

# The Signs of the Times.

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

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## The Signs of the Times.

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### ONLY HIS IN NAME.

"I know thy works, that thou hast a name that thou livest, and art dead."—Rev. 3:1.

"A NAME that I live, and yet I am dead?"  
But, Master, thou canst not mean me!  
For the moment I heard thee call, I came,  
And e'er since have been loving thee.

Loving? I called thee to suffer, child,  
Thou hast chosen but pleasant ways;  
I called thee to work in my vineyard,  
To pleasure thou givest thy days.

To deny thyself and take up thy cross,  
And to follow where'er I might lead,  
But I walk alone through my harvest-fields,  
When thou knowest thy help I need.

I called you to pray, and bade you to watch,  
But found you sleeping, instead;  
While the soul of thy brother to ruin went,  
His blood dripping down on thy head.

Ah, unless thou repent, while I stand and knock  
At the door of thy selfish heart,  
And puttest away the love of the world,  
With mine thou shalt have no part.

It is only for those who overcome,  
To be clothed in garments white;  
And only for those who suffer with me,  
To reign in the kingdom of light.

—Mrs. M. S. Beers, in *Y. M. C. A. Bulletin*, Oakland.

## General Articles.

### Parental Responsibility.

BY MRS. E. G. WHITE.

PARENTS are in a great degree responsible for the mold given to the characters of their children. They should aim at symmetry and proportion. There are few well-balanced minds, because parents are wickedly negligent of their duty to stimulate weak traits and repress strong ones. They do not remember that they are under the most solemn obligation to watch the tendencies of each child; that it is their duty to train their children to right habits and right ways of thinking.

Sometimes parents wait for the Lord to do the very work that he has given them to do. Instead of restraining and controlling their children as they should, they pet and indulge them, and gratify their whims and desires. When these children go out from their early homes, it is with characters deformed by selfishness, with ungoverned appetites, with strong self-will; they are destitute of courtesy or respect for their parents, and do not love religious truth or the worship of God. They have grown up with traits that are a life-long curse to themselves, and are liable to be reproduced in others. Home is made anything but happy, if the evil weeds of dissension, selfishness, envy, passion, and sullen stubbornness are left to flourish in the neglected garden of the soul.

Children imitate their parents; hence great

care should be taken to give them correct models. Parents should show no partiality, but should treat all their children with tenderness, remembering that they are the purchase of Christ's blood. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and worship God, their children trained in the same way, will not forget to serve him also.

It is often the case that parents are not careful to surround their children with right influences. In choosing a home, they think more of their worldly interests than of the moral and social atmosphere; and the children form associations that are unfavorable to the development of piety and the formation of right character. Then parents allow the world to engross their time, strength, and thought; and when the Sabbath comes, it finds them so utterly exhausted that they have naught to render to God on his holy day, no sweet piety to grace the home, and make the Sabbath a delight to their children. They are seldom visited by a minister; for they have placed themselves out of the reach of religious privileges. An apathy steals over the soul. The children are contaminated by evil communications, and the tenderness of soul they once felt dies away and is forgotten.

Parents who denounce the Canaanites for offering their children to Moloch, what are you doing? You are making a most costly offering to your mammon god; and then, when your children grow up unloved and unlovely in character, when they show decided impiety and tendency to infidelity, you blame the faith you profess because it was unable to save them. You are reaping that which you have sown,—the result of your selfish love of the world and neglect of the means of grace. You moved your families into places of temptation, and the ark of God, your glory and defense, you did not consider essential; and the Lord has not worked a miracle to deliver your children from temptation.

You who profess to love God, take Jesus with you wherever you go; and, like the patriarchs of old, erect an altar to the Lord wherever you pitch your tent. A reformation in this respect is needed,—a reformation that shall be deep and broad. Parents need to reform; ministers need to reform. They need God in their households. They need to build the waste places of Zion; to set up her gates, and make strong her walls for a defense of the people.

There is earnest work to be done in this age, and parents should educate their children to share in it. The words of Mordecai to Esther may apply to the men and youth of to-day: "Who knoweth whether thou art come to the kingdom for such a time as this?" Young men should be gaining solidity of character, that they may be fitted for usefulness. Daniel and Joseph were youth of firm principle, whom God could use to carry out his purposes. Mark their history, and see how God wrought for them. Joseph met with a variety of experiences,—experiences that tested his courage and uprightness to the fullest extent. After being sold into Egypt, he was at first favored, and intrusted with great responsibilities; but suddenly,

without any fault on his part, he was unjustly accused and cast into prison. But he is not discouraged. He trusts in God; and the purpose of his heart, the purity of his motive, is made manifest. The eye of God is upon him, a divine hand leads him, and soon we see him come forth from prison to share the throne of Egypt.

Joseph's checkered life is not an accident; it is ordered of Providence. But how was he enabled to make such a record of firmness of character, uprightness, and wisdom? It was the result of careful training in his early years. He had consulted duty rather than inclination; and the purity and simple trust of the boy bore fruit in the deeds of the man. The most brilliant talents are of no value unless they are improved; industrious habits and force of character must be gained by cultivation. A high tone of moral character and fine mental qualities are not the result of accident. God gives opportunities; success depends upon the use made of them. The openings of Providence must be quickly discerned and eagerly seized upon.

Young men, if you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures. Parents, if you would educate your children to serve God and do good in the world, make the Bible your text-book. It exposes the wiles of Satan. It is the great elevator of the race, the reprover and corrector of moral evils, the detector which enables us to distinguish between the true and the false. Whatever else is taught in the home or at school, the Bible, as the great educator, should stand first. If it is given this place, God is honored, and he will work for you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents have themselves to blame if they do not make it intensely interesting to their children.

To many, education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the affected member to comeliness and soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong ties of sanctified love,—a love which has its foundation in duty faithfully performed.

Parents have a great and responsible work to do, and they may well inquire, "Who is sufficient for these things?" But God has promised to give wisdom to those that ask in faith, and he will do just as he said he would. He is pleased with the faith that takes him at his word. The mother of Augustine prayed for her son's conversion. She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. She laid her finger upon the texts, presenting before God his own words, and pleaded as only a mother can. Her deep humiliation, her earnest importunities, her unwavering faith, prevailed, and the Lord gave her the desire of

her heart. To-day he is just as ready to listen to the petitions of his people. "His hand is not shortened that it cannot save, neither his ear heavy that it cannot hear;" and if Christian parents seek him earnestly, he will fill their mouths with arguments, and, for his name's sake, will work mightily in their behalf in the conversion of their children.

#### God's Regard for the Ten Commandments.

THE following is the concluding portion of an article by Enoch Pond, D. D., published in the N. Y. *Observer* of Feb. 22, 1871:—

Without dwelling longer on the exegetical part of this subject, I proceed to deduce from it some important truths. In the first place, by means of the ark of the testimony—with its appendages, contents, and place of deposit—God is teaching us, and impressing upon us, the high regard which he has for *his law*. In illustration of this, let me call attention, for a moment, to the structure of the ancient temple and the place of deposit for the ark. The temple, with its several courts, was surrounded with a high wall 750 feet square, including more than twelve acres. Immediately within this exterior wall was what was called the *court of the Gentiles*. Passing through this, you come to another wall, inclosing the *outer court of the temple*. Passing through this and the outer court, you come to the *inner court of the temple*. Passing through this and the inner court, you come to the *gate of the temple itself*. Passing through this, you first enter what was called the *sanctuary*. Here stood the great altar of burnt-offering surrounded by the priests engaged in presenting the sacrifices of the people.

Passing through this apartment, you next enter the *holy place*. Here stood the candlestick, the table of shew-bread, and the altar of incense, on which was offered the morning and evening sacrifice. Passing through this, you next enter the *most holy place*. In the temple, this was a spacious room, thirty feet square, and overlaid with pure gold. It was situated in the deepest recess of the temple and protected by its sacred, successive inclosures. It was open to none except the high priest, and to him only once in a year. And what did this splendid, awful apartment contain? Not an individual thing, except the ark of the testimony and the cherubim covering it. And what did the ark of the testimony contain? Nothing originally, except the tables of stone, on which was inscribed the *moral law*.

And now, in this wonderful, awful structure—this vast institution—what a high regard did God manifest for his holy law! How could he have manifested for it a higher regard, or put upon it a greater honor? He laid it down—where it still lies—at the foundation of the whole scheme of mercy. He laid it down in the most sacred recess of the temple and at the foundation of the entire service of his church. Here rested the tables of the law, covered and protected by the wings of mighty cherubim. Here they rested, overshadowed by a visible manifestation of the divine presence and glory, to be approached by no foot but that of the high priest, and by his only once in a year. How could the great Sovereign of the world have said in more intelligible language, "This law is holy and must be maintained. It has been transgressed, but it shall not be dishonored. No scheme of mercy can ever be tolerated which brings the least stain upon the law. Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled."

In the ark and its accompaniments, God sets before us not only the honors of his law, but that, in some way, there is mercy for those who have transgressed it. Over the ark there was laid a *mercy-seat*, and here God was graciously pleased to dwell and to hold communion with

his people. Both in the tabernacle and temple, the mercy-seat was the place where the tokens of the divine presence were specially visible; where rested the glorious Shechinah—the pillar of a cloud and of fire. Here, too, was the place where God promised to meet his people and hold communion with them. "I will appear in the cloud upon the mercy-seat. There will I meet thee, and there will I hold communion with thee."

To the ancient believers, all this was full of precious, glorious meaning. They saw in it that, in some way, "mercy and truth had met together;" that "righteousness and peace had embraced each other." They saw in it that a holy and righteous God could yet be merciful; that, in some way, he could be just to himself and his law, and yet justify the penitent, returning transgressor.

Nor did the ark, and the services connected with it, leave the ancient worshiper altogether in ignorance as to the *method* of justification. Once every year, on the great day of atonement, he saw the high priest, attired in his sacred vestments, venture into the holy of holies, to sprinkle the mercy-seat with blood, and to burn incense before it. By this awful service, the priest was instructed to propitiate the God of Heaven and make an atonement for the people. In these symbolical transactions, the believing Israelite saw much of the method of salvation. By these typical atonements, made by the blood of bulls and goats, he looked forward to a greater atonement, consisting in a richer sacrifice, and more precious blood.

