for growth in the same proportion as in the past, but for a great increase. The work increases in geometrical ratio. The Lord has a great work for us to do in warning the world, and we must hold ourselves ready to follow at once wherever his providence opens the way.

The special meetings of the ministers and other workers, for prayer and consultation, were seasons to be remembered. The Lord blessed abundantly in giving light on points that seemed dark. After earnest prayer and deliberation it was decided that Elder Ballou, and Brethren Rieck and Kinney should labor during the summer in Nevada. Brother and Sister McClure, and Brother Henry Scott have gone to their field in Humboldt County. Brother Brorsen also goes to that county to work among the Danes. Brother Ings goes to Oregon shortly, while the churches on the coast will have the benefit of Elder Loughborough's labors. Brethren L. A. Scott and A. LaRue, after spending a few weeks in the San Francisco ship mission work, will go to the Sandwich Islands. Brethren Frank Lamb and Lucius Church have started for Siskiyou County. They go by private conveyance, canvassing and visiting along the road. Besides these, a good corps of colporters and canvassers have started out into different parts of the field. We feel greatly encouraged in regard to the work on the coast. What increases our courage is the perfect harmony that prevails among the workers. The feeling of brotherly love seems to be deepening. We pray God's blessing upon these dear brethren as they go forth. We believe that he will accompany them, and give force to their efforts.

The last Sabbath of the meeting was a good day for all present. Elder Loughborough gave a stirring discourse in the morning from Luke 12:35, 36. We doubt not that many made new resolves to sacrifice



in the future for the cause of God, as never before. That must be the one object of our existence here. In the afternoon Sister White took up the same subject—that of consecration to God—and carried it forward, showing how completely we belong to God, and how we rob him by living for ourselves alone. At the close of her discourse, about a hundred came forward for prayers. A large portion of these had never made a profession, and some were backsliders. There was no excitement, but very deep feeling, and the presence of the Lord was acknowledged by all.

On Monday afternoon, April 28, the large congregation repaired to Lake Merritt, where the ordinance of baptism was administered to thirty candidates. While the good meeting was the immediate cause of the forward move taken by many, the primary cause was the faithful work that has been done in the past by the missionary and Sabbath-school workers. The most of those who joined the Oakland church, are members of the Sabbath-school. The teachers in the Sabbath-school should feel that their position is one of sacred responsibility. Although their field is not large, it is second in importance to none. The baptismal scene was very impressive.

At the closing meeting on Tuesday morning, Bro. N. C. McClure and Bro. Wm. Ings were set apart, by prayer and the laying on of hands, to the work of the gospel ministry. The blessing of the Lord was present in rich measure, and all felt that the ordination service was a fitting close to a most excellent meeting. To be permitted to attend throughout the entire meeting was a rare privilege. Many, we are confident, will make more rapid advancement toward the kingdom, as a result. Will there be any who go backward? May God give us all strength and courage, and protect us from the snares of Satan.

E. J. W.

#### Elder Haskell's Address,

TO THE STOCKHOLDERS OF THE PUBLISHING ASSOCIATION.

DEAR BRETHREN AND SISTERS:—I would be glad for many reasons to meet with you in your annual meeting, and also in the annual meetings of the College and Health Retreat, were it consistent with other duties. There are enterprises which our brethren on the Pacific Coast have nobly commenced, which I would gladly help them through with; but under the present circumstances I can only avail myself of the privilege of writing a few lines, to be read at your annual meeting.

There is no Conference or legal institution in which I have felt a deeper interest than those on the Pacific Coast, especially the Publishing Association and the College. We have great reason to praise God for his blessing which has attended the untiring efforts of those connected with the Publishing Association on the Pacific Coast during the past few years. But even these efforts would not have been as successful as they have been, had they not been backed up by the moral and financial support of the friends on the coast, especially those in California. It is not a burden nor a calamity in any sense for any people to have such heavy responsibilities placed upon them; but it is an honor to have God consider us worthy to bear responsibilities as great as have been placed upon the friends in California, in having in your midst a publishing house from which are issued publications which go to "earth's remotest bound."

The object of the publishing house was to print present truth. Printing for outside parties has been a secondary matter, and at first thought, it might seem that no good could arise from such intimate relations with the world as would be necessary in doing such an amount of work for business men of the world. But such a conclusion would be hastily and unwisely drawn. By this business relation the fact has been demonstrated that Christians looking for

the second coming of Christ, and observing the Seventh-day Sabbath, can, in the midst of a pleasure-loving people worshipping an idolatrous Sabbath, do business with the world and not sacrifice their Christian integrity or deny their faith. Second, it has called the attention of men to the truth who otherwise might not have seen the light.

It is by our good works when mingling with the world that the light shines before others. We are actuated by different motives and work on different principles; but it is evident that the time has come when God would have us enlarge our own work, so that the talent and experience gained in working for others should be more exclusively given to our specific work. The work of God needs the best talent, the best facilities, and the benefit of a practical experience. But the work done in the future should bear more of the divine mark, and be a special advertisement of our people and of our specific work. We are a missionary people. Our work is a missionary work. Our publications are missionary publications, consequently the SIGNS Office is a missionary office. Our success in the office, as much as the success of those in the field preaching the truth, depends upon God. He is the author and finisher of our faith. It is for the interests of his cause that the office was established. Hence the important question arises, How can it, and those connected with it, best promote the glory of God and answer its original design?

1. Financially it should be the banking institution of our people on the Pacific Coast. In it they should make their deposits without interest, as far as possible.

2. It would be far better for our brethren who have mortgages, stocks, or bonds, to transfer them to the Association at a low rate of interest, and thus be helping the cause. The time is near when the best securities this world can give will not be worth the paper upon which they are written.

3. Then let this institution be generous towards our other institutions on the Pacific Coast, in assisting them financially, realizing that they are a part of the one common cause, and that in upholding them, it is advancing the cause of truth.

4. Stock should be taken. The shares are only ten dollars each. Many of the friends have lifted nobly in the past, but there are others who have embraced the truth more recently, who have taken no stock in the institution. They should be invited to take from one to fifty shares. The spirit of taking stock should be revived.

5. A spirit of prayer should be encouraged among our brethren, that God would bless the institution, and its workers. It is a very important part of God's work on the coast.

6. A spirit of devotion and consecration should be encouraged throughout the entire establishment. There is always a tendency to worldliness in such an institution. As far as possible those employed should be men and women of prayer. In no case should it be a place for those who have no integrity of character. God cannot accept the labors of those who are persistent in doing evil.

7. It would seem that the time has come when books should be prepared in a more acceptable form. What I mean is, canvassing books should be prepared. The "History of the Sabbath" should have been in the market before this as a subscription book. That portion of the works of Sister White which is of a general interest should also be prepared in subscription book form. There should be some works prepared immediately, so that canvassers who are obtaining an experience in the canvassing work can pay their expenses. But should this branch of the work be pushed, and the labor of the office be turned more in this channel, it would require funds to carry forward the work, for it would not bring in returns as outside job work.

It may also be necessary to make some purchases

and have some changes in the real estate effected the coming year. What I say upon this point is only suggestive, as I am unable to judge as well as those who are upon the spot. Therefore, I would not wish what I say to have too much weight in these matters. I would not suggest the purchase of real estate beyond what is necessary for the enlargement of our business, merely for the sake of outside patronage. If we could in some way connect in our business relations with the islands of the Pacific Ocean, Australia, etc., it might be well to do so, since the work must soon extend to those places, and people coming from there will look to the Pacific Coast for a representation of the cause. Could we be known as an upright, business people by persons when they receive the first impressions of the truth, and come in contact with us, it might be a help to the cause of Christ.

In all the plans you lay do not forget the fact that we are in the last days of the last generation. We should therefore be prepared to increase our work tenfold on short notice. Expect great things from God. He has a great work to do, and will accomplish it in a short time. My interest will ever be the same for the prosperity of the cause on the coast, but I shall not be able, I fear, to be there very much in the future. To the brethren there I am strongly attached, and there is not one word of complaint which I could make of any one. In every plan which we have tried to carry through for the advancement of the cause, we have had a hearty co-operation from all the friends on the coast, so that with the blessing of God there has been success. In union has been our strength. It has been, under God, the faithful laborers on the coast who have accomplished this. You have on the coast men of judgment, those who fear God; and there are successful business men living in the country, who, could they be influenced to move into the city, would be of help. They will be willing to connect their interest there if they see it duty. You want their active co-operation and judgment. Give proper persons a chance to develop, by giving them positions, or in some way connecting them with you. May God bless you in all your deliberations, and may the Publishing Institutions accomplish their mission with triumph and glory. I remain as ever, Your brother in the work.

S. N. HASKELL.

#### Pacific S. D. A. Publishing Association.

THE last meeting of this Association was one of more than usual interest and occupied two sessions, one in the forenoon and one in the afternoon. The attendance of stockholders, and others, was larger than at any previous meeting.

The Treasurer's report showed that the amount of business done during the past year was \$110,858.83, or an increase of 27½ per cent. over last year. The balance sheet showed a profit to the Association, this year, of \$5,000. This may look small to some, when compared with the amount of capital invested, but when we take into account the fact that but very little profit is made on the SIGNS and our denominational books, the difficulty is explained. The sale of our denominational books has been much larger than ever before, and the circulation of the SIGNS has increased fully one-third. In fact, our work is increasing in all departments so rapidly that already we find our facilities entirely inadequate to supply the demand.