We learn farther, from the ark and its appendages, the deep and abiding interest which celestial beings feel in the wonderful work of man's redemption. Cherubim were erected on either side of the mercy-seat and extended their wings over it. More lofty cherubim were erected in the most holy place in the temple, under the shadow of whose wings the whole ark was deposited. And, besides these, we are told that Solomon carved the entire wall of this most sacred apartment "round about with carved figures of cherubim." The faces of all these figures were turned inward on the ark, in a posture of the deepest and most devout attention—thus indicating that the ark, with its appendages and contents, furnished matter of the profoundest interest and wonder to the cherubim world. Celestial beings here saw that which they loved and obeyed carefully deposited in the most holy place, and honored with tokens of the highest regard. They knew that this law had been dreadfully violated on the earth, and had reason to expect that its fearful penalty was about to be executed.

But, instead of this, they saw the ark covered with a mercy-seat, and saw the Holy One of Israel descend and take up his abode there. They saw him holding communion with apostate creatures and dispensing pardons to guilty men. They saw the curse of the violated law removed, and yet its authority sustained and strengthened. They saw it pass away as a foundation of hope for sinners, and yet remain in full force and effect as a rule of life. They saw, in short, that a *just* God could consistently save the guilty; and not only so, but he was sincerely disposed to do it. They heard him crying from the mercy-seat: "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk, without money and without price;" "Look unto me and be ye saved, all ye ends of the earth."

Now these things, we have reason to know, are matters of delight and wonder to the celestial world: "Into which things the angels desire to look;" and redeemed souls cannot be less engrossed with them than they. With intense interest they cluster around the mysterious ark. They bend over it, they fasten their eyes upon it in a posture of the most devout attention. They are never wearied or satisfied with this

blessed employment. Their mighty energies are engrossed and their eternity occupied in searching into the wonders and pouring forth the praises of redeeming love.

Oh, that Christians in this world might imitate, in this respect, their example!

#### A Rival of Christ Jesus.

TO ADMIT the Roman idea of the soul, that it is an intelligent being not subject to death, living on after the death of the body through all coming ages, amounts to setting up the claim that a future state does not depend upon Christ and the resurrection.

Jesus and the resurrection is what the apostles preached. "Being grieved that they taught the people and preached through Jesus the resurrection from the dead." Acts 4:2. This scripture alone shows what hope they held up to the people; but let us notice others. "For thou shalt be recompensed at the resurrection of the just." Luke 14:14. They could not be recompensed before the resurrection of the just, because a future state is brought in by the resurrection.

"I will come again, and receive you to myself; that where I am, there ye may be also." John 14:3. He will receive us when he comes again to give us another and better life. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" [at the resurrection]. "And whosoever liveth, [at the time of the resurrection], and believeth in me, shall never die." John 11:25, 26. This scripture promises a second and better life at the resurrection, and not before. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." John 6:39. According to this scripture, Jesus would lose those the Father hath given him, unless he should raise them up at the last day.

Paul speaking of the resurrection, says, "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. No cunning false reasoning can evade this text. It can mean nothing else than that this life is all there is of man, unless he be raised from the dead. Again: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:32. Yes, if the dead rise not, let us eat and drink and enjoy ourselves as best we can, while we do live; for death will be the end of us. What profit was it to Paul to suffer such dangers, if death would end his existence forever? Nothing but the glamour of the imaginary immortal soul can shut out the true meaning of these and many other scriptures.

When God created Adam and Eve corporeal beings, and gave them access to the tree of life that their lives might be perpetuated, he showed his design. Has Satan defeated God's design, and changed man into an apparition? Sin has brought death unto man. Adam and Eve were condemned to die, and driven away from the tree of life on the very day that they sinned.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. Christ will raise the wicked, also, from the dead. But when they shall have risen they will still be under condemnation of death, and must die "the second death." The Scriptures often treat the resurrection of the wicked as not worthy of the name of resurrection. Luke 20:36 and Phil. 3:11. The Greek prefix *ex*, meaning out from, is in some texts applied to the resurrection from the dead. O what a difference will then be made between the righteous and the wicked! Glorious thought, to be "equal unto the angels!" to be like our glorified Redeemer, and be eternally in his kingdom!

EPSILON.

"If ye love me, keep my commandments."

**Disguises of Covetousness.**

It is true of every passion, that it has an established method of justifying itself; but of covetousness it may be said that all the passions awake to justify it; they all espouse its cause, and draw in its defense, for it panders to them all; "Money answereth all ends."

The very prevalence of the evil forms its most powerful protection and plea; for "the multitude never blush." We might have supposed that its prevalence would have facilitated its detection and exposure in individual cases; but it is owing to its very prevalence that so few are conscious of it. We keep each other in countenance. Having been born in the climate, we are not aware of anything pernicious in it. The guilt of this, as of every other sin, is measured by a graduated scale; and as all around us indulge in it up to a certain point of the scale, it is only from that point we allow covetousness begins; we begin to reckon guilt only from that point. Indignation is reserved till that point is passed, and the passion has become monstrous and extreme. Because we are not a community of Trumans, Elwes, and Dancers, we exchange looks of congratulation and flatter ourselves that we are innocent. The very resentment which we let loose on such personifications of the vice, seems to discharge us from all suspicion, and to grant us a fresh dispensation to indulge in the quiet of ordinary covetousness. Yet, often, it is to be feared, that very resentment is the mere offspring of jealousy; like the anger awakened in a community of the dishonest, at finding that one of their number has violated the rules of the body, by secreting more than his *share* of booty.

But that which constitutes the strength of covetousness is, its power to assume the appearance of virtue; like ancient armor, it is at once protection and disguise. In the vocabulary of covetousness, worldliness means *industry*; though it is obvious to every Christian observer, that the pretended industry of many a religious professor is the destruction of his piety, and will eventually form the ground of his condemnation. *Idleness* is his pretended aversion. His time, his strength, his solitudes, are all drained off in the service of Mammon; while nothing is left for religion but a faint sigh, a hurried, heartless prayer, and an occasional struggle so impotent as to invite defeat.

"But Providence," he pleads, "has actually filled his hands with business, without his seeking; and would it not be ungrateful to lose it by neglect?" But have you never heard, we might reply, that God sometimes tries his people, to see whether they will keep his commandments or not? and may he not be now proving how far the verdure of your piety can resist the exhaling and scorching sun of prosperity? Besides, is it supposable that God intended you to interpret his grant of worldly prosperity into a discharge from his service, and a commission in the service of Mammon? And, more than all, significantly as you may think his providence invites you to labor for the bread that perisheth, does not his gospel, his Son, your Lord and Redeemer, call you a thousandfold more emphatically to labor for the meat which endureth unto eternal life? You may be misinterpreting the voice of his providence, the voice of his gospel you cannot misunderstand; it is distinct, imperative, and incessant; urging you daily to "seek first the kingdom of God, and his righteousness."

Another individual is a slave to parsimony; but he is quite insensible to it, for the temptation solicits him under the disguise of frugality. *Waste* is his abhorrence; and he knows no refuge from it but in the opposite extreme. Every new instance of impoverished prodigality is received by him as a warning from Providence to be careful. His creed is made up of all the accredited maxims and world-honored proverbs in favor of covetousness, the authority of which he never questions, and the dextrous application of which

fortifies his mind like an antidote against all the contagious attacks of charity. And thus, though he lives in a world supported by bounty, and hopes, perhaps, to be saved at last *by grace*, he gives only when shame will not allow him to refuse, and grudges the little which he gives.

The aim of another is evidently the accumulation of wealth; but the explanation which he gives to himself of his conduct is, that he desires simply to provide for the future. *Want* is his dread. And though, in his aim to avoid this evil, he may not distinctly propose to himself to become rich, yet what else can result from his constantly amassing? His interpretation of competence, if candidly avowed, is *affluence*; a dispensation from labor for himself and family to the end of time, a discharge from future dependence on Providence, a perpetuity of ease and sloth. Till he has succeeded in reaching that enviable state, his mind is full of foreboding; he can take no thought *except* for the morrow. As if Providence had vacated its throne, and deserted its charge, he takes on himself all the cares and burdens belonging to his state. And laden with these, he is totally disqualified for every holy duty and Christian enterprise which would take him a single step out of his way to competence. And often is he to be seen providing for the infirmities of age long after these infirmities have overtaken him, and laboring to acquire a competence up to the moment when a competence for him means only the expenses of his funeral.—*Mammon*, by Rev. John Harris.

**"Feeble Saints."**

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it, when the negro preacher sang,—

"Judge not the Lord by feeble saints."

And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for his voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfections of Christians, and poor enough food they find it! Because God's people are not all that they ought to be, therefore these cavaliers will keep aloof from the religion they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no power in religion. Christians cannot claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to the unbeliever, "If you would know the truth, go to the word of God; go to him who is truth; judge not the Lord by feeble saints."—*Christian Witness*.

**Giving Begets Love.**

INTEREST in anything is quickened by sacrifice for that thing. The giving to a good cause increases love for that cause, or creates a certain affection for it where none existed before. Father Childlaw, of Ohio, tells of a woman in his field who declined to give money for a bell for her neighborhood church, because she never liked the sound of bells, and was glad to be beyond their reach. At last, however, she was over-persuaded and gave five dollars, under protest. When the bell was in place, and sounded out its ringing notes, some one asked this woman what she thought of it. "Well, I've always said that I never liked bells," she replied, "but I confess that's the sweetest sounding bell I ever heard." "Ah!" says Father Childlaw, "she heard her five dollars jingle when that bell rang. That was why its sound was so sweet to her."—*Sel.*

**Pertinent Questions.**

HAS infidelity ever raised a man or woman from the haunts of vice, and made his or her life clean? Has it ever taken a drunkard from the gutter, the gambler from his cards, or the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father? Has it ever gone out into the heathen lands, and found a people ignorant and barbarous, delighting in rapine and murder, and by the power of its teachings lifted them out of their degradation, until they adopted the customs of civilized nations? Is there in all history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of the Wesleyan missionaries? Has it added anything to the sum of human happiness? Does it bring one ray of comfort into the chamber of death, filling the soul of the dying with peace, and the hearts of the weeping friends with hope? The religion of Jesus Christ has done all these things. The tree is known by its fruits.—*Selected.*

**Preaching.**

ETHICAL preaching disconnected with Christ crucified has little reformatory power. It may illuminate the moral judgment, but it will not quicken the conscience into life. The testimony of Thomas Chalmers on this point is pertinent. Speaking of his preaching prior to his conversion to evangelical views, he says: "I certainly did press the reformation of honor, and truth, and integrity among my people; but I never once heard of any such reformatations having been effected among them. . . . I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life had the weight of a feather on the moral habits of my parishioners." But after Chalmers began to preach Christ as the sinner's Saviour, and morals as the fruit of faith in Christ, he saw great moral transformations in the lives of many. And it is always so. Christless preaching falls dead on the human heart; but the preaching in which Christ is the alpha and omega is always, more or less, both morally and spiritually, fruitful.—*Ex.*

**Holiness.**

MEN pray for holiness as if it were something entirely apart from their every-day life, something that had nothing at all to do with their domestic, social, and business relations. They sing, "Nearer my God to thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment; not a vague vision of glory over-hanging us like a heavenly cloud; not a rapture or an ecstasy; not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind, and unselfish. We really have no more religion than we get into our every-day practice. Wherein our devotion is higher than our living, it counts for nothing.—*S. S. Times.*

ONE great need in the Christian Church today is a sense of personal responsibility. It is to be feared that a majority of those whose names are enrolled upon the church records know almost nothing concerning mission work in general, and are giving neither time, money, influence, nor prayer toward hastening the day when "all shall know the Lord." Glimpses of the fields abroad, with all their pressing needs and imperative claims, could hardly fail to impress Christians with a sense of personal responsibility. And we repeat, this is just what is now needed.—*Sel.*

### The Judgment.

THERE are no isolated, independent truths in the great plan of salvation, even as there is no special "saving" duty in Christian life. It takes the sum of all the graces to make a perfect Christian character; and so also it takes all the truths and doctrines of the gospel to make the one complete system of salvation. The great foundation of the whole is the sacrifice of Christ; the shedding of his blood for the sins of the world. Heb. 9:22. To us belongs reconciliation through his death. Rom. 5:10; 2 Cor. 5:20. As the work of the priests under the law only reached its ultimate object when the high priest went into the most holy place with the blood of the sin offering, and cleansed the sanctuary of God from the sins of the people, so the result of the gospel of remission is fully accomplished, not by the death of the sacrifice; not by our repentance and reconciliation to God; but, by the action of our great High Priest, who appears in the presence of God for us, in blotting out our sins and removing them forever from the presence of the throne of the Most High.

The subject of the Judgment may be considered a continuation of the subject of the preceding article, namely, the Atonement. The word "Judgment" may, however, cover or include much more than the word "Atonement." The latter has to do solely with the people of God, for the Atonement is made only for those who are reconciled to God by the death of his Son; whereas the Judgment has to do with all mankind, for "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." But the subject of this article is not thus extensive, as it will be confined to the judgment of the righteous.

The prevailing ideas of the Judgment are vague and indefinite. Probably a majority, certainly many, look upon it in the following light: That the Lord shall appear in the clouds of heaven; that all the dead, both the righteous and the wicked, will be raised, and the Judgment will then sit upon the whole human race. Another view, and a popular one, is that each one is judged immediately after death. Both these views are forbidden by the Scriptures, which say that the saints shall judge the world, 1 Cor. 6:2, and that God hath appointed a day in which the Judgment shall take place. Acts 17:31; see also 2 Peter 2:9, and 3:10. Now it is not reasonable to suppose that the saints will judge the world in their present state, or previous to the time when themselves are judged. The following from Bliss' review of Prof. Bush on the Resurrection is more reasonable and scriptural than the views which are generally entertained:—

"We are inclined to the opinion that the judgment is after death, and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come (Acts 3:19); while the fact that the wicked are not raised proves that they were previously condemned."

Eld. Josiah Litch, in a work entitled "Prophetic Expositions," said:—

"The trial must precede the execution. This is so clear a proposition that it is sufficient to state it. . . . But the resurrection is the retribution or execution of judgment, for they that have done good shall come forth to the resurrection of life. . . . There can be no general Judgment or trial after the resurrection. The resurrection is the separating process, and they will never be commingled again after the saints are raised, no matter how long or short the period to elapse between the two resurrections."

That the judgment of the saints is fully ac-

complished while the Saviour is in the sanctuary in Heaven, before his coming, and therefore before the resurrection, is evident; for (1) Their judgment must be closed while Jesus is their advocate, that he may procure their acquittal. And (2) They are raised immortal, which is the evidence of their acquittal. The judgment of the wicked must be subsequent to the redemption of the righteous (for the saints will take part in that transaction; see 1 Cor. 6:1-3), and yet previous to the second resurrection. It is quite reasonable to consider that the wicked are merely rejected while Christ is a priest, their cases being passed over for future consideration; indeed, this is the only view that will harmonize all Scripture; and as the resurrection of the righteous to immortality and eternal life is the announcement of the *decision* of the judgment to them, so the wicked are raised to condemnation and the second death, which is the *execution* of the judgment before determined in regard to them.

While none would deny the typical nature of the sacrifices and the work of the priests under the Levitical law, there are few, comparatively, who ever trace the subject to its logical conclusion. By this we would not have any understand that we favor that system of speculation which holds it necessary to find a spiritual meaning in every loop and fold, every pin and tenon of the tabernacle. Such a system of interpretation subverts the truth by leading into a field of conjecture which is always unprofitable, and has a tendency to turn away the mind from the things which are plainly revealed. What we do mean is this: There are few who endeavor to learn all that the type teaches of the antitype as presented in the words of the Scriptures. The New Testament gives some very clear explanations of the types; but these are often overlooked, especially by those who disregard the plain declarations of the word, and are only satisfied when the words of the Scriptures are "spiritualized." And this spiritualizing process becomes a pleasing one, because it gives license to the imagination, and each investigator feels at liberty to put that construction upon the sacred text which best suits him. But what a sad use is this to make of Heaven's message to fallen man!

In a careful study of the book of Revelation we have found that a knowledge of certain other portions of the Bible is indispensable to an understanding of many of its symbols. These are, the law of Moses, the prophecy of Daniel, and Paul's letter to the Hebrews. Or we may say, which amounts to the same thing in fact, that a solution of the types in the law of Moses is found in the study of the prophecy of Daniel, the letter to the Hebrews, and the book of Revelation.

It has been noticed that, although the work of the priests was "continual," or daily, in the holy place, which may properly be considered an intercessory work, the atonement was the work of an appointed day, occupying but a short period of the yearly service. And when this work was completed;—when the sanctuary was "cleansed and hallowed from the uncleanness of the children of Israel," Lev. 16:19, then the people stood acquitted; then the high priest put their sins upon the head of the scapegoat, and they were borne far away from the camp; then the high priest could pronounce the heavenly benediction upon the waiting people of God, who had "afflicted their souls" before the sanctuary. As Kitto says: "On this day the high priest gave his blessing to the whole nation." The work of this day was not for a few individuals; it was for the nation,—for the whole people of Israel.

This was a type of the "day of Judgment" for God's people. We have been informed by learned Jews that they looked upon it in this light; they considered it their day of Judgment. The Talmudists say: "Penitence itself makes atonement for slight transgressions; and

in the case of grosser sins it obtains a respite until the coming of the day of atonement, which completes the reconciliation."

As that day was appointed, announced, and well known to all the people, so is provision made in the antitype that God's people may understand their true relation to the great day of atonement. In Rev. 14:6, 7 is presented one of the most interesting and important proclamations found in the sacred word. It reads as follows:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for THE HOUR OF HIS JUDGMENT IS COME; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Related to the fact of this proclamation are several points of great interest to the student of the Bible.

1. By reading the chapter we discover that this message is given *before the second advent*, and during the probation of man. Verse 8 makes an announcement concerning Babylon, which is supplemented by another on the same subject in chapter 18. In verses 9-12 of chapter 14 is given yet another message, containing a most solemn warning against false worship, and a call to keep the commandments of God and the faith of Jesus. Of course this message is given before the close of probation. In verses 14-20 the second advent of Christ, the Son of man, is presented, together with the object of his coming—to reap the harvest of the earth,—and a description of the terrible fate of those who are not his. Compare 2 Thess. 1:7-10. This is in perfect harmony with the view that is presented in these pages, that the Judgment must precede the resurrection; and this, the resurrection, takes place at Christ's appearing. 1 Cor. 15:51-54; 1 Thess. 4:13-18.

2. We say that the Judgment precedes the resurrection, but it does not follow that all the saints will be in the grave when the judgment of the righteous takes place; for some are found keeping the commandments of God and the faith of Jesus—that is, they are heeding the warning of the "third angel"—when Christ appears. And Paul says that "we shall not all sleep;" that some will be "alive and remain" at the coming of the Lord. Of course their judgment takes place while they are living; for as the sleeping saints are raised immortal, proving that they have been fully acquitted in the great assize above, so the living saints at that time will be changed, translated, "in a moment, in the twinkling of an eye." Upon them, in the same instant, will be conferred the same immortality which is given to the resurrected saints.

3. In Rev. 11:15-18 is shown that the dead are judged—not through the whole dispensation, but—under the sounding of the seventh trumpet. This is the last of a series of trumpets covering the whole period of the gospel dispensation. Under this trumpet the dead are judged, and reward is given to the saints. Compare Matt. 16:27; Luke 14:14; Rev. 22:12. Under this trumpet are destroyed the wicked—those who corrupt the earth. See 2 Peter 2:9. Under this trumpet Christ receives dominion over the kingdoms of the earth, which is given at the close of his priestly work on his Father's throne. Please read Ps. 2:6-9; 110:1; Heb. 10:12, 13.

4. This message of Rev. 14:6, 7 is called "the everlasting gospel," though it is different from any proclamation made in the ministry of Christ and his apostles. Paul reasoned of judgment to come; Acts 24:25; he said God has appointed a day in which he will judge the world. Acts 17:31. He did not and could

not say that that day was then present—that it had come.

5. Yet it is not "another gospel," but an essential part of the same gospel which they preached; a part which could not be preached in their day, as the Judgment had not then yet come. In further proof of this, compare Isa. 61 with the facts of the New Testament. The first two verses of that chapter of the prophecy read thus:—

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," etc.

Jesus went to Nazareth, and, "as his custom was," he went into the synagogue on the Sabbath day, and stood up for to read. The book of the prophet Isaiah being given to him he turned to chapter 61, as the book is now divided, and read the words quoted above as far as to the sentence, "to proclaim the acceptable year of the Lord," and abruptly stopped, not reading the words which follow—"and the day of vengeance of our God." As Christ sat down, he said to the people assembled: "This day is this scripture fulfilled in your ears." That day the acceptable year, or season, or time, of the Lord was preached to them. Paul made the same declaration in 2 Cor. 6:2: "Behold, now is the accepted time; behold, now is the day of salvation." This was as far as Jesus could read in the prophecy and say it was fulfilled in their ears; this was all that the apostle could declare. The "time accepted" (2 Cor. 6:1) had come; it could be then proclaimed; the day of vengeance—the day of Judgment—had not come; it had to be reserved for a future proclamation. See our text, Rev. 14:6, 7.