Every department of the office now seems to be in a prosperous condition, but in all our calculations the SIGNS has received our first and special attention. We were never satisfied with the old way of stitching the SIGNS with thread, so at the commencement of this volume it was enlarged from a twelve to a sixteen-page paper, and a new machine was bought which folds, pastes, and trims the paper, all at one operation, thus presenting it in a much more acceptable

form, and not only that, but enables us to get it into the mail fully one day earlier than before, which is no small item with our friends in the East. We knew that the large edition which we now print would soon wear down the type so that it would not be readable, and therefore, to avoid this, we have adopted the plan of stereotyping the pages, and printing from stereotype plates. Thus our type will be preserved new and clear to the end of the volume. All this has increased the expense of getting out the SIGNS, and still the subscription price remains the same. We recognize the fact that the office was established for the purpose of doing this very work, and we purpose to devote our energy to this one object of getting the truth before the people.

We feel very thankful for what is being done by our brethren in different parts of the country to second our efforts. The work is onward, and already we feel ourselves cramped for room. We need more presses, but have no place to put them. With the present circulation of the SIGNS it takes two presses two days each week to print it. Should it double its circulation this year, as we believe it will, it would take these presses four days instead of two, to do the work. But it would not do to delay the SIGNS so long. We must have four presses to print it on, so as not to consume any more time than at present. All these points were brought before our brethren and all seemed to feel that we must heed the advice given by Eld. Haskell in his address, "To be able to increase our work tenfold on short notice."

We have felt the need of more room for some time, and the providence of God has seemed to favor us in this. Before the meeting, we secured the refusal of two lots 50x100 feet each, extending through from 11th to 12th street, just in the rear of the present office buildings. We have rented and occupied one of these lots for the past two years. Could we get this property it would give us just what we need for the enlargement of our business.

In order to learn the mind of our friends more fully in regard to the matter, we called a special meeting of our leading brethren on Monday evening, and laid the plan fully before them. The impression seemed to prevail that the next move that was made should be large enough to meet all probable demands in the future. The brethren voted to recommend that the directors purchase the two lots above referred to, and put up a tank-house and stable this year, locating them with reference to moving the boarding-house on to one of these lots next year, and then erecting an office building, just such as we need, on the lot where the boarding-house now stands, corner of 12th and Castro Streets. By building the tank-house this year, we can store our paper in the lower part of that, thus giving room for another press in the basement of the main building.

The question came up at the meeting as to how the money should be raised to pay for these improvements. We do not want to increase our interest-bearing debt, neither do we wish to call for donations. The brethren seemed to think that there were those who would put their money into the office without interest, sufficient to purchase the property and put up the buildings. To start this, fifteen hundred dollars was pledged by two brethren on the spot, and others promised to help.

At a meeting of the Board of Directors, held immediately after the above meeting, it was voted to do as the brethren had recommended, and secure the two lots at once; also to purchase a new cylinder press. We consider this a missionary work. Now if any of our brethren have money which they would like to invest in the enterprise, looking forward to the next world for their *interest*, we shall be glad to hear from them at once. We do not ask you to *donate* your money, but just let us have the use of it for a little while, without interest. The cause needs help *just now*. California has done

nobly in the past, and we trust there are those who will respond to this call.

We are happy to state that the effort made to reduce our rate of interest to five per cent. has been entirely successful, and that five per cent. is the highest rate now paid. Some have done even better than this, and placed their money here without asking any interest. We are very thankful for the confidence our brethren manifest in the institution. We want you to feel that it belongs to you, and we want your prayers for the success of the work.

C. H. JONES.

## The Missionary.

### The Pacific Seventh-day Adventist Publishing Association.

IN accordance with notice in the SIGNS OF THE TIMES and the *Oakland Evening Tribune*, the shareholders of the above institution met in their ninth annual meeting at the office of the Pacific Press, at 9:30 A. M., on Monday, April 28, 1884.

The meeting being opened with prayer, Vice-President C. H. Jones named as a Committee on Nominations, Eld. J. H. Waggoner, W. A. Pratt, and William Ings; and as a Committee on Resolutions, Elds. E. J. Waggoner, J. N. Loughborough, and J. H. Waggoner. The meeting then adjourned to meet at 10 o'clock at the church. On re-assembling it was found that 1,034 shares were represented in person, and 1,249 shares by proxy, or 489 more than was required to constitute a quorum.

The minutes of last meeting were read and approved.

The Secretary then submitted the revenue account and balance sheet for year ending March 31, 1884, and the same having been explained by Vice-President C. H. Jones, Elder W. C. White, and Wm. Saunders, were also adopted.

The Committee on Nominations handed in their report recommending that the directors of last year be re-elected. Accordingly Eld. S. N. Haskell, Eld. M. C. Israel, C. H. Jones, Wm. Saunders, and Eld. W. C. White were balloted for and duly elected to act as directors for ensuing year.

Elder J. H. Waggoner was elected editor; Eld. E. J. Waggoner, assistant editor, and Eld. Uriah Smith, corresponding editor of the SIGNS OF THE TIMES.

Elds. S. N. Haskell, W. C. White, and J. H. Waggoner were elected to act as a Publishing Committee.

The meeting then adjourned till 1:30 P. M.

#### AFTERNOON MEETING.

On again assembling, the Committee on Resolutions submitted the following, which, on being separately read to the meeting, were spoken to by several of the members and adopted.

WHEREAS, God has signally blessed our labors during the past year, both by giving us favor with the people in our business relations, and in preparing the way for a great increase in the printing and circulation of our denominational literature; therefore,

Resolved, That for this we express our deep sense of obligation to him, and that we will show our gratitude for past favors by renewed consecration to the work, and by faithfully occupying the fields which his providence is opening before us.

WHEREAS, The publishing interest is the very head and source of all the missionary work among us; and,

WHEREAS, There are many who have lately embraced the truth, as well as some who have been long in the way, who have taken no stock in the Publishing Association; therefore,

Resolved, That we urge all these to provide for their increased interest in the missionary cause, while they help it along, by taking stock in the Association; and that we request those who have stock in the institution to increase the amount as far as is practicable.

WHEREAS, Our brethren often have sums of money for which they have no immediate use, and for which they could not receive interest at the bank, for the short time it might remain there,

Resolved, That to all such we recommend the office as a place of safe deposit, and urge them to make it their bank, leaving such sums on deposit without interest.

WHEREAS, The circulation of the SIGNS OF THE TIMES has so largely increased, and there has been so great a demand for our denominational books as to tax our present publishing facilities to the utmost; and,

WHEREAS, We believe that the cause of God is onward, and that in the future the work will grow with greatly augmented rapidity; therefore,

Resolved, That we are thereby admonished of the necessity of being provided with facilities for printing the truth on a more extensive scale.

C. H. Jones, in speaking to the fourth resolution, explained certain plans which had received some consideration from the Board. One of these plans, for the purchase of the two adjoining lots, the moving of the boarding-house to one of them, and the erection in its place of a large building to contain a press-room, job-room, and type-room, with counting-room in front, was favorably received by the meeting, though a resolution, embodying its views was not considered advisable.

Resolved, That we hereby express our regret at the unavoidable absence of the President of the Association, Eld. S. N. Haskell, whose untiring labors and wise counsel have done so much to build up the work; that we earnestly desire that he should continue his efforts in behalf of the institution; and that we will heartily welcome him whenever the providence of God shall open the way for him to return to us.

Elder J. H. Waggoner here read a letter from Eld. S. N. Haskell, addressed to the shareholders, giving encouragement and advice. A resolution of thanks for the letter was unanimously adopted. He also presented the following:—

WHEREAS, It has pleased divine providence to release from his labors Eld. J. N. Andrews, one of the editors of our paper, and one of the pioneers and efficient laborers in this glorious work,

Resolved, That while we bow with submission to the will of our kind heavenly Father, whose ways are to us unsearchable, and who says that he does not willingly afflict nor grieve the children of men, we express our deep regret at his death, by which the cause has lost an able and devoted servant, and we, his associates, have lost a brother whose uniform kindness of spirit and consecration to his calling won the affection of his fellow-laborers, and the respect of all who knew him.

This resolution was adopted by the entire audience, shareholders and others rising to their feet.

The meeting was then brought to a close.

W. K. VICKERY, Sec'y.

### California Tract and Missionary Society.

THE first session of the third quarterly meeting of this society convened in Oakland, April 23, 1884. The meeting was called to order by the Vice-President, Eld. M. C. Israel. Prayer by Eld. Loughborough. The minutes of the meeting held in January at Healdsburg were approved as read.

Mention was made of the extent to which the resolutions made at that time have been carried out. The first two refer to furnishing public libraries with our publications. In various parts of the State these have been visited and supplied. In San Francisco all the prominent libraries, with one exception, manifested a willingness to give our books a place on their shelves, and also to receive files of the SIGNS and *Good Health*.

The resolution referring to the islands of the Pacific was re-read. Eld. Israel stated that a "Hand-book" had been secured containing much valuable information in regard to Australia, also directories from which addresses can be obtained for missionary use. A very interesting letter written to Eld. Waggoner from a gentleman in Collingwood, Australia, was read. He writes that there is no vitality in their worship (?), and no stirring work; that they have turned the truth of God into a meaningless fable. He earnestly desires that that place be visited in the name of the Lord.

A number of libraries in the vicinity of Melbourne have been written to in reference to supplying them with our works. An answer

from the Mechanics' Institute in Geelong has already been received, acknowledging the receipt of sample copies of the SIGNS and *Good Health*, and stating that they will be received for a year and duly filed.

A Committee on Resolutions, consisting of W. C. White, E. J. Waggoner, and Wm. Ings was appointed. Sometime was then devoted to reports from those engaged in ship missionary work. Many incidents of thrilling interest were related, revealing some of the good results of this work.

The second meeting was held April 24, at 3 p. m. After listening to the minutes of the last meeting, the report of labor for quarter ending April 1 was read, as follows:—

DISTRICTS	No. of Members	Reports Returned	Members Added	Members Dismissed	Missionary Visits	Letters Written	Signs taken in clubs	SUBSCRIBERS OBTAINED.				
								Review	Signs	Good Health	Instructor	Other Periodicals
No. 1	193	58	29	4	75	238	458	3	50	3	3	2
No. 2	91	36	5	3	25	217	206	4	9	1	1	1
No. 3	77	35	...	...	23	135	131	...	3	...	...	23
No. 4	27	1	...	...	...	107	82	...	...	...	...	...
No. 5	92	38	...	...	45	98	197	...	1	6	3	...
No. 6	7	...	...	...	...	376	...	...	...	...	...	...
No. 7	127	72	15	12	477	441	515	1	33	1	5	85
No. 8	95	41	3	3	16	180	175	5	32	1	5	2
No. 9	30	13	10	...	28	5	30	1	5	...	1	...
No. 10	30	15	...	...	40	54	3	11	...	...	...	...
Ships	...	...	...	...	334	...	50	...	...	...	...	...
Total	769	311	66	41	1899	1061	1898	18	156	19	8	110

DISTRICTS	READING MATTER DISTRIBUTED.		CASH RECEIVED.			
	Pages tracts and Pamphlets	Periodicals	Membership and Donation	Sales	Periodicals	Total
No. 1	121117	2790	\$167 80	\$20 15	102 45	\$ 290 40
No. 2	8673	1780	50 95	8 65	99 60	159 20
No. 3	4489	1343	25 70	13 10	129 20	168 00
No. 4	534	354	...	...	...	...
No. 5	15373	2141	5 20	2 25	127 07	134 52
No. 6	2650	40	...	...	33 80	33 80
No. 7	48642	6080	73 95	9 20	146 90	230 05
No. 8	15355	19 60	44 15	29 10	117 95	191 20
No. 9	4644	1854	11 90	9 35	...	21 25
No. 10	2134	814	1 00	1 60	54 35	56 95
Ships	47299	7578	62 00	...	...	62 00
Total	268940	39894	\$ 442 65	\$ 93 40	\$ 816 32	\$1352 37

Collected on miscellaneous funds—District No. 2, \$10.00; District No. 5, \$7.00.

This report shows considerable increase over that of the previous quarter, in the amount of work done. Verbal reports from directors of the various districts were then given, showing their good working condition and increasing interest.

The Committee on Resolutions presented the following:

WHEREAS, There is an increasing interest manifested by the passengers on board ships and steamers, going to and from San Francisco, to read our publications; and,

WHEREAS, There is no place provided for the keeping of these books; therefore,

Resolved, That we recommend our ship mission to place in these ships, as far as possible, cases suitable to hold a loaning library, and that they be furnished with the most interesting of our smaller books.

WHEREAS, The SIGNS OF THE TIMES would find many readers if placed in the parlors and reading-rooms of our best hotels; therefore,

Resolved, That we recommend that our local societies supply the SIGNS regularly to these and similar places, where it will be kept and read; and,

WHEREAS, The placing of the SIGNS in a neat binder will secure its care and preservation; therefore,

Resolved, That we recommend the use of the Perfect Binder, and that the papers be placed in it, week by week.

WHEREAS, There appears to be a good opening for a health journal on this coast; and,

WHEREAS, The managers of the Rural Health Retreat contemplate the publication of such a journal; therefore,

Resolved, That we recommend the establishment of such a journal, and we pledge our hearty support in securing for it a wide circulation.

A number spoke strongly in favor of the SIGNS binder to be used in libraries and other places of public resort to which the SIGNS is furnished. These binders will not only serve to preserve the papers but will attract many read-

ers whose attention would not otherwise be called to them.

Forcible remarks were made by several upon the advantages to be gained by having cases in which to keep our publications on board the ships. A model case was presented. It is constructed in such a way as to hold eight pamphlets or tracts so that the title of each can be read. Over one hundred were ordered by those present from different parts of the State to be placed in reading-rooms, hotels, and other suitable places.

The place of holding the fall camp-meeting was then discussed. After an expression of those present it was decided by vote that the vicinity of Oakland be the first choice and Stockton the second. Bro. White suggested that as the Camp-meeting Committee are over-burdened with work, and as difficulty often arises in finding help to do necessary work, each church elect a number of brethren equal to the number of its delegates to the annual Conference, to go early to the meeting in order to prepare the ground, pitch the tents, and to assist the Committee during the meeting and at its close. This was sustained by a unanimous vote.

The meeting then adjourned.  
M. C. ISRAEL, *Vice-Pres.*  
ANNA L. INGELS, *Ass't Sec.*

**The Story of Erromanga and Its Martyrs.**

THE island of Erromanga is one of a group of about twenty lying in the South Pacific, and now known as the New Hebrides. They are all of volcanic formation, and it will be remembered that one of the most fertile of the group, Aurora, thirty-six miles long by five miles broad, disappeared in 1871. The story of the introduction of Christianity into these islands, and especially into Erromanga, will always be full of tragic interest. It is a story full of sublime heroism, patient endurance, and Christian martyrdom, crowned with the sublimest exhibition of Christian love and triumph. The first attempt to introduce Christianity into Erromanga was made by the noted missionary, John Williams, in 1839, and he paid for it with his life, having been clubbed to death as soon as he landed upon the island. For eighteen years thereafter no further effort was made to introduce Christianity, except by native teachers from other islands, and these were in such mortal peril that they had at last to be withdrawn.

Then, a young Presbyterian minister, Rev. George N. Gordon, went from Nova Scotia, and settled with his brave wife on the island. It was a grand piece of moral courage on the part of each. For four years this brave, Christian pair did much missionary work of an elementary character; but their usefulness was cut off in a moment by the tomahawk of the savage. Then followed an act of forgiveness and Christian love which can only be described as sublime. The brother of the martyred missionary, then a student at Halifax, resolved to continue the work in which his brother had fallen. James Gordon, as soon as his studies were completed, went to Erromanga, and labored faithfully among the natives for eight years, when he too had his skull cleft by a tomahawk and fell dead. In the same year, 1872, ignorant of James Gordon's death, Rev. H. A. Robertson, a third Nova Scotian, landed on the same "habitation of horrid cruelty." The sad news which he received had no power to turn him from his purpose. Calmly he built a hut and began to proclaim the gospel of divine good will. Eleven years have since passed, and he recently returned to Canada on a visit, to report progress—the first white missionary who has ever left Erromanga alive.

Such heroic Christian persistence never fails, and Mr. Robertson's report is ample proof and confirmation of this. The mission has now ten

churches on the island, one of them standing on the very spot where Captain Cook was murdered one hundred and twelve years ago, and another in memory of the martyrs. The cornerstone of the latter was laid three years ago by the grandson of the very man who killed John Williams. There are also on the island thirty-three Christian schools. In some respects the Erromanga Christians may already teach a lesson to many nearer home, as Mr. Robertson assures us that "church was attended regularly, and there were few instances of one absentee." A story of similar heroism might easily be told regarding the Wesleyan missionaries who landed in Fiji in the year 1835, and persisted, at the constant peril of their lives, in preaching Christ to ferocious cannibals. There, too, the heroism, though undecorated on earth, has been rewarded from Heaven. Surely the record of such trials, self-sacrifice and triumphs, must stir our hearts to renewed earnestness in holding up the hands and encouraging the hearts of such brave Christian workers.—*Christian at Work.*

**Hid in Christ.**

UNION with Christ gives the insight of his love. To those who obediently follow him, the light of that vision, dawning upon the soul in the moment of spiritual birth, increases as the "going forth of the morning." The cross as a factor in human history and the source of doctrine, may be analyzed and discussed by the thoughtful student, but it becomes luminous only to the heart that has received the insight of redeeming love. The humble disciple, whose life is hid in Christ, has a far more satisfactory knowledge of the truth than that possessed by the profound scholar whose heart is a stranger to the indwelling of the divine grace. In this light self is revealed; a disclosure that is sad and disheartening. But the spiritual insight that Christ bestows is along lines of light that center in hope without and not within.

Introspective thought can never be healthful unless the mind, from the discovery of need and weakness, seeks and finds the sources of eternal strength. Life hid in Christ does not blind the soul. Quickened by the power of the Holy Spirit it becomes more sensitive and alive in all its faculties; the light that discloses the way of access and reconciliation to God, guides the redeemed life into harmony with the divine will, whose gracious heritage is grace and fullness of joy.

Sheltered in Christ we are brought under the best possible condition of spiritual culture. There is bestowed an insight that has a transfiguring quality. Virtues and graces, that in their nature are excellent, manifest a meaning and purpose that is only evolved by union with the mind and Spirit of the divine Redeemer. The disclosures of truth that come through this communion are more full and precious than those bestowed by any reflected light. The day is better than the night, even if the moon be full-orbed.

The insight of life hid in Christ not only gives clear views of truth that strengthen and enrich personal character, but it discloses the divine method and spirit of service for others. "Follow me," says the Master, "and I will make you fishers of men." Those who keep close to him possess the insight of faith and love that is granted the joy of winning souls. There is lack neither of opportunity nor usefulness. They see the waving harvest-fields and are eager to thrust in the sickle.—*Rev. E. B. Sanford.*

THERE are at present twelve Presbyterian churches in Tokio, Japan, and the Government daily paper advertises the Bible for sale, "In ten years Tokio may be a Christian city," said one of its young men at the late conference of churches in Japan. Certainly the prediction does not appear so very improbable.

## The Home Circle.

### GOD'S SCHOOL.

ONE by one, as the days go by,  
To learn our lessons we bravely try;  
For every hour some task is set—  
Difficult, easy, short or long—  
And whether we come to it weak or strong,  
Somehow or other it must be met.