The day of vengeance is equivalent to the day of Judgment, for men are not only judged in that day, but in that day rewards are given to all. Rev. 11:18 says the dead are judged and reward given to the saints in that time; 2 Peter 3:7 calls it "the day of judgment and perdition of ungodly men." This earth is reserved unto fire against that day. As "the day of salvation" or "the accepted time" has now continued nearly two thousand years, so "the day of Judgment" is a period more than one thousand years in length—how much more is not revealed,—covering the judgment of investigation of the cases of all the righteous, and the giving of reward to them; followed by the further investigation of the cases of the wicked (in which the saints take part, 1 Cor. 6:1-3; Rev. 20:1-4), and their final overthrow or entire destruction.

EDITOR.

(To be continued.)

**Self-Deception.**

It is not natural for the human heart to confess its own faults without any effort at extenuation. We feel a disposition to palliate and excuse our wrongs, and to lay the blame on others. Adam's excuse was that the woman that God gave him, gave him of the fruit of the forbidden tree; she claimed that the serpent beguiled her; and from that day to this the race have been disposed to follow their example.

It is easier to confess other people's faults than our own; hence we often hear one undertake the work of confessing his faults, but before his work is half done, he begins to give extenuating reasons for his course, reasons that transfer his blame to others, and instead of frankly confessing his own sins, and lamenting over the deep depravity of his own corrupt and deceitful heart, he is found confessing the sins of others, which made his own bare-faced and enormous sins almost, if not quite, a matter of

necessity. Of course, it was sin against a plain command of the decalogue, but then he was so beguiled and infatuated that he could hardly be said to be in his right mind.

That may be so. The apostle speaks of the "deceitfulness of sin;" and it is presumable that when one yields to temptation, it really seems to him that he will be the gainer. This is all deception; for the sinner is the loser every time. Therefore, in a sense, the sinner is not of a sound mind; and the plea of insanity, which is so often made, is not very far out of the way.

This being a known and established fact, it is not necessary to revert to it in our confessions. Better, like David in Ps. 51, confess frankly to the enormity and bloodguiltiness of our transgressions, and, with a realizing sense of our deep depravity, plead for undeserved pardon.

R. F. COTTRELL.

**ALONE WITH GOD.**

MRS. MARY C. WILSON.

ALONE with God! What feasts he spreads  
Unto my eager, hungry soul.  
Oh, how my heart doth leap for joy!  
To hear his words, "Be thou made whole."

Alone with God! The clouds disperse  
With darkness like the pall of night;  
His gracious presence breaks the gloom,  
And gives me inward peace and light.

Alone with God! Oh, wondrous love!  
My Saviour's wounds for me I see;  
I fall upon the Corner-stone.  
I die, for Jesus lives through me.

*Thwaco, W. T.*

**"If We Had Been in the Days of Our Fathers."**

WHAT a profound sense of self-satisfaction is produced in the minds of mankind generally, by the contemplation of the mistakes of others. A few learn the lessons designed by the inspired record of the past errors of our race, while the many either disregard the record entirely, or merely comment upon the folly of their ancestors and keep on doing the same things themselves—if not in very deed, at least in principle. It is easy to comprehend the evil effect of an unwise course after seeing the result, but not so easy to realize results yet in the future when brought face to face with a trial of faith.

The Jews, prior to and during the sojourn of the Saviour on the earth, built tombs for the prophets whom their fathers had slain, and flattered themselves with the idea, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:29, 30. Yet at the same time they were filling up "the measure of their fathers," and bringing upon themselves "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias." Verses 32-36. And from that day to this, each succeeding generation has sharply criticized the blunders of its predecessors, while men have continued to let slip golden opportunities because they knew not the things that belonged to their peace. Luke 19:42.

There are many professing godliness in our day who pride themselves upon their superior culture, advantages, and improvements, and boastfully draw comparisons with the past generations; are "heady" and "high-minded;" they censure the antediluvians, the Israelites, and all others who have made serious mistakes in the past. And they are apparently oblivious of the fact that we are on the eve of a crisis in the world's history of more importance than any in the past. The very advantages of which they boast add to their obligation, and, if not improved, will rise in the Judgment against them.

There is great reason for the men of this generation to beware lest a "sorer punishment"

come upon them than upon those who lived in the past. While they may say, If we had lived before the flood, we would have believed Noah and been saved in the ark, they overlook the fact that "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26, 27. As in Noah's time they rejected the Lord's messenger, and knew not the day of their visitation, so men in the last days, with their boasted wisdom and superior endowments, will reject the message pertaining to their time.

Many now feel sure that had they been in the days of their fathers, they would not have crucified the Lord; yet they seem unconscious of the solemn denunciations against those who, having believed, shall crucify him again through apostasy. Heb. 6:4-6; 10:28-31. Why was he crucified? On account of our sins. 1 Pet. 2:24; Gal. 3:13. When we remember that "Sin is the transgression of the law," 1 John 3:4, we have the real cause of his death. Then if the transgression of the law led to his crucifixion, what else could "put him to an open shame" again? It is clear that many who profess to follow him now, and live in open rejection of his law, are virtually doing the same thing that they condemn in his ancient enemies.

Popular Christianity looks back with horror upon the scenes of papal persecution in the "dark ages," and even the votaries of the Roman Church disclaim the cruel deeds of their fathers, while there is a quite general clamor for a law of Congress to compel men now to worship God not according to his commandments, nor in harmony with their own consciences. This "Christian" demand is being made upon the politicians of the land with a zeal and menace that must soon bring compliance. Nor are these "Christians" ignorant of the hardship that such a law would work upon those who persist in keeping the commandments as God gave them himself; and their action in this matter plainly manifests the spirit of their ancestors whose actions they profess to deplore. And some of them even go so far as to boast of what they will do with a certain class of commandment-keepers when they get law on their side.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1. They that walk in the light do not judge their erring fathers, but they take warning by their example, and by close adherence to the law and the exercise of faith and charity, are kept from doing like deeds. There are examples of faithfulness in good works recorded in the Scriptures of truth for our benefit; if we follow these faithfully, performing the work given for our own time, there will be no danger of our doing over again the things which God has condemned in the past. W. N. GLENN.

MANY of the darkest days in history have borne the choicest fruit to the glory of God and the good of man. It was a dark day when Israel groaned in the bitterness of the Egyptian bondage. But if the bondage had been less bitter, Israel would have rested content in Egypt; out of the bondage came the exodus, the Messiah. It was a dark day when the ardent, brave, eloquent Stephen, hope of the early church, was stoned; but out of that day came Paul. It was a dark day when the persecution that arose about Stephen ravaged the disciples; but out of it came the world-wide preaching of the gospel. It was a dark day when the Puritans, finding no rest for the sole of their feet, sailed from the Old World; but out of it came America. Darkest of all days was that on which the sun hid his face from the Divine Man expiring on Calvary; yet all our hopes and all our happiness come from that day.—*National Baptist.*

## The Sabbath-School.

LESSON FOR THE PACIFIC COAST—FEB. 9.

ACTS, CHAPTERS 1 AND 2.

### The Acts of the Apostles.

ALTHOUGH the title of this book is much broader in expression than its contents would seem to warrant, the record is one of great importance. It brings forward into prominence but two of the apostles, Peter and Paul, and the account of the doings of these is indeed meager. But, like all Scripture, the words are few but very expressive. In the language of a leading commentator, "It is a connecting link between the Gospels and the other parts of the New Testament." It is the inspired idea of the practical application and probationary use of the doctrines of the Lord himself. Here we have many "infallible proofs" of the divine approval of the apostolic plan of carrying on the work of the gospel. Here is a pattern of things shown to the apostles by the Lord and his Holy Spirit. If this be followed in close connection with the other Scriptures, there need be no uncertainty in the church about the forms of doctrine. The Acts is the practical key-stone of the New Testament structure. There is a harmony between this record of the execution by the apostles of the work laid out by their Master, as also with the epistles and prophecies, that give an indelible stamp of genuineness to the whole volume of Scripture. The Christian who knows well the contents of this book is well armed.

THAT the book of Acts was written by Luke, is substantiated by a comparison of chapter 1:1 with Luke 1:1-3. Who Theophilus was is a question upon which there has been much speculation, all to no profit. The sacred writings are silent upon the subject, and we have no positive information outside of the Scriptures. Therefore we may conclude that it is a matter of little consequence. The manner in which he is addressed would indicate that he was either a prominent personage or a highly esteemed friend—perhaps both.

"WAIT for the promise of the Father." Verse 4. In Luke 24:49, this promise is also designated "power from on high." In Isa. 44:3, the Father promises his Spirit to the seed of Jacob, as also in Joel 2:28, 29. See also, John 14:16; 15:26; and in John 16:7, it is shown that this promise could not be fulfilled until the Saviour had ascended to his Father. This positive injunction to "wait" shows the importance of the power of the Holy Spirit in the work of salvation. If those disciples, after all their preparation, could not go forth in their own wisdom and strength, how can others expect to move without this heavenly guide. And mark that even "he shall not speak of himself, but whatsoever he shall hear, that shall he speak." The fulfillment of this promise is shown in chap. 2:33.

How far the eleven apostles came short of preparation for the great work before them, is shown by their question in verse 6: "Lord wilt thou at this time restore again the kingdom to Israel?" Perhaps no other scripture could better illustrate their need of some power to bring to their remembrance all things that he had said unto them. John 14:26. If they had remembered a tithe of what he had said to them in plain language, they would not have asked such a question. It is so to-day; the Lord has said enough for our comfort, or consolation, or encouragement, or warning, or reproof, or guidance under any circumstance, if it could only be brought to remembrance at the right time. Luke 24:61; John 2:17, 22; 12:16; chap. 11:16. But their hearts were set on temporal

glory, and they forgot his saying, "Of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Matt. 24:36. It is possible that some even now are setting their hearts on temporal things, while remembering his words.