Graded well is this school of ours,  
Each one's duties within his powers,  
And his task the thing that he needs to know,  
And many a time does the page grow dim,  
And before tired eyes the hard words swim.  
And the hours go by so slow, so slow.

Various ages are gathered there;  
Flaxen ringlets and thin, gray hair  
Alike fall over the lesson-books.  
And often the little ones laugh in glee  
At the beautiful words their bright eyes see,  
While the old sit silent, with grave, sad looks.

Skillful teachers assembled here,  
Patiently labor year by year;  
Never mistake in their work was known;  
Only the scholars, weary or vexed,  
Idle, impatient, tired, perplexed,  
Suffer from errors all their own.

The Spirit teaches the highest class;  
Time takes all as they onward pass;  
Joy is claimed by the happy few,  
While Care, Experience, Labor, Pain,  
Treasures of knowledge help us gain,  
And Conscience conducts the grand review.

But, patiently learning day by day,  
We are longing to hear the Master say  
That our school-days here are done;  
And after the last long term shall pass,  
To be transferred to that upper class  
In which the advanced work is begun.

—New England Journal of Education.

### Not What, or Where, but How.

"PLEASE put on your thinking-cap for my benefit this evening, auntie."

"Very well, Aleck, what is it?"

Placid-faced Widow Gray spoke kindly, but without raising her eyes from the skein of yarn she was carefully placing upon the smooth arms of the old swift.

The handsome lad hung his worn cap upon a nail behind the door, held his fingers a moment over the glowing stove, patted the white cat asleep on a cushion in the warmest corner, then taking the bit of paper upon which his aged friend was about to wind the soft, smooth yarn, he said coaxingly:—

"Please, auntie, I like to make the arms of the old swift fly around. They seem to be ever reaching for something, but are fulfilling their mission all the while."

The widow was used to the lad's matter-of-course way, when he ran in of an evening, of making a pleasure of sharing whatever work engaged her attention; so now she only said:—

"Wind it close, remember, Aleck, or it will not knit even."

"All right, auntie, now for business;" and as the old lady settled down in her rocking-chair, and took up her knitting-work, he went on:—

"Mr. Hyde, at the supper-table to-night, gave me notice to quit. He wishes to take a younger boy, one who will eat less and wear smaller clothes," and Aleck laughed, looking down at the bottom of his jacket sleeves half way to his elbows, and then at his trousers legs half way to his knees.

"I am not surprised, my child," replied Mrs. Gray, deliberately. "You can come here right away, and stay until you can find a better place. You have done well in staying as long as you could in the home your father found for you before he died. There is always enough to do for any one who has the will, and it does not make so much difference what or where your work is, as how you do it. There are always opportunities, if one is looking for them, to do

good or to do evil, to help others and to help ourselves."

A sharp rap at the outer door cut short the old lady's wise speech, and Esquire Eaton, a short, stout, broad-shouldered man, blustered in.

"I was passing, and called to see if my socks were done," he said, declining with a bow and wave of his hand, the splint-bottomed arm-chair Aleck moved forward. "I am off for Washington in the morning instead of at night to-morrow, as I expected, and all the last things have to be done up this evening."

"I am just toeing them off, sir," said Mrs. Gray. The white yarn only came up an hour ago, and Aleck is winding it for me."

The 'Squire looked disappointed. "I shall not have to go barefooted if I do not have them," he said "but it is a whim of mine that to keep off colds it is well to wear home-knit blue socks with white toes. We all have our whims, hey, Aleck?"

"Yes, sir," replied the lad, respectfully, "and one of mine when a very little fellow, was to learn to knit. My mother taught me to knit a whole stocking the winter before she died. So, when yarn enough is wound, I can pick up the stiches for Auntie Gray, and help her about toeing them off. When they are finished, sir, I will bring them to your house, and if you are all in bed, I will leave the package in the porch at the side door. Will that do, sir?"

"Good," said the 'Squire, looking pleased now. "It will do very well, indeed," and dropping a bank note into the widow's lap he bustled away with her fervent "God bless you!" ringing in his ears and warming his heart all the way to town.

It was eleven o'clock before Aleck, after a busy evening, and a brisk walk in the frosty air, opened the gate leading through a deep yard to the 'Squire's handsome dwelling. That gentleman himself opened the side door as Aleck went lightly up the steps of the porch.

"All abed but me," he said. "Come in and I will pay you for your trouble."

"You may pay Auntie Gray for that, sir."

"Come in," repeated the 'Squire, with something more than mere politeness in his voice, and the lad obeyed. A gust of wind from the open door-way sent the papers on the library table flying like a flock of sea-gulls to all parts of the room. Aleck removed his cap and mittens, and picking up the papers, returned them to the table. As the 'Squire put a letter into its envelop, he watched the lad out of a corner of his eye.

"Going to school this winter?" he asked.

"I suppose not, sir. I am looking for something to do."

"What do you want?"

"I cannot be over particular, sir. It don't matter so much what or where the work is, as what I make of it," he replied, unconsciously repeating Mrs. Gray's words.

"I will give you work, then, and we will see what you make of it. This call to Washington is very unexpected to me, as you perhaps know. My wife and daughters are to go with me. I have had time for very few arrangements. The housekeeper and her husband are to be left in charge, but they are getting old. You may come here and stay and go to high school and do for your board and clothes whatever needs to be done."

"What shall you expect me to do, sir?" asked Aleck, looking puzzled.

"You may get the mail three times a day. The postmaster has been directed what is to be forwarded. If you see anything else that needs to be done you can do it if you feel disposed, just as you would were this your father and mother's home and they had been unexpectedly called away to be gone for several months."

"I see, sir," said Aleck. "I will be on hand bright and early. Good-night, sir."

The 'Squire chuckled to himself as the door closed. "I've given him a chance, and if he's

the boy I take him to be, he will make the most of it. I shouldn't have thought of it if I hadn't liked the way he was winding that yarn. He had little idea that every time the long arms of that swift went whizzing around they were reaching out into his future."

"You can keep an eye on him," said 'Squire Eaton to Margaret, the house-keeper, next morning, "but I hardly think he is the kind of a lad to turn out like Percy Stiles; and mind, now, that he never hears Percy's story."

Margaret nodded, and as the master went out, John, her husband, said:—

"Wasn't he a queer one? The 'Squire has never had anything to do with boys since then; and yet he dotes on boys."

"I know it," said Margaret; just think how much he set by master Percy and what a chance the lad threw away. Do you remember how the 'Squire looked at first, when he really believed there had been a burglar in the house, and he said, 'You are a hero, Percy. You have saved our lives and our property!'"

"I remember," said John, "but that was nothing to the scene after the matter had been investigated, and he was convinced that Percy was the rogue, as well as the hero, when he called us all into the library and sent for the poor lad. He came thinking he was to receive a reward for his bravery. It is just like a picture in my mind now—the 'Squire rising from his arm-chair, with that stern, white face; Percy with the exultant air and look of expectation changing to that of a culprit. Do you remember how his voice sounded when he said, 'All the boys I ever read about in story-books did something very brave and dangerous to win for themselves fame and gifts and friends, and I wanted to be a hero?'"

"Yes," said Margaret, "I remember it, and the 'Squire's reply: 'The honest boy who does his simple duty and makes the best of every day is the hero that the world needs;' but I think this lad is made of a different kind of stuff."

"He's made a busy winter of it, sir," said the old housekeeper when, one April day, the 'Squire arrived at home unexpectedly and asked for Aleck. "He's not been away one evening nor missed a day at school the whole term. He's made the fire, swept the paths, looked after the hinges of the gates, the latches of the barn-doors, and the fastenings of the blinds. He's petted the dogs and cats and birds, watered and trained the plants, and cheered up the time for John and me as blithely as if we had been his own grand-parents. He has not failed one morning running right up to the widow Gray's before school-time to see how she was getting on, and he has never meddled with anything nor been in mischief."

"And he has written me a letter every Saturday," said the 'Squire, "giving a concise account of all the happenings here." Going into the library and looking about, he added: "He has filed all my periodicals and kept everything ready for me to look over as easily as if I had been gone only for a week."

"Well, Aleck, what have you made of your work?" he said, as the lad came in flushed with pleasure at seeing him.

"I have had a very profitable winter at school, sir. I have read a good deal of history, I have learned a great many things of John and Margaret, and I cannot tell you, sir, how happy I have been. I am afraid I have done very little to pay for all these privileges."

"I have found a boy that I can trust, and that pays me," said the 'squire, and his voice grew a little husky. "Now we will make a new bargain."

All that was years ago. Aleck is 'Squire Eaton's law-partner now, a successful man, and better than that, a good man. He is fond of helping young people, he likes to have them improve their time, and he often says: "It is not so much consequence what or where your work is, as what you make of it."—The Standard.

**The Little Family Foxes.**

ONE of the most malignant of the family foxes is discourtesy, and he creeps into households where one would not suppose it possible for him to find even momentary hospitality. People who are ordinarily polite, well-bred and genial, are sometimes guilty of rudeness in manner and speech and action at home, of which they would be ashamed in society. Parents are hasty and fretful in their way of addressing or reproving children, and children forget the respect and honor due to parents. A great deal of unhappiness overclouds homes, which might be bright as the morning, but for this wretched habit of brusqueness and incivility which fastens on some unfortunate victims like a second nature. It has its different phases, to be sure. When papa indulges in it the family are apt to say that he is tired. If it is mamma who is irritable and peevish, it is intimated that she is nervous. Like the lady in a charming little magazine-story, it is benevolently supposed that she may have "neural" on the top of her head! When aunt Kitty or sister Sophy are short and snappish, it is excused because they were up late last night at a party, and it is only little Floy, or small Tom, who is sent to bed in disgrace for answering impertinently and frowning blackly. A little leaven leaveneth the whole family lump, and it is curious to observe how rapidly and certainly this evil infection spreads. "Quiet people have quiet children," said a plain woman to me the other day, and she was right. Persons who are invariably polite to each other in the presence of their sons and daughters, do not often have to check the latter in a thoughtless or improper manner of speaking, for courtesy as well as its opposite, is atmospheric and educational. It is worth while, if the fox we are thinking of has intruded into our vineyard and begun his work of spoiling our tender grapes of good-will, of gentleness, and of daily cheer, to think how best to banish him. There are three magic Ps, which have never failed when properly used, to utterly rout and destroy the subtle foe. Their names are patience, perseverance, and prayer. If you feel that your family has fallen into the habit of being cross and unmannerly, pray first to have your own heart and temper sweetened, then meet angularity and crookedness with invincible patience, and be not discouraged in setting a good example.—Mrs. Sangster, in *Christian at Work*.

**About Debt.**

WHEN I was a very small boy, in pinafores, and went to a woman's school, it so happened that I wanted a stick of slate pencil, and had no money to buy it. I was afraid of being scolded for losing my pencils so often, for I was a real careless little fellow, and so did not dare to ask at home; what, then, was I to do? There was a little shop in the place, where nuts, and cakes, and balls were sold by old Mrs. Dearson, and sometimes I had seen boys and girls get trusted by the old lady. I argued with myself that Christmas was coming, and that somebody or other would be sure to give me a penny then, and perhaps even a whole silver sixpence. I would, therefore, go into debt for a stick of slate pencil, and be sure to pay at Christmas. I did not feel easy about it, but still I screwed up my courage, and went into the shop. One farthing was the amount, and as I had never owed anything before, and my credit was good, the pencil was handed over by the kind dame, and I was in debt. It did not please me much, and I felt as if I had done wrong, but I little knew how soon I should smart for it. How my father came to here of this little stroke of business I never knew, but some little bird or other whistled it to him, and he was very soon down upon me in right earnest. God bless him for it; he was a sensible man, and none of your children-spoilers; he did not intend

to bring up his children to speculate, and to play at what big rogues call financing, and therefore, he knocked my getting into debt on the head at once, and no mistake. He gave me a very powerful lecture upon getting into debt, and how like it was to stealing, and upon the way in which people were ruined by it; and how a boy who would owe a farthing might one day owe a hundred pounds, and get into prison, and bring his family into disgrace. It was a lecture, indeed; I think I can hear it now, and can feel my ears tingle at the recollection of it. Then I was marched off to the shop like a deserter marched into barracks, crying bitterly all down the street, and feeling dreadfully ashamed, because I thought everybody knew I was in debt. The farthing was paid amid many solemn warnings, and the poor debtor was set free, like a bird let out of a cage. How sweet it felt to be out of debt! How my little heart did vow and declare that nothing should tempt me into debt again! It was a fine lesson, and I have never forgotten it. God bless my father, I must say.—John Plowman.

**Boy Inventors.**

A BOY'S elders are guilty of a foolish act when they snub him because he says or does something which they don't understand. A boy's personality is entitled to as much respect as a man's, so long as he behaves himself.

Some of the most important inventions have been the work of boys. The invention of the valve motion to the steam engine was made by a mere boy. Newcome's engine was in a very incomplete condition from the fact that there was no way to open or close the valves except by means of levers operated by the hand. Newcome set up a large engine at one of the mines, and a boy, Humphrey Potter, was hired to work these valve levers; although this was not hard work, yet it required his constant attention. As he was working the levers he saw that parts of the engine moved in the same direction and at the same time that he had to open or close the valves. He procured a strong cord and made one end fast to the proper part of the engine and the other end to the valve lever; and then had the satisfaction of seeing the engine move with perfect regularity of motion. A short time after, the foreman came around and saw the boy playing marbles at the door. Looking at the engine he saw the ingenuity of the boy, and also the advantage of so great an invention. The idea suggested by the boy's inventive genius was put in a practical form, and made the steam engine an automatic working machine.

The power loom is the invention of a farmer's boy who had never seen or heard of such a thing. He whittled one out with his jack-knife, and after he had got it all done he, with great enthusiasm, showed it to his father, who at once kicked it to pieces, saying that he would have no boy about him who would spend his time on such foolish things.

The boy was sent to a blacksmith to learn a trade, and his master took a lively interest in him. He made a loom of what was left of the one his father had broken up and showed it to his master. The blacksmith saw he had no common boy as an apprentice, and that the invention was a valuable one. He had a loom constructed under the supervision of the boy. It worked to their perfect satisfaction, and the blacksmith furnished the means to manufacture the looms and the boy received half the profits. In about a year the blacksmith wrote to the boy's father that he should bring to see him a wealthy gentleman who was the inventor of the celebrated power loom. You may be able to judge of the astonishment of the old gentleman when his son was presented to him as the inventor, who told him that the loom was the same as the model that he had kicked to pieces a year before.—Sel.

**A MINE OF INFORMATION.**

**HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.**

By Eld. J. N. ANDREWS.

THE Bible record of the Sabbath, the secular history concerning it; the successive steps by which the change to the first day was made and the work of restoration, are given in detail.

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

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

Address, SIGNS OF THE TIMES, Oakland, Cal.

**OUR COUNTRY'S FUTURE FORETOLD.**

**THE UNITED STATES IN PROPHECY.**

By Eld. U. SMITH.

This is a full exposition of a portion of prophecy which applies to our own Government, showing the position the United States holds in prophecy, and the part it has to act in the closing scenes of time.

**THE SUNDAY MOVEMENT,**

Which is now attracting such general attention, is thoroughly canvassed, and abundant testimony is given to prove that it is fast coming to be the ALL-IMPORTANT QUESTION in this country. Dealing with our own land and applying to our own time. Of surpassing interest to every American reader. New edition; revised and enlarged. Cloth, 225 pp., 75cts. Paper covers, new edition, condensed, 186 pp., 25cts.

Address, SIGNS OF THE TIMES, Oakland, Cal.

**SMITH'S COMPREHENSIVE DICTIONARY OF THE BIBLE.**

NEW EDITION, octavo size, 1,200 pages, with many important additions and improvements from the works of the most eminent scholars, commentators, and travelers. It is designed to be

**A COMPLETE GUIDE**

In regard to the pronunciation and signification of Scriptural names; the solution of difficulties respecting the interpretation, authority, and harmony of the Old and New Testaments; the history and description of Biblical customs, events, places, persons, animals, plants, etc.

In this book it is designed to make everything intelligible to those who understand only the English language, and to place them as nearly as possible on a level with the scholars who are familiar with the original languages of the Scriptures.

All the words in the vocabulary are pronounced and divided into syllables, and words or parts of words are respelled whenever this is necessary to indicate the pronunciation.

The book contains numerous maps, and is abundantly supplied with superior engravings, which are of real utility to the student.

No one who desires to study the Scriptures intelligently will be without a copy of this most excellent book.

Price, in cloth, \$5.00; in library binding, \$6.00.

Address, SIGNS OF THE TIMES, Oakland, Cal.

**YOUNG'S ANALYTICAL CONCORDANCE TO THE HOLY SCRIPTURES.**

THE latest and most complete work of the kind ever published is now offered at a price within the reach of every Bible student. This book places in the hands of everybody knowledge heretofore limited to a very few.

It contains one hundred and eighteen thousand more words than Cruden's Unabridged Concordance. It gives every English word, also the Hebrew and Greek original words, with their pronunciation and literal meaning. The Greek and Hebrew words are transliterated so that they are intelligible to any English reader.

A complete index of the original words is added, referring them to the English words under which they are found.

Price, post-paid, \$3.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

**HISTORY OF THE REFORMATION.**

By J. H. MERLE D'AUBIGNE.

THIS book is indeed a standard in evangelical literature, and is so well and favorably known as to need no description; it is the most complete and impartial history of the Reformation extant; and certainly no one should need to be urged to seek all the information possible concerning the history of one of the greatest revolutions ever effected in human affairs.

Bound in cloth, 5 vols. in one. . . . . \$1.50

Larger edition, illustrated. . . . . 4.00

Address, PACIFIC PRESS, Oakland, Cal.

## Publishers' Department.

NOTICE.—We send no papers from this Office without pay in advance, unless by special arrangement. When persons receive copies without ordering them they are sent by other parties, and we can give no information in regard to them. Persons thus receiving them are not indebted to the Office.

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

### Have You Renewed?

NOTHING will please us better than to continue your paper. Examine the credit on your pasteur, and if the time is near please send us your renewal, or authorize us to continue the paper till you can send it.

### Canvasser's Outfit.

CANVASSER'S outfit, comprising a premium book, circulars, blank receipt book, order sheets, and suggestions on canvassing, will be furnished by mail, post-paid, for \$1.00.

### To Our Old Subscribers.

To each one of our patrons who will renew his subscription before July 1, 1884, and will send us *five new subscribers*, we will mail a copy of either of the following choice books: "The Biblical Institute," "The History of the Waldenses," illustrated; "Geikie's Life of Christ," "Life and Epistles of St. Paul," by Conybeare and Howson, the "United States in Prophecy," new edition; "Sketches from the Life of Paul," by Mrs. E. G. White; or the New Testament, revised version, American edition.

### Signs Premiums.

CANVASSERS may offer the SIGNS to new subscribers, one year, for \$2.25, and give them their choice of the following books, which will be mailed post-paid: "Geikie's Life of Christ," "Sketches from the Life of Paul," by Mrs. E. G. White, "Life and Epistles of St. Paul," by Conybeare and Howson.

### RECEIPTS.

CALIFORNIA CONFERENCE FUND.—Ferndale Church (tithe) \$95.30, Healdsburg \$6.65.

HEALDSBURG COLLEGE.—Phebe Yokom (1 share) \$10.