THE answer of the Lord to the question of his disciples is pertinent: "It is not for you to know the times and seasons, which the Father hath put in his own power." Verse 7. Many construct unwarranted excuses for willful ignorance from this declaration, as also from Matt. 24:36, above quoted. They argue that we cannot know aught of any prophetic times and seasons, and thus excuse themselves from the special duties of their own time, as revealed in the Scripture. But, while the Father has reserved some times and seasons within his own power, the knowledge of some others has been placed in the power of his prophets and disciples. A notable example is found in Dan. 9:2, where the prophet says he "understood by books" (the prophecy of Jeremiah) concerning the time of the desolation of Jerusalem. The vision of Nebuchadnezzar, and those of Daniel, recorded in the 2d, 7th, 8th, and 9th chapters, are also in point. Also the case of Simeon, Luke 2:25, 26; and the pointed explanations of the Lord himself, Matt. 24, regarding future times and circumstances, and signs given by which these should be known. And Paul had knowledge regarding the end, which he imparted to the Thessalonians. 2 Thess. 2. So also the Revelation was given "to show unto his servants things which must shortly come to pass." Chap. 1:1. And these things, it is said, "the wise shall understand."

"YE shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Verse 8. What a contrast to their expectations. They knew what it meant to bear witness throughout the land of Palestine. There was before them the example of John, and also of their Master—both of whom had been witness-bearers—besides their own experience as companions and co-laborers. And now, as they were expecting to enter upon their reward, they were bidden to go over the same ground with an unpopular truth, bearing the stigma of a crucified Master, and even to extend their labors "to the uttermost part of the earth." With their then limited comprehension, this commission would seem to have been very discouraging but for the fact that, as Luke records in his Gospel, the Lord pronounced his blessing upon them as he suddenly began to ascend toward Heaven. Luke 24:50, 51.

ONE surprising scene is immediately followed by another: "And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel," verse 10, and comforted them with the assurance that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Verse 11. Knowing their great need of sympathy on being so suddenly left to themselves, their affectionate Master had sent two angels from his escorting "cloud" to once more reassure them. And what could more effectually do this than the assurance that *this same Jesus* would come again. And the message had the designed effect, as we learn from Luke 24:52, 53 that they "returned to Jerusalem with great joy, and were continually in the temple praising and blessing God."

IN the matter of prayer the disciples had received a new and comforting assurance. The time had come of which he had told them, that they should ask in his name. They had returned to their place of abode in the city, with great joy, and now they gave themselves to

prayer. Now they could "ask and receive," that their joy might be full. John 10:22-27. They felt now that they had a sure personal connection with Heaven, and prayer was their means of communication. And their privilege is ours, for the Saviour's promises to them were "even unto the end." Matt. 28:20. "If any of you lack wisdom, let him ask of God, . . . and it shall be given him." Jas. 1:5.

CONCERNING the election of an apostle to fill the place of Judas, we take the following from "The Great Controversy":—

"Two men [Joseph and Matthias] were selected who, in the careful judgment of the believers, were best qualified for the place. But the disciples, distrusting their ability to decide the question farther, referred it to One who knew all hearts. They sought the Lord in prayer to ascertain which of the two men was more suitable for the important position of trust as an apostle of Christ. The Spirit of God selected Matthias for the office. Both men were considered to be persons of stern integrity, and in every way worthy of the vacant position; but notwithstanding the disciples were intimately acquainted with them, they felt that their own judgment was imperfect, and trusted the selection only to the Lord, whose eyes could read the hidden secrets of the heart. There is a lesson for our time in this occurrence. Many who are apparently well qualified to labor for God are urged into the ministry, without a proper consideration of their cases, and at length become a grievous burden to the church instead of burden-bearers. If the church of the present time would act as cautiously and wisely as did the apostles in filling the vacancy among them, much perplexity and serious injury might be saved the cause of God. The work has often suffered much by putting persons forward to do that which they were not capable of doing."

"AND when the day of Pentecost was fully come," &c. Chap. 2:1. Strenuous effort is made by some to place this occasion on the first day of the week, as an argument for Sunday observance. The comments of Dr. Barnes on this point will be interesting, as coming from an able scholar and a Sunday believer:—

"It has been supposed by many that this took place on the first day of the week; that is, on the Christian Sabbath. But there is a difficulty in establishing this. There was probably a difference among the Jews themselves as to the time of observing this festival. The law said that they should reckon seven Sabbaths; that is, seven weeks, "from the morrow after the Sabbath." Lev. 23:15. By this Sabbath the Pharisees understood the *second day* of the Passover, on whatever day of the week it occurred, which was kept as a day of holy convocation, and which might be called a Sabbath. But the Caraites, or those who insisted on a *literal* interpretation of the Scriptures, maintained that by the *Sabbath* here was meant the *usual Sabbath*, the seventh day of the week. Consequently *with them* the day of Pentecost *always* occurred on the *first day* of the week; and if the apostles fell in with their views, the day was fully come on what is now the Christian Sabbath. But if the views of the Pharisees were followed, and the Lord Jesus had with them kept the Passover on *Thursday*, as many have supposed, then the day of Pentecost would have occurred on the Jewish Sabbath, that is, on *Saturday*.—*Kuinoel; Lightfoot*. It is impossible to determine the truth on this subject. Nor is it of much importance. According to the later Jews, the day of Pentecost was kept also as a festival to commemorate the giving of the law on Mount Sinai; but no trace of this custom is to be found in the Old Testament."

A SOUND "filled all the house where they were sitting." Verse 2. This sound was "as

of a rushing mighty wind;" but this expression indicates that it was not a wind. Commentators and speculators have quibbled a great deal over the question as to what house this was. There is no revealed means of knowing; consequently discussion is worse than useless, as it can only lead to dissension.

Of the extent of the gift of tongues mentioned in verses 4-11, there has been no little discussion. Some think it too much to suppose that any of the gifted ones could speak all the languages referred to, or of "every nation under heaven;" but that some spoke one language and others spoke other languages. Others teach that the gift was not permanent, but could be used only as occasion required. A little thought might save controversy on the subject. This was the power of God, who is not limited as to language. It was no more for him to give one power to speak all the languages, than to speak one unknown tongue. It would have been impossible for the apostles to have executed their commission then without this gift, as they could not in a lifetime have learned all the languages spoken. Here is a pointed sentence from "The Great Controversy:" "From this time forth the language of the disciples was pure, simple, accurate in word and accent, whether they spoke their native tongue or a foreign language."

W. N. GLENN.

SCRIPTURE ENIGMA.

Whose offering small was valued by the Lord?  
 What king in prayer a victory implored?  
 Where did St. Paul a vision see by night?  
 What king did Abram vanquish in the fight?  
 What ruler came to learn of Christ by night?  
 Of whom did Paul as his "work-fellow" write?  
 From whence were gold and precious stones conveyed?  
 The man with whom the apostle three days stayed?  
 Whose nurse at Bethel in her grave was laid?  
 Who asked her husband's life at David's feet?  
 Whom does St. Paul exhort to be discreet?  
 Who spake unto his brother with disdain?  
 What was in Isaac's stead the offering slain?

An Item for Parents.

At the General Conference of Seventh-day Baptists, in the discussion of Sabbath-school work, it was stated as a matter of observation, that "those boys who were compelled to go to church and to sit with their parents, when small children, whether they liked it or not, are the young men who to-day are to be found in church and Sabbath-school work; while those who went or not as they felt like it, are to-day nowhere." And this testimony will be corroborated by the experience and observation of every thinking Christian. Take the children to church and teach them how to behave when there. If you do not, the chances are that they will never learn.—*Baptist Teacher.*

No PLAN of a child's education (nor of an adult's education) is worth much, which leaves out of its vocabulary the word "duty." That word is simply another form of the word "debt," and the aspect under which it presents life is not that of self-pleasing or of self-pampering, but that of rendering to God the things that are God's, and to Cæsar the things that are Cæsar's. "Ye are not your own; ye are bought with a price;" and therefore not your own culture, nor even your own salvation is to be the chief end of your activity, but to do the things which are "due" to God, and which we rightly name "duty."—*S. S. Times.*

A GOOD scholar is one of the best of teachers in a Sabbath-school class. A scholar who is studious and attentive, and manifestly of a loving spirit, is a living illustration of his teacher's teachings, and thus is an instructive example before the other scholars in the class. Make a note of this.

Temperance.

MAIZE AND TOBACCO.

THE Indian corn looked over the fence,  
 And what do you think he spied?  
 A field of tobacco, just ready to bloom,  
 And stretching in lordly pride.

To his broad-leaved neighbor at once he called,  
 In accents loud and clear,  
 "I thought you belonged to a sunnier clime;  
 Pray what are you doing here?"

So then, with haughty air, replied  
 The plant of power and pelf,  
 "You are pleased to ask of my business, sir,  
 What do you do yourself?"

"I feed the muscle, and blood, and bone,  
 To make our farmers strong,  
 And furnish blood for the little ones,  
 That round their tables throng."

"I move in a somewhat loftier sphere,"  
 The foreign guest rejoined,  
 "As the chosen friend and companion dear  
 Of men of wealth and mind.

"I'm the chief delight of the gay young spark;  
 O'er the wise my sway I hold;  
 I lurk in the book-worm student's cell,—  
 In the dowager's box of gold.

"Thousands of hands at my bidding work;  
 Millions of coin I raise—"  
 He ceased to speak, and in angry mood  
 Responded the tasseled Maize:

"You're in secret league with dyspeptic ills—  
 A merciless traitor hand—  
 With clouds of smoke you pollute the air,  
 With floods of slime the land.

"You tax the needy laborer sore;  
 You quicken the drunkard's thirst;  
 You exhaust the soil—and I wish you'd go  
 To the place whence you came at first."

—*Christian Secretary.*

Spiritual Effects of Intemperance.

An editorial in "Topics of the Time," of the December *Century* says:—

The loss of self-respect, the lowering of ambition, and the fading out of hope, are signs of the progress of this disease in the character. It is a mournful spectacle—that of the brave, ingenious, high-spirited man sinking steadily down into the degradation of inebriety; but how many such spectacles are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that "the habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power." If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to "the use of fermented liquors, taken in the quantity which is conventionally deemed moderate," then it is certain that such use of them must result also in serious injuries to the mental and moral nature. Who does not know reputable gentlemen, physicians, artists, clergymen even, who were never drunk in their lives, and never will be, but who reveal, in conversation and in conduct, certain melancholy effects of the drinking habit?

The brain is so often inflamed with alcohol that its functions are imperfectly performed; and there is a perceptible loss of mental power and of moral tone. The drinker is not conscious of this loss; but those who know him best are painfully aware that his perceptions are less keen, his judgment less sound, his temper less serene, his spiritual vision less clear, because he tarries every day a little too long at the wine. Even those who refuse to entertain ascetic theories respecting these beverages may be able to see that there are uses of them that stop short of drunkenness, and that are still extremely hurtful

to the mind and the heart as well as the body. That conventional idea of moderation, to which Sir Henry Thompson refers, is quite elastic; the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: "It is true that you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the firmness of its texture and the fineness of its outline; how your art deteriorates in the delicacy of its touch; how the atmosphere of your life seems to grow murky and the sky lowers gloomily above you,—you would not think your daily indulgence harmless in its measure. It is in just such lives as yours that drink exhibits some of its most mournful tragedies."