SEAMAN'S MISSION.—Phebe Yokom \$2.50.

FOREIGN MISSIONS.—Mrs Rowland \$10.

SIGNS DONATIONS.—Minnie Kilton 50c.

CASH RECEIVED ON ACCOUNT.—Indiana T. and M. Society \$26.76, P C Shockey \$10.40, B Robb \$5.00.

CALIFORNIA T. AND M. SOCIETY.—Mrs O Dart \$1.00, Lillie Good \$2.00, S P Chambers \$2.00.

### ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—Eld N C McClure, Prof S Brownsberger, Mrs C C Ramsey, W S Swayze, Eld G D Ballou, Eld M C Israel, Eld Wm Ings, Seaman's Mission, Church & Lamb.

BOOKS SENT BY EXPRESS.—J C Penfold.

BOOKS SENT BY MAIL.—Mattie A Colby, Wm Nichols, Mrs Mary E Nordyke, J Strom, W T Eddy, Mary Saintclair, Mrs Orille Dart, Wm Fierbaugh, A B Minton, Mrs D C Phillips, Pennsylvania Tract Society, W H Edwards, T M Woodruff, M G Dillon, Charles Wilson, B H Bodwell, Elijah Taylor, J G Williamson, J M Huguley, J F Bahler, Lee Gorrell, Jennie Page, H Slaton, R M Kilgore, Capt C Eldridge, E W Whitney, Mrs Jane Smithers, Kansas Tract Society, H H Rieck, P C Shockey, Mrs Louisa Conklin, Mrs J A Atkins, Clara A L Gibbs, Mary Heileson, A W Jenson, Mrs S Boyd, A K Atteberry, Wm Harmon, Frank Thorp.

### OUR GENERAL AGENTS.

Alabama—J. R. Waite, Silas, Choctaw Co., Ala.

Arkansas—P. C. Shockey, 205 Pulaski Street, Little Rock, Ark.

California—Miss Anna L. Ingels, care Pacific Press, Oakland, Cal.

Canada—Mary L. Cushing, Dixville, P. Q.

Colorado—J. W. Horner, Boulder, Colo.

Dakota—Alice H. Beaumont, Howard, Miner Co., Dak. District of Columbia—Reuben Wright, 334 Eighth Street N. E., Washington, D. C.

Florida—J. F. Robbins, Holly Hill, Volusia Co., Fla.

Georgia—Eld. W. F. Killen, Perry, Houston Co., Ga.

Illinois—Lizzie S. Campbell, Belvidere, Boone Co., Ill.

Indiana—W. A. Young, Union City, Ind.

Iowa—Mrs. Lizzie H. Farnsworth, State Center, Iowa.

Kansas—Clara A. L. Gibbs, Lawrence, Kan.

Kentucky—Bettie Coombs, Nolin, Hardin Co., Ky.

Maine—Mrs. R. Robbins, South Norridgewock, Me.

Maryland—J. F. Jones, Calverton, Md.

Michigan—Miss Hattie House, Battle Creek, Mich.

Minnesota—Miss Mary Heileson, Mankato, Minn.

Mississippi—Peter H. Clark, Moss Point, Miss.

Missouri—Miss Clara E. Low, Sedalia, Mo.  
Nebraska—Nebraska Tract Society, Fremont, Neb.  
New England—Mrs. Eliza T. Palmer, N. E. Tract Depository, South Lancaster, Mass.  
New York—Miss Addie S. Bowen, box 113, Rome, N. Y.

North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.  
North Carolina and South Carolina.—Eld. N. P. Hodges, Sands, Watauga Co., N. C.

Ohio—Mrs. Ida Gates, Clyde, Sandusky Co., Ohio.

Pennsylvania—Mrs. D. C. Phillips, Wellsville, N. Y.

Tennessee—Mrs. M. C. Fulton, Leach, Carroll Co., Tenn.

Texas—Capt. C. Eldridge, Denton, Tex.

Upper Columbia—Mrs. G. W. Colcord, Walla Walla, W. T.

Vermont—Lizzie A. Stone, South Lancaster, Mass.

Virginia and West Virginia—R. D. Hottel, Quicksburg, Shenandoah Co., Va.

Wisconsin—Miss Phemie Lindsay, 901 East Gorham Street, Madison, Wis.

Wyoming—J. T. Trees, Tie Siding, Albany Co., Wyo.

### AGENTS AND FOREIGN BRANCH OFFICES.

British Columbia—B. Robb, Victoria, B. C.  
Canada—Eld. R. S. Owen, South Stukely, P. Q.; Robt. McCormick, Belleville, Ont.; Mary L. Cushing, Dixville, P. Q.

England—Miss. Jennie Thayer, Eld. M. C. Wilcox, Eld. A. A. John, 72 Heneage Street, Great Grimsby, Eng.; Geo. R. Drew, 16 Rodney Street, Birkenhead, Cheshire, Eng.; Eld. J. H. Durland, 239 Shirley Road, Southampton, Eng.

Norway—Eld. J. G. Matteson, Akersveren, No. 2, A. B. Oyen, "Sundhedsbladet," Christiania, Norway.

Prussia—Eld. J. Ertzenberger, 10 Rudolph Strasse, Vohinkle, bei Elberfeld, Prussia.

Switzerland—B. L. Whitney, *Les Signes des Temps*, Bale, Suisse; Eld. D. T. Bourdeau, Pasquart 79, Bienne, Suisse.

## News and Notes.

### RELIGIOUS.

—The number of Roman Catholic clergy in England is 2,176.

—There are twenty-one Sunday-schools in connection with the Wesleyan mission in Ceylon.

—During the present century 150,000,000 copies of the Bible have been printed in 226 different languages.

—It is now announced that the Revised Version of the Old Testament is not to be published until next spring.

—The Spiritualists of Boston have just laid the corner-stone of a building to cost a quarter of a million dollars, and to be known as the "First Spiritual Temple."

—The *Christian at Work* says: "While there were last year some seven converts to each of our preachers in the United States, there were seventy converts to each of the missionaries in Asia."

—"A committee of the United Presbyterian church in Pittsburg has decided to ask the Legislature to make the use of instrumental music in churches unlawful." They will doubtless have to wait until the Religious Amendment to the Constitution is passed, and then the State will exist only for the purpose of serving the church.

—In an article by Dr. Cuyler in the *Independent*, addressed to young men, and entitled, "Where Do You Spend Your Evenings?" this sentence occurs, which we would especially emphasize: "Don't ask to be everlastingly amused; it is the mark of a baby mind, when a young man cares for nothing but fun and frolic." How many babies there are in the world.

—Rev. Charles Guest, Vicar of Christ Church, Burton-on-Trent, England, under pressure of the brewers of that town, has given his curate notice to leave for having recently published a pamphlet, "Why I am a Teetotaler." The same intolerant clergyman dismissed another of his curates a short time ago for publishing a pamphlet entitled "Drink and the Drink Traffic."

—The pope has prepared an encyclical against secret societies as the foes of the church. Bishops are requested to unmask, by pastoral letters, secret societies, and teach the people to abhor them, to extend Christian education, to urge agriculturists and workingmen to organize Catholic associations and conferences of St. Vincent de Paul, to watch schools and exhort youth never to become members of any society without first consulting their priests.

—In the "Ideas of the apostle Paul," by James Freeman Clarke, the following language is used, which is as true as if it came from the most orthodox minister in the land: "The law awakens the sense of responsibility, and gives us a high aim, which the gospel enables us to reach. Without the moral law to awaken conscience and arouse the sense of responsibility, grace would be ineffective. It is the united action of law and gospel which produces spiritual progress."

—At the fifty-fourth annual conference of the Mormons, recently held in Salt Lake City, there was an attendance of 12,000 from all parts of Utah. A Mormon population of 138,000 was reported, scattered over seven States and Territories. The number of church officials is 28,838. The number of missionaries sent out was ninety-five. One of the missionaries, the senior partner in a liquor store, who was chosen to preach the Mormon gospel in Great Britain, was the same day arrested and fined fifty dollars for selling whisky on Sunday.

—A writer in the *Christian at Work*, in an appeal for lay preachers, says: "Are we not constantly getting away from the practices of the primitive church, where every soul won to Christ was a preacher made for Christ? Is there any similarity to-day between our churches and the churches of those early days? What is our zeal and earnestness compared with even the zeal of the poor heathen who blindly worships gods made by his own hands? In our cold formalism, frigid dignity and respectability, we are sacrificing all that is worth retaining, and all that could be made truly effective in the work of Christ."

—C. A. Bartol, D. D., in the *Independent*, writes thus of Emerson: "I think he never fell or ate forbidden fruit. He seems an unerring Adam, not expelled from the garden. He was transplanted hither from some celestial soil." "So pure and frank was he, that any assailing of his spirit or purpose was a sin against the Holy Ghost." This must have been the reason why Emerson did not believe in Christ—he was a rival. We have no disposition to criticize Emerson, but we do protest against the use of such language concerning any man. If the D. D. is responsible for what he says, he is guilty of blasphemy. We sincerely pity his congregation, if that is a sample of the husks upon which he feeds them.

—The International Sunday-school lessons have included the 15th chapter of 1 Corinthians, and in the notes many truths and errors have been published. Among the true things, we find the following in the *S. S. Times*. H. Clay Trumbull says, on verse 54: "'Then! When? At the second coming of our Lord; at the first resurrection. Then, and not until then, is the hopeful saying to be 'brought to pass.' Death is not yet 'swallowed up in victory.' Death is now—and until his destruction he will be an 'enemy.'" Rev. A. F. Schauger says: "Talk as men may about the 'poor body,' we still feel that it is a glorious thing, and, as a matter of fact, we cannot possibly conceive of our existing, except in connection with some kind of a body."

### SECULAR.

—Several thousand Chinese laborers are said to be seeking employment in Manitoba.

—There is said to be a general movement among English landlords to reduce rents.

—The amended Chinese Restriction bill has passed the lower House of Congress, by a vote of 184 to 13.

—At Toronto, Ont., April 30, four dynamite cartridges were found under the Parliament buildings.

—Four members of a sheriff's posse were killed in a fight with robbers near Kittanning, Pa., on the 3d inst.

—By the burning of the Poor House in Van Buren County, Mich., April 29, fifteen persons lost their lives.

—Strikers on the Ontario and Quebec Railroad have been superseded by 270 Italian laborers from New York.

—A London dispatch says, "Dynamite has become one of the factors in politics, and is now daily heard of in every country of Europe."

—The Oriental Bank of London, has failed for \$35,000,000, which, under the law, the stockholders will have to make good—if they are able.

—The 500th anniversary of the foundation of Heidelberg University, in which Luther was a professor, is to be celebrated in grand style in 1886.

—The town of Brisbin, Clearfield County, Pa., was totally consumed by fire, on the 2d inst. Loss, over \$1,000,000. About 1,000 families were left destitute.

—The "ladies" of Paris, having exhausted the aviary, have gone to the market gardens for fashionable ornaments. The latest style is a hat trimmed with artichokes.

—The Mexican Government is in negotiation with an English syndicate for a large loan. The Government has strained its purse-strings on railroad subsidies.

—The pope has ordered the closing of the Laval University, Canada, because of its expenditure of over \$1,000,000 of church funds without becoming self-supporting.

—Westminster Abbey is reported to be in such a state of decay that, in order to preserve it from ruin, an expenditure of half a million dollars will be necessary for repairs.

—The Government income from Scotland last year exceeded that from Ireland by \$1,000,000, yet the Government expenses in Ireland were \$4,000,000 more than in Scotland.

—A terrible explosion occurred in a powder magazine at Havana, April 30, destroying a large amount of property. Twenty-one persons were killed, and about eighty wounded.

—Heavy floods are reported in some parts of Texas. At Houston five inches of rain fell in twenty-four hours. Besides damages to roads and bridges, a large area of the cotton crop is much retarded in growth.

—A report comes from Port au Prince that the English schooner *Grappe* was burned by the natives at St. Croix Island, \$10,000 worth of property confiscated, and the crew murdered. A war vessel has been sent there.

—In New York, a Board of Health analysis of thirteen samples of yellow mustard showed adulteration in all of them. Three samples contained naphthal yellow, a dangerous explosive, and violent irritant and poison.

—The members of six different families in Louisville, Ky., were recently sickened by eating cake containing arsenic. One child died, and others were dangerously affected. How the arsenic got into the cake is a mystery.

—It is reported that Prince Victor, son of the Prince of Wales, on attaining his majority, which occurs the beginning of next year, will be raised to the peerage, with the title of Duke of Dublin, and will thenceforth reside in Ireland.

—The Catholic authorities in Nova Scotia, New Brunswick, and Prince Edward's Island, have petitioned the English Government to protect their interests in the funds of the Propaganda at Rome, now threatened by the Italian Government.

—It is supposed the steamer *State of Florida* has been lost on the Atlantic. Two of her life-boats have been found. It is surmised by New York agents that dynamites were on board, and some of their implements were accidentally exploded.

—An ex-City Treasurer of Newark, N. J., has been fined \$500 and costs for allowing a false entry to be made in his books through neglect. The Judge said that officials must not only be honest, but they must see that their official duties are carefully discharged.

—Last week forest fires swept over about 50,000 acres near Emporium, Pa., destroying several large mills and over thirty other buildings, besides an immense number of logs. Like reports come from Reading and Williamsport, Pa.; Port Jervis and Kingston, N. Y.; Matawan, N. J., and Isle of Wight County, Va.

## Obituary.

SEMPLE.—Died, at Santa Rosa, Cal., April 25, 1884, Bro Wm. Semple, in the 68th year of his age. His disease was rheumatism, from which he had suffered many years. Bro. Semple was a native of Scotland. He came to this country in 1849, and settled in the State of New York. In early manhood he embraced Christianity, connecting himself with the United Presbyterian Church. He closely adhered to the Presbyterian faith until about ten years ago, when, from reading, he embraced the views of Seventh-day Adventists, and united with the church at Santa Rosa. Although never free from pain, he took a deep interest in missionary work, and only regretted that he had not been able to do more for the cause of truth. He died with a firm hope of a blessed immortality beyond the grave. Remarks at the funeral by the writer, from Job 14: 14, 15.

W. C. GRAINGER.

## Specimen of "Higher Criticism."

ARCHBISHOP WHATELY once wrote a lengthy argument to prove that no such person as Napoleon Bonaparte ever lived. It was a burlesque on those who try to show that the history of the Bible is not reliable. The "higher criticism" of the present day is forcibly caricatured in the following brief article from the *St. Paul Pioneer Press*. It appeared under the head of "Sitting Bull Myth, Explained by the Archæologists of the Twenty-first Century." It is no more forced or preposterous than some "learned" comments on the meaning of the Scriptures:—

Among the yarns with which this twenty-first century will be obliged to close, will be the record of a certain alleged visit of one Sitting Bull, supposed to have been an eminent savage and hair-lifter of his day, to St. Paul and Minneapolis in the year of grace 1884. In nineteenth-century-folk lore this Paladin is represented as having broken a treaty with the United States, massacred a detachment of its army, been captured, and, later, brought to St. Paul, one of its largest cities, entertained at a famous hostelry, presented with the freedom of that city in a gold box studded with brilliants, worshiped by the aldermen, feted by the common council, shown the public schools, theaters, fire department, etc., of that city, which decorously went through their paces for his distinguished approval.

It will remain for the twenty-first century archæologist to explode all this. He will be called upon to demonstrate that this Sitting Bull was only a prominent solar myth; that his massacre of the pale-faces is a beautiful allegory, expressive of the surrender, at sunset, of Day to Night, wherein the pale-faces who succumb represent the departing light, and the ascendancy of the dusky warriors the coming on of Darkness. The archæologist will notice how slight a typographical error had metamorphosed "setting" into "sitting," and the carelessness, which by misprinting "Boreas" (*i. e.*, the North Wind—Blizzardum Americanum)—"Bull," has actually misled three centuries.

"What could be more exquisite," will cry our mythologist, "than the allegory of returning Spring—expressed in the legend that on the 19th of March, 1884 (that is, about the date where the ides of March are surrendering to the kalends of April), Sitting Bull visits Gen. Terry at Fort Snelling!" Here we have Sitting Bull (the Sun, accompanied by the gentle and invigorating Blizzard) visiting the Earth (Terra—Terry) the general or universal mother. The visit occurs in the lapse or old age (Senillæ—Snelling) of strong (Fort) winter. Mark how the pictorial nineteenth cycle speech here expresses the truth that when the glorious sun pours its rays upon an awakening earth, the gentle and invigorating Blizzard of April begins to get around, and everything teems with life, and joy, and springtime!

## Appointments.

### Upper Columbia Camp-Meeting.

THIS meeting will be held in Walla Walla, W. T., commencing June 5 and continuing to June 16. The Upper Columbia Conference, Missionary Society, Sabbath-school and Temperance Associations, will hold their annual session in connection with this camp-meeting. Delegates should be elected, and all necessary reports made out in good season. We have promise of the following help: Sister White, and Elders Loughborough, Corliss, Waggoner, Boyd, White, Jones, and Bartlett. We were never before so highly favored at a camp-meeting; let us all, therefore, show our appreciation of the efforts made in our behalf, by coming to this important meeting at the beginning, and staying until the close.

G. W. COLCORD,  
Pres. U. C. Conference.

## THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN.

By Mrs. E. G. WHITE.

THIS is a series of four volumes, covering the entire period from the creation and fall of man to his final redemption. Volume One is devoted to Old Testament history. It is not merely a narrative of the leading events in the lives of the patriarchs and prophets; but moral lessons are drawn therefrom, in such a way as to make the book practically useful to the men and women of to-day. Volume Two commences with the life and mission of John the Baptist, and considers the first advent of Christ, his life and mission, as manifested by his miracles and teachings, and the nature and necessity of his life-work. It closes with Christ's triumphant entry into Jerusalem. Volume Three takes up the subject at this point, and brings to view the most thrillingly interesting portion of Christ's early career—his betrayal, trial, crucifixion, and resurrection. It closes with a brief history of the early church, including the missionary labors of Peter and Paul. Volume Four (in press) contains a history of the church from that time to the end, closing with the coming of Christ, the resurrection of the dead, and the establishment of the everlasting kingdom of Christ on earth.

These books are not argumentative, but they throw a vast flood of light upon the sacred page. They are written in a clear, simple style, and are of absorbing interest to both young and old. They offer special encouragement and instruction to Christians; and there is nothing better to place in the hands of skeptics, to convince them of the truth of the Bible. 400 pp. Price per volume, \$1.00.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## THE SPIRIT OF GOD: ITS OFFICES AND MANIFESTATIONS TO THE END OF THE CHRISTIAN AGE.

By Eld. J. H. WAGGONER.

THIS is a brief but comprehensive argument on the solemn and important subject of the Spirit of God. Its chapters embrace the following heads: The Holy Spirit of Promise; The Power from on High; Circumcision of the Heart; The Unity of the Faith; The Law and the Testimony; Try the Spirits; The Great Commission; Gifts in the Reformation; In the Present Century; Spirit of Prophecy Restored. These are subjects of vital importance to all, and especially to those who are looking for the return of their Lord.

144 pp. Price, 15 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## HISTORY OF THE WALDENSES.

By J. A. WYLIE, LL.D.