No Bad Habit Broken To-Morrow.

WHY should men delay to break any bad habit? they all know that it grows stronger by each repetition. Nothing is more foolish than to say, "I know I ought to stop, and I will next New Year's day." The man who cannot stop to-day cannot to-morrow. The drunkard never reforms to-morrow; the spendthrift never saves to-morrow. The boaster who says, "I can if I will," is the one who cannot will, and therefore never does. There is but one remedy for a bad habit, and that is to stop the thing now. He who says, "I will not do it for three months," is not grappling the habit at all. He only fights the battle who says, "Never more; the thing is wrong." The only infallible cure for an absorbing bad habit is to put an absorbing good one in its place. A love of bad company is not cured by no company, but by good company; bad reading gives way, not to no reading, but to good reading. Dissipated men must become earnest Christians, not mere professors, to make their reformation sure.—*Sel.*

THE Society for the Prevention of Cruelty to Children in New York is continually bringing to light cases of most harrowing suffering and shocking degradation which have their origin in strong drink. One of these of recent occurrence was a case wherein a working man, the father of five children, entreated an officer of the society to help them to save his youngest child, Annie, eight months old. The wife and mother, in a drunken frenzy, had resolved to drown the child, and for that purpose had started for one of the piers. The father and officer finally overtook her, and the officer seized her just as she had reached the middle of the Thirteenth Street pier and was about to throw the child into the river. The rescued child was given to the father, and the drunken mother was sent to Blackwell's Island for six months. It transpired that another child of this wretched woman, aged 14, had some months before been sent to the House of Refuge for stealing to get "drink-money" for his mother!—*Ex.*

CAN a nation, already enfeebled and effeminated by smoking, long endure the strain of hard drink? What kind of children will the next generation be? A man with an inflamed stomach, a swollen head, and unsteady nerves may know enough to turn off the gas when he goes to bed, but he will be exceptionally fortunate if his children have sense enough to do anything at all.—*New York Herald.*

It is claimed that out of 1,360 criminal convictions in Iowa during 1881, 671 of the criminals convicted were saloon-keepers. It is not stated how large a proportion of the remaining number were saloon-haunters.

# 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, JANUARY 31, 1884.

## The Day of the Sabbath.

CAN WE KNOW IT?

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

But among the churches of this age, in current theology, there is no subject made more obscure; not another upon which there is such general agreement to ignore the plain words of God and substitute something else in their place, and yet such general disagreement as to the reason for their action. If we could call together a hundred representative men from all the churches of the land, and have them, each in turn, give their reason for keeping Sunday, it would be Babel reproduced! Each would contradict his neighbor, and all would agree only on one point, namely, that they would not keep the day indicated in the commandment of God.

Having noticed some of the positions taken by religious teachers on this question, we will now take a survey of the field as presented in the Bible. That there may be no possible chance to set aside the testimony by evasions in regard to loss of time, unknown changes, etc., we will divide the history of the world into three periods: 1. From creation to Moses; 2. From Moses to Christ; 3. From Christ to the present time.

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

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

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

Genesis is a book of history, not of law. It gives valuable information concerning law and obligation,

but only historically. That book shows that time was reckoned by weeks in the days of the patriarchs. The knowledge which Adam obtained in Eden by converse with the "Lord of the Sabbath," could not have been forgotten before the days of Moses, for Adam himself lived more than one-third of the whole period. But were we to admit that the Sabbath was entirely lost during the first two thousand five hundred years of the world's history, that would not leave the question of the day in any doubt since that time. But we have no such admission to make, for nobody claims such a thing.

But, can it be proved to a certainty that the seventh-day Sabbath, the rest-day of Jehovah, was known by Moses and the children of Israel? We raise the question to bring the matter forcibly to the mind of the reader, and that we may show how easily it may be answered in the affirmative. In Ex. 16 mention is made of the Sabbath to or of the Lord, and it is called the seventh day. The seventh day, and the Sabbath, were the only methods then known of designating the last day of the week. The days of the week were known only by their numbers; they had no names, except the seventh which was named the Sabbath, or "the day of the rest." Any other seventh day but the seventh day of the week had to be specified, as the seventh day of the month. Either the seventh day, without any qualifying term, or the Sabbath, specifically pointed out the last day of the week.

2. But the matter is not left even with these facts known to the people. When God proclaimed his law in person, with his own voice, in the hearing of all the people, he renewed the commandment of the Sabbath with the other parts of the moral law. When he wrote the "ten words" upon the tables of stone with his own finger, he gave this precept, and identified the Sabbath which he commanded to Israel as the day of his rest which was blessed and sanctified, as in Gen. 2:3. He said and he wrote, "the seventh day is the Sabbath of the Lord thy God," and he commanded them to keep it holy. And he gave the reason in full, in the following words: "For in six days the Lord made the heavens and the earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Now divesting one's self of all prejudice, and taking "the Bible, and the Bible alone," would it be possible for any man to draw from these words of the Creator himself any conclusion but this: that the seventh-day Sabbath or rest-day which God commanded from Sinai, was the same day which he blessed and sanctified, as recorded in Gen. 2:3. *It is identified by every particular; and not one particular stated can be applied to any other day.* And if any one yet doubts that it is the same day, let him consider and answer this question: If the original or creation Sabbath, the rest day of the Lord God, is not identified in Ex. 20, what language could God have used if he had intended to identify it? Will some doubter answer this without a cavil?

Here we will notice that the testimony of the Bible is uniform on the subject of the Sabbath. It knows but one day of the Sabbath. It never speaks of any other. The custom of calling different days the Sabbath, or of speaking of different weekly Sabbaths, never originated in the Bible; it was never derived from statements or facts found in the Bible. The patriarchal Sabbath; the Jewish Sabbath; the Christian Sabbath; as terms of distinction these are "the speech of Ashdod;" the Bible knows nothing of them. The rest-day of Jehovah, the Sabbath of the Lord thy God, is the one and only Sabbath of the holy Scriptures.

The blessing and sanctifying of the seventh day at creation were not the only acts of the Almighty to put honor upon his memorial rest-day. When he released his people from the house of bondage that they might serve him, Ex. 8:1, and declared his

holy law, obedience to which is the only true service and the proof and essence of love to him (1 John 5:3), he wrought many miracles to attest his regard for his holy day, and to inspire respect and reverence for it in the hearts of his people.

(1) When the manna fell, which was by a miracle, it fell six days, but did not fall on the Sabbath. In this manner God again sanctified or separated his holy day from the other days and from secular uses.

(2) When the manna was kept over night it corrupted and became a mass of worms; but when it was kept over from the sixth day to the seventh it did not corrupt but remained good for food on the Sabbath. Without attempting to trace this point further, we find that, beside the commandment, and the rebukes frequently uttered, in the space of forty years the Lord wrought at least four thousand one hundred and sixty miracles, and all to put honor upon the seventh-day Sabbath! Can he have "the mind of the Lord" who casts reproach upon it and dishonors it? See Isa. 58:13, 14. No other institution—nothing else ever committed to his creatures—has received so much honor from God as his holy day, the seventh-day Sabbath. And it pains us to write that no other institution which God ever gave to man has been the object of so much reproach and contempt. "An enemy hath done this."

3. Very briefly we will now examine the testimony of the New Testament. Here we find frequent reference to "the Sabbath day," without any explanation or qualification. It contains no intimation of any other but the old and well-known institution—the Sabbath of the Lord—the seventh day. A new Sabbath or a change of the Sabbath, is not even hinted at in its pages; there is not ground for a plausible inference in their favor. It has been asserted that the Jews lost the Sabbath when they went into Babylon. If so, is it not exceedingly strange that they knew it so well, and were so well agreed upon it, when they returned to Jerusalem? In the days of Ahasuerus (B. C. 510) the Jews were scattered in one hundred and twenty-seven provinces, from India to Ethiopia, Est. 8:9, and in the days of the preaching of the gospel, there were found in Jerusalem devout Jews out of every nation under heaven. Acts 2:5. Yet there was not a shadow of disagreement among them in regard to the true day of the Sabbath. No; the Jews did not lose the Sabbath in going into Babylon, but it is very evident that many professed Christians of the present age have lost the Sabbath by going into Babylon! We respectfully invite them to come out of Babylon, and turn their faces toward Jerusalem, and they will have no difficulty in finding the Sabbath.

But against all cavils we are "thoroughly furnished" by the plain words of the New Testament. In this the Sabbath is as clearly identified as it is in the commandment of God given from Sinai.

(1) The Sabbath kept by the followers of Christ was kept "according to the commandment," Luke 23:54-56. But the commandment enjoins the seventh day—the identical day upon which God rested when he made the heavens and the earth; and which, for that reason he blessed and sanctified. They could not keep the commandment by keeping another day—a day upon which he did not rest, which he did not bless and sanctify, and which he never commanded anybody to keep.

(2) This Sabbath was identical with the Sabbath set apart at creation; it was the last day of the week. This is made sure, placed beyond the possibility of doubt, by the fact stated that it was immediately succeeded by the first day of the week. Matt. 28:1; Luke 24:1. The plea now set up by some that the day so called by the evangelists was not the first day of the week, but the original seventh day, is contrary to the harmonious testimony of both Testaments, and a long stride toward infidelity, inasmuch as it impeaches the veracity both of the evangelists, and of God himself in his commandments.



(3) No other day but this, the seventh day of the week, was recognized in the New Testament as the Sabbath. The apostle James in the council at Jerusalem, said that Moses was "read in the synagogues every Sabbath day." Acts 15:21. But it is conceded by all that the Jews did not meet for worship in the synagogues on the first day of the week. Therefore the expression in Acts, "every Sabbath day," does not include the first day of the week. Thus in the New Testament we have the seventh day clearly identified as the Sabbath, and the first day as clearly excluded from that title. And no other day than the seventh day was ever given the title of the Sabbath of the Lord, or the Lord's day, in all the Scriptures. Taking "the Bible, and the Bible alone," and we have the truth firmly established, that "the seventh day is the Sabbath of the Lord thy God." The first day is exalted to be the Sabbath by tradition, unnecessary inferences, and popular feeling, which collectively give expression to the carnal mind! Read Rom. 8:7.