ILLUSTRATED BY TWENTY FULL-PAGE ENGRAVINGS.

THIS work describes the conflicts waged by the Waldenses, and the martyrdoms they endured in defense of their faith and their liberty. Recent events have brought the Waldenses to notice, and thrown a new light upon the grandeur of their struggle and the important issues which have flowed from it. To them are we to trace the Constitutional liberties that Italy now enjoys. In their mountain fastnesses they maintained the faith of the early Christians, and by their untiring missionary labors this faith was diffused to all the nations of Europe, thus preparing the way for the great Reformation.

212 pp. Price, 90 cts.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## THE COMING CONFLICT.

OR

### THE GREAT ISSUE NOW PENDING IN THIS COUNTRY.

By Eld. W. H. LITTLEJOHN.

THIS book contains a complete history of the rise and progress of the National Reform Party, together with an exegesis of the last portion of the thirteenth chapter of the book of Revelation, assigning to the United States its proper place in prophecy.

EMPHATICALLY A BOOK FOR THE TIMES.

434 pages, in muslin covers, and will be mailed to any address post-paid, for \$1.00.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## BIBLE SANCTIFICATION:

A CONTRAST OF

### TRUE AND FALSE THEORIES.

By Mrs. E. G. WHITE.

THIS is a pamphlet of only 84 pages, but its value is not to be judged by its size. It is just what its title indicates: a faithful presentation of Bible truth on this important subject, and an exposure of the false theories prevailing in regard to it. Every believer in Bible truth should read it. Buy it, read it, and lend it to your neighbor. Price, 10 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 8, 1884.

## Camp-Meetings for 1884.

CALIFORNIA, Los Angeles.....	May 8-18
KANSAS, Lawrence .....	" 21-27
MISSOURI, SOUTHERN, Nevada.....	May 29 to June 3
" NORTHERN, Chillicothe, .....	June 5-10
NEBRASKA, Beatrice .....	" 5-10
UPPER COLUMBIA, Walla Walla .....	" 5-16
PENNSYLVANIA, Emporium .....	" 11-17
WISCONSIN, Baraboo .....	" 18-23
MINNESOTA, Mankato .....	" 19-24
DAKOTA, Madison .....	June 25 to July 1
CANADA, .....	" 26 to " 1
NEW YORK, .....	Aug. 14-26
NEW ENGLAND, .....	Aug. 20 to Sept. 2
VERMONT, .....	" 29 to " 8
MAINE, .....	Sept. 4-15

GENERAL CONFERENCE COMMITTEE.

ELD. H. W. DECKER writes: "In order to secure the help of Eld. Haskell at the Wisconsin camp-meeting, the time of the meeting is changed to June 18-23." Friends will please make a note of the change.

## College Meeting.

THE annual meeting of the Healdsburg College was held May 2-4. It was a good and profitable meeting, but we have no time to give any account of it this week. Next week it will receive full attention.

## Colporters.

THE first syllable of this word is pronounced "col," short o. A porter is simply a carrier. We hear some of our brethren pronounce the first syllable with long o, making it sound like "coal porter," which would be a carrier of coals. As the word is now much used among our people, we should properly represent this class by giving a proper pronunciation to the word which points out their business.

## To Camp-Meeting Workers.

THE camp-meeting season is coming on, and we are happy to do all in our power to work up an interest in the meetings, by way of publishing notices, preparing hand-bills, supplements, etc., but there are a few things that we wish our friends would bear in mind. 1. Although the time and place of your meeting, the speakers that will attend, etc., may be perfectly well understood by you, it does not follow that we are informed concerning them. Therefore in your announcements do not forget to mention these important particulars. 2. Do not write to us and say, "Please put in a notice of our Camp-meeting, Conference, Tract and Missionary Society, Sabbath-school, and Temperance meetings; also make out a hand-bill for us." Now it may seem a small matter to do these things, and so it is; but even if we had abundance of time, it is not pleasant to work in uncertainty, not knowing whether or not we are stating the exact facts. Send us your appointments, clearly written out, and we will publish them. Send us all the particulars that you want placed on your bills and posters, and we will try to do the work promptly and in good shape. And, lastly, don't forget to tell us how many bills or supplements you want, and where they are to be sent. These points carefully attended to will save our friends much time, and us much trouble.

## Upper Columbia Camp-Meeting.

THIS meeting will be held in Walla Walla, W. T. June 5-16, in a fine grove which has been secured for the purpose. In connection with the camp-meeting there will be held the annual session of the Upper Columbia Conference, and meetings of the

Tract Society, Sabbath-school, and Temperance Associations. Full particulars will be given hereafter. The brethren desire that this should be the best meeting ever held in the Conference, and there is no reason why it should not be, if each one resolves to be present to work for others as well as to receive good.

This will be a meeting both of interest and importance to the cause in Eastern Washington and Oregon, and to all in that region. The list of speakers appointed to be present is much larger than at any previous meeting in that Conference. The editor of the SIGNS is not "down on the bills" as one of them, but the present prospect is favorable to his attending it. Let a special effort be made to secure a large and continuous attendance.

## Misinformed.

IN the Oakland *Tribune* of April 29, we find the following item concerning our late meeting:—

"Last evening twenty Adventists were baptized in Lake Merritt. The party came to the lake in carriages, and entering its waters in company with the officiating elder, were each immersed three times. One of the converts, overcome either by the cold, or nauseated by the salt water, is said to have fainted in the elder's arms."

Concerning this item the reporter should have said, as they do of certain novels, that it is "founded on fact." He certainly could not have gone farther from the truth unless he had said that there was no baptism at all. As a matter of fact, there were thirty candidates, the baptism was witnessed by two or three hundred people, most of whom walked to the place; and there was no fainting, or any unseemly demonstration. The entire ceremony was a model of order.

But these errors are of no consequence, and the item would not be noticed, if it were not for the statement that each candidate was immersed three times! Seventh-day Adventists believe that there is "one Lord, one faith, one baptism [immersion]," Eph. 4:5, and are uncompromising in their opposition to that perversion of the sacred ordinance, which consists in immersing the believer three times. Indeed, the "officiating elder" above referred to, has perhaps done more, both by voice and pen, to expose the "trine immersion" heresy, than any other writer. Will the *Tribune* please do us justice on this point, by correcting the mistake of its reporter?

## What Shall We Do?

WE have been censured by some because we pay so much attention to the writings of those who oppose the truth, and take so much space to review their pretended arguments. On the other hand we have received several letters requesting us to review an article which appeared in the *Restitution* on the subject of the Sabbath and the first day of the week. The article was sent to us in the form of a tract, some time ago. After a careful reading we then decided not to fill our columns with a notice of it, as it contained only high-sounding assertions with scarcely the shadow of an argument. The article is *taking* only with those who prefer sound to good, sensible argument. But we have reviewed at length much better articles, and do not see the propriety of reviewing that. However, if any reader finds a statement in it which appears to involve our views in any difficulty, we will answer any question in regard to it.

Requests often perplex us. We recently received an urgent request from Washington Territory to give our opinion of the final destiny of the wicked. We very often publish on this subject. Our belief may be found in Rom. 6:23; Phil. 3:19; 2 Thess. 1:7-10; 2 Peter 2:12, etc. Besides our paper we have excellent publications, carefully written, on these subjects, for sale at the SIGNS office.

## Important Points.

A CAREFUL reading is invited of Elder Haskell's letter and of Bro. C. H. Jones' article on the Publishing Association, in this paper. If any have ever held any doubts of the advisability of so large an office in Oakland, and of so much machinery and material, those doubts must now be entirely dispelled. As stated in the article referred to, we have two first-class power presses running two days in each week to print the SIGNS. Now if we have no outside job work these presses would have to stand idle three or four days in the week, which would involve an expense which no office could bear. And if we double, or nearly double the subscription list of the SIGNS, it would take our present large presses four days in the week to print the paper, which would make us two or three days later getting it in the mails. Then we must run more presses; and then if we had no facilities for doing a large jobbing work it would be impossible to keep up the SIGNS without an immense yearly outlay of means to meet the expenses. The proposed improvements, to be begun this year and finished next year, will give all the facilities that will probably ever be needed on this coast. We rejoice at the prospect; the outlook is cheering. A great work is now being done, but a much greater is to be done, and we do well to be prepared for it.

## Supplement to Signs No. 18.

A SUPPLEMENT has been prepared for this week's SIGNS, which will be sent to individual subscribers, but not to the clubs, as the matter which it contains is not necessary to be sent to them.

## THOUGHTS ON DANIEL, CRITICAL AND PRACTICAL.

BY ELD. U. SMITH.

EXPOSITION OF THE BOOK OF DANIEL, VERSE BY VERSE.

WE are now living in times plainly pointed out in this prophecy, and it is important to understand it; for Daniel himself says that in the time of the end, the wise shall understand; while, if we fail, we are equally guilty with the Jews, who knew not the time of their visitation (Luke 19:42-44), and shall meet a similar fate.

416 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## PACIFIC PRESS PUBLISHING HOUSE, PUBLISHERS "SIGNS OF THE TIMES," ETC.

### GENERAL BOOK AND JOB PRINTING,

In the Best and Latest Styles, at Satisfactory Rates.

### BOOK-BINDING,

In all its Various Branches, Promptly Executed in the Most Substantial Manner.

### STEREOTYPING AND ELECTROTYPING,

By the Latest Improved Methods.

### ENGRAVING,

In the Finest Styles of the Art.

Orders for anything in our line, by mail or express, will receive prompt attention.

Address,

PACIFIC PRESS,  
12th and Castro Streets, Oakland;  
Or, 529 Commercial Street, San Francisco.

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

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

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

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

Address,

SIGNS OF THE TIMES, Oakland, Cal.