4 We might say much to prove that the Sabbath has not been lost or changed since the time of Christ, but it is not necessary. One indisputable fact is sufficient. The record of eclipses before the beginning of the Christian era, and the calculation of the same by astronomers of the present day, prove positively that their week was the same as ours; that which was called the seventh day of the week then is called so now. Bishop Haven was right: there is indeed no reason to deny that the day which the Jews regard as the seventh day is the identical seventh day sanctified at creation.

And now, dear reader, what will you do with these truths—with God's commandment? The time *will come* when you would give the world to stand in harmony with God's commandments. Eccl. 12:13, 14. *Now* you have the opportunity to choose; *then* you will not. Improve your time now.

**Questions.**

1. Why are three series of sevens given in the book of Revelation, covering "the same period of time, the gospel dispensation?"

2. Is there sufficient reason for the belief that the period given to the seven last plagues is not as long as that of the other series of sevens? R. Y. H.

ANSWER, 1. God has given to his servants a three-fold means of "knowing the time," by the three series of sevens in the book of Revelation. That they do cover the entire dispensation there is no room to doubt. We shall not stop to argue this point now. The *difference* of the three series it is interesting to note. (1) The seven letters are just what their titles indicate: "To the churches." They contain instruction given to, and really a history of the condition of, the church from the ascension of Christ to his second coming. (2) The seals contain a history of the church also, essentially differing from that previously given. The seals show the church as it stood related to the nations of the world; largely under persecution. They do not contain such counsel and instruction as are given in the letters. (3) The trumpets contain a history of the nations, or earthly powers; not of the church. Thus are given three parallel lines: first, the church; secondly, the church and the world; thirdly, the world.

2. The evidence is clear and unmistakable that the plagues occupy but a short period of time, under the seventh trumpet, after the Third Angel's Message is given, and after probation has closed. That they are after the message is proved by comparing Rev. 14:9-12 with 16:1, 2. The first plague falls upon those who are denounced in the message. That they are after probation closes is seen by comparing Rev. 15:5-8. According to the type there was no priestly service when the temple was filled with the glory of God. Ex. 40:34, 35; 1 Kings 8:10, 11. In the antitype the temple in Heaven is

filled with the glory of God, and no one entered there during the pouring out of the plagues. Doubtless the threat in the message, that they "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," refers to this fact that there will be no longer offer of mercy when the plagues are poured out. Dr. Conant's note to the Bible Union translation is impressive, namely, that the expression literally, "mixed, unmixed," Rev. 14:10, signifies that it is mixed with everything that is terrible, and unmixed with anything that is tolerable.

Happy are they who heed the message, and are thus saved the terrible fate of drinking of that cup of wrath, soon to be poured out.

3. Please explain 2 Cor. 12:1-4. Was it a vision? G. L. H.

The answer is given in the text. Verse 1 says: "I will come to visions and revelations of God." That he was recounting his own experience in vision is proved by verse 7, in which Paul says: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh."

4. Will you explain 1 Tim. 5:24, and oblige, J. T. C.

Two views are held in regard to this text. That most generally given by commentators is that it is a continuation of the instruction of verse 22, in regard to the laying on of hands. That is, that some men's characters are so well understood that delay for consideration is not required, etc. The "Bible Commentary" says it may refer to the Judgment of God, but that that view does not so well accord with the context.

In this we are inclined to differ with it. The apostle's remarks here are not at all connected, verse 23 having no relation to verse 22, and verse 24 having no necessary connection with either. Verses 24 and 25 are closely related, but a new subject is immediately introduced after them. If the chapter contained a dissertation or discourse on the subject of the qualifications of those to be ordained to the ministry, the case would appear different. To our mind the comments usually given on the text seem unnatural and forced. But the words are forcible and appropriate if referred to the future Judgment. Some men's sins are open, confessed, taken by our high priest to Judgment, and there blotted out. And some retain or hide their sins; the priest does not take them into the sanctuary to blot them out; but they "follow after," that is they are left to fall upon the sinner's head after the Judgment is past, and it is too late to put them away. We know from the Scriptures that *this is the truth*, and we think that it is the truth taught in the text.

**General Meeting at Healdsburg.**

THIS meeting, continuing from the 3d to the 13th, was in many respects the best meeting ever held in this State. The attendance was even better than was anticipated, as meetings in California in the winter season are not usually very well attended. However, nearly all the churches in the central and northern part of the State were represented at this one.

Four interesting meetings of the Tract and Missionary Society were held; even this number did not afford opportunity for transacting all the business that should have been considered. Any one who attends the sessions of our Conference and our Missionary Society year after year, in other States as well as in this, cannot fail to be impressed with the fact that this is a growing work. Every year we are increasing our facilities, and broadening our plans for work, and still we fall far short of the necessities of the case. The progress of the cause within the last year alone, should teach us that God is leading in this work, and that he is only waiting

for us to manifest our faith in a practical manner, in order to grant us his blessing in still greater abundance. We must not limit the work of God, for his plans are far in advance of what our feeble faith has been able to grasp.

The resolutions that were passed recognized the fact that the territories adjoining the Pacific Coast States afford a large field for the carrying on of missionary work by correspondence. These territories are being rapidly settled by a good class of people, and there is as yet no reason for those of our people who cannot go into the harvest-field in person, to think that there is nothing for them to do.

Besides this, the representatives of the various churches made earnest calls for help, not alone in the churches, but in the adjoining country. A gratifying feature of these calls was that, with few exceptions, those making the call pledged themselves to care for any minister who might be sent to their locality, and also to give their own time to visiting and canvassing. It is a source of regret that the scarcity of laborers makes it impossible for more than one in twenty of the calls for ministerial help to receive immediate attention. We are not sure, however, but that this is in the order of God, that our people may give themselves individually to the work. Each one must pray the Lord of the harvest to send forth laborers, and must realize the obligation resting upon him to do his part toward answering his own prayer. The work must largely be done by corresponding, canvassing, and Bible-readings, and could all the brethren and sisters in the State have been present as the appeals for help came in, we are sure that the number taking the special course at the College would now be doubled.

A class for practical instruction in the art of canvassing was organized by Eld. W. C. White, which met as often as the frequency of other meetings would allow. Those who attended these exercises gained much valuable information as to how to properly present the SIGNS, *Good Health*, etc. Canvassing is getting to be an important factor in the advancement of the Third Angel's Message, and the canvasser needs a special preparation for the work, as well as does the minister. Nothing that can be used to assist in spreading the light of the truth should be lightly esteemed.

There were but eight sermons delivered during the whole ten days' meeting,—one each by Elders Healey and Boyd, two by the Editor of the SIGNS, and four by Mrs. E. G. White. Although these sermons were listened to with great attention by many not of our faith, their object was not especially to unfold doctrine, but to give instruction in vital godliness, and stir up the minds of believers to an appreciation of the importance of the present hour. The fact that we are now living in the antitypical day of atonement, and that Christ, our high priest, will soon cease pleading for sinners, was emphasized, and made a deep impression, which we hope will be lasting. If we could keep this solemn thought constantly in our minds, what carefulness it would produce in our daily life, and what zeal in the Master's work! As in the typical day of atonement, we should afflict our souls, and humble ourselves before God.

A noted feature of this meeting was the Bible-readings, of which there were thirteen. These were upon the following subjects: Second Advent, Sabbath, Spiritual Gifts, Tithing, and the Sanctuary. The deepest interest was manifested in these readings, and much good was done. Many who had not previously paid tithes, were fully convinced of their duty in this respect, and publicly resolved to pay to the Lord his dues. An aged gentleman from the East was detained in the place during the meetings, and attended regularly. At the close he said that although he was at first much prejudiced against the views of Seventh-day Adventists, the constant appeal "to the law and to the testimony," had com-

pletely disarmed him. He acknowledged that the seventh day is the Sabbath, and expressed his intention to walk in the light. There can be no doubt that Bible-readings, judiciously conducted, are destined to become a powerful auxiliary in spreading the knowledge of the truth. When brought face to face with a plain "Thus saith the Lord" on every point, candid persons cannot do otherwise than yield assent. As the gentleman above-mentioned said, "An infidel might raise objections, but a believer in the Bible certainly cannot gainsay such testimony."

The prayer and social meetings were, from the first, seasons of special interest. Each morning, except Sabbath, a social meeting was held at six o'clock. The first two were simply for the ministers and missionary workers; after that all were invited. Another one was held each day at nine o'clock A. M. At all of these social meetings Sister White was present, contributing largely to the ultimate success of the meeting. Her plain and pointed testimony was well received, and the Spirit of the Lord moved many to make humble confession of past wrongs. Special labor was put forth for the spiritual advancement of the Healdsburg Church. Some difficulties of long standing were happily adjusted, the brethren and sisters resolving henceforth to love not "in word, neither in tongue; but in deed and in truth." All felt that if this had been the only object gained, the meeting would have been a grand success. We hope that the earnest exhortations to keep the mind fixed upon Christ, that the increasing knowledge of his love may produce corresponding love and humility in the heart, may be acted upon by all.

On the last Sabbath afternoon, after a sermon by Sister White on Love to God, fifty-five persons came forward, asking the prayers of God's people. The number included both backsliders and those making their first start in the Christian life, and of all ages, from the little child to the gray-haired man. These repaired to a side room in the College building, where every one bore a good testimony.

The closing social meeting on Sunday morning was one of the best we ever attended. The spirit of thanksgiving to God prevailed, and the meeting was a veritable praise service. "Whoso offereth praise glorifieth me," says the Lord. As Christians we do not praise the Lord enough. The idea seems to prevail that we must overcome all sin before we have any right to praise God. But the truth is, that we cannot overcome the first sin without the help and blessing of God, and as soon as we feel the least of his blessing, it is our duty to praise him. By praising God for what we have, we keep our hearts warm, and in a condition to receive more of his blessing. Surely "It is a good thing to give thanks unto the Lord."

At the close of this service, several expressed a desire for baptism, and after the next service, the congregation repaired to the water, where eighteen souls were buried with Christ by baptism. Of this number, ten unite with the Healdsburg Church; of the latter number, seven are College students. The series of meetings closed with a sermon by the Editor of the SIGNS, on "The Rest that remains for the people of God."

Every part of the meeting was profitable, and its influence on the cause in this State can never be fully known until the Judgment. We hope that many other churches in this Conference may have the privilege of a like experience. E. J. W.

THE pope has received assurances that the projected visit of the Emperor of Austria to the King of Italy "will be conducted so as not to wound the susceptibilities of his Holiness." That is a very tender point, and the tenderness with which the "susceptibilities of his Holiness" are being guarded by European sovereigns generally, gives a flattering aspect to his future influence.

### A New Application.

NEARLY all our readers are doubtless familiar with the criticism given on Mark 13:32: "But of that day and hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." It is claimed, and we think very justly too, that the word "know" here is not to be taken in its most literal import, implying knowledge of, or acquaintance with; but that it is used in a restricted sense, signifying to make known, or concern one's self with; just as Paul uses the word, when he says, "I determined not to know anything among you, save Jesus Christ, and him crucified;" 1 Cor. 2:2; that is, he determined not to make known, or concern himself with, anything else.

One of our exchanges which believes in the conscious state of the dead, while heartily endorsing the criticism, endeavors to draw from it further consolation, by using it to dispose of one of the principal texts which lie against the last-named theory. It says:—

"There are other passages beside those above quoted, in which the word 'know' is obviously used in the sense here developed. Expressions, for example, in Eccl. 9:5-10, 'The dead know not anything,' &c.

This is certainly a new application. We cannot say of it as is sometimes said when a new invention is brought out, simple, yet ingenious and useful, "Strange that nobody has thought of this before;" for in this case the strangeness consists in the fact that it should have been thought of at all. It gives very apparent evidence that the view under consideration is laboring hard under that combination of circumstances which is "the mother of invention," sometimes called necessity.

"The dead know not anything." "Obviously," says this writer, the word "know," in this case, is to be taken in the sense here developed; that is, in the sense of making known or concerning one's self with. "Obviously," we reply, the word is to be taken in the same sense in this expression, that it has in the first part of the same verse, which says, "The living know that they shall die." That which "knows," in the first sentence of the verse is that which "knows not" in the second sentence. And it is the same kind of "knowing" in both instances. In what sense, then, do the living know that they shall die? Is it not in the sense of being aware of, having acquaintance with, that fact? In the same sense, then, the dead know not anything; they are not aware of anything, have no acquaintance with anything.

But how will the passage sound if we apply to the word know, "here," the sense which evidently pertains to it in Mark 13:32: "The living know [that is, make known, or concern them about the fact] that they shall die; but the dead know not [do not concern themselves about] anything." In this sense, the first declaration in a majority of cases is not true; and the second only brings to view a state of voluntary, instead of forced, inactivity.

Solomon is plainly contrasting the condition of the living and the dead. In life there is intelligence, knowledge, and the exercise of all the different emotions of the mind. In death there is nothing of this kind, "for," says he, "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." The living, intelligent man is addressed; and Solomon's testimony must be impeached, or the doctrine of utter unconsciousness in death is unequivocally established. Obviously the criticism in question, does not, and cannot, apply to this passage.

There are only two other ways in which efforts are, or can be, made to nullify its force. The first is, to say that Solomon speaks only of the body in the grave as knowing nothing, finding no work, device, wisdom, or knowledge, while the immortal entity, the intelligent part, is enjoying in intensified con-

sciousness, all the glories of the heavenly world. But this is making Solomon speak of one part of man while he is living, and of another part when he is dead, giving us meantime no intimation of this change in his subject; and this part which he speaks of as knowing nothing when dead, namely, the corporeal substance, is that which of itself is not claimed by any one to know anything while living; so that, on this hypothesis, Solomon might just as well have said that the living know not anything, as to have made that affirmation of the dead. This makes sad havoc with Solomon's logic, and materially detracts from that degree of wisdom which is usually conceded him. This point may, therefore, be dismissed.

The next position is, to assert that Solomon is here stating the Epicurean argument, and denying all future existence! This is the last effort of despair. If Solomon had designed to be so understood, he had ability so to express himself that there should be no mistaking his meaning. But as he has given it as his own language, and moreover affirmed, chap. 12:10, that that which was written was upright, even words of truth, we must take it as a plain, straightforward statement of the facts in the case, as authoritative as if found in any other portion of the sacred record, or from any other one of the inspired penmen. U. S.

## The Missionary.

### Duties of the Present Time.

THERE never was so important a time as the present. The destiny of thousands of souls hangs in the balance, and God has done for us everything that he could do to impress the mind with the importance of the hour. By prophecy he has lifted the veil and revealed to us what is about to take place. There is before us a conflict such as has never been experienced by any people living upon the face of the earth. For thirty years we have looked forward to the time when, in this land of liberty, men would be persecuted because of their religious faith, and already some are being imprisoned because they conscientiously keep the commandments of God. A brother writes from the South: "Bro. Mitchell served thirty days in prison in this county for no crime but working on the first day of the week to honestly provide bread for his family, after he had faithfully worshiped and served God on the Sabbath." Earthquakes, tornadoes, and cyclones are sure precursors of a terrible storm that is about to burst upon the shelterless heads of the wicked. A short time more and the time for laboring for the salvation of souls is over.

Our brethren in California, and in some other portions of the country, have done well in putting forth efforts to establish institutions of learning, and to provide means for missions, and place our publications before those unacquainted with our faith. We say have done well, when we compare it with years previous and with some other denominations, but when our zeal and our efforts are compared with the zealous labors of the apostles we as yet are far behind. Who is there that will follow apostolic example in giving their lives for the promulgation of the truth we profess, or are even willing to take joyfully the spoiling of their goods, knowing that in heaven they have a better and a more enduring substance? Who would glory in infirmities, that the power of Christ may rest upon them, and take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, and labor in weariness and painfulness, in hunger and thirst, in fastings often, in cold and nakedness?

Are there any who have done for the cause of truth as Zaccheus, who was rich but gave half his goods to the poor? Who will even

sell their possessions at a sacrifice to advance the cause of truth in this time, or will leave their farms and their merchandise and enter the work of God, as has been done in the history of the past? If we wait until the Lord opens the way before us, without our making a special effort, we shall wait until the Judgment. If we expect that Satan will not present obstacles before us, we shall be greatly mistaken. He is on the track of every one who has the cause of God at heart, and who is desirous to do something to advance its interests.

Men are wanted and women are wanted to enter the great harvest-field, and that immediately. Men who have made a success of life, and are capable of managing large farms, or carrying on large business successfully, are wanted to take responsibilities connected with the cause. Who will do this at the present hour, and step into the vacant places and say, Here I am, send me? Missions are to be opened in Australia, New Zealand, and other portions of the earth. They should be opened immediately. And are there not financial men, as well as ministers, who will volunteer to go and manage the financial interests? There are men among us who could open a mission and carry it forward with the aid they might receive in the mission, did they make their circumstances bend to the cause of Christ. When as much earnestness is put forth to dispose of what some men have, and give themselves to God, as they have put forth to accumulate what they possess, then we shall see God work as we have never seen him in the past.

It is men like Joseph of Arimathea, who are ready to come to the front in a time of great perplexity, that are wanted now. The disciples who had followed the Saviour in his travels in Judea, did not have influence with Pilate to give the body of the Saviour a decent burial; but Joseph stepped in and fulfilled an important prophecy, "He made his grave with the rich." His name and that act were enrolled by angels and preserved in the archives of Heaven. It is a no less important work which God has committed to his people at the present time. It is not only men that say, "I go, sir," that are wanted, but men that go. Men whom God has called for an important work, and then wait for the way to open and difficulties to be removed before they move forward, will wait until it will be forever too late. We had better do a little at the time when that little is needed, than wait to do a great deal and never do anything. The field is white already to harvest, and where are the laborers? There seems to be a power to stupefy and paralyze the best energies of the soul upon many who profess the solemn truth for this time. God has laid upon his people the responsibility of giving the truth to others, and the blood of souls will be found upon the skirts of many garments unless we arouse to a state of activity, and put forth every effort in our power to advance the interests of the cause. S. N. HASKELL.

**The S. D. Adventist Meeting at Healdsburg.**

EDITOR OF THE SIGNS OF THE TIMES: I feel that I was providentially detained during the ten days' meeting just closed. I came from one of the Eastern States, nearly three thousand miles away. Two days after taking the cars, I was attacked with fever, which prostrated me during my journey. I stopped one day with a kind family in this town. They urged me to tarry with them till I could recruit my health, and enjoy the privilege of the meeting. I was thankful for their offer of hospitality till I might regain my health, but the idea that I would consider it a privilege to attend the meeting, I thought was preposterous. My early prejudices had bolted and riveted my heart. I made up my mind, through courtesy, to go with them to the four meetings of the first day.

They had religious services and Bible lessons connected with all their business meetings. It was new to me, to see hundreds come in with their Bibles, and join in the search for the truth connected with every principle of our holy religion.

Some portion of the meetings each day was devoted to relating religious experiences and a consecration of hearts to the service of God. In their Bible lessons, everything was brought to the test of the law and the testimony. I became thoroughly convinced of their orthodoxy in the faith of the gospel. My prejudices all gave way, and I looked upon them as a people consecrated to the service of God. I wished and prayed that I might know the truth.

The Spirit of God was manifestly felt by every one who came into the crowded congregations. A spirit of love and brotherly kindness was prevalent among all the members of the church, and near the close of the meetings there were more than fifty persons earnestly inquiring, "What must I do to be saved!" I am thoroughly convinced that there is no divine command to change the Sabbath from the seventh to the first day of the week. I am also convinced that the Seventh-day Adventists in their belief and doctrines are orthodox.

I know the common expression is, There is no good thing in the Seventh-day Adventist Church! To such I would say, "Come and see." A STRANGER.

Healdsburg, Jan. 16, 1884.

**The Signs for 1884.**

WE have commenced our work on Volume 10 of the SIGNS OF THE TIMES under very encouraging circumstances. And we feel assured that our patrons will be pleased with the success which has crowned our efforts to make improvements. As we look over the past of this paper, we feel that there is great cause for gratitude in the prosperity which has attended it. About nine years ago, Eld. White, foreseeing the importance of California as a field of missionary work, commenced the publication of the paper of eight pages, without the certain prospect of immediate support on this coast, and without encouragement from others which would warrant him in fixing any definite dates of publication. It was a work of faith. Three years ago it was changed to twelve pages, adding to the amount of matter it contained, and necessarily to the expense of its publication, without any increase of price. And again it is now changed to sixteen pages, with another increase of matter in its pages, without increasing the price. One motive alone has actuated the publishers in every step they have taken: to better serve its patrons, and increase its efficiency as a means of spreading the truth.

But the improvements made at this time are far in advance of those made at any previous time. A folding machine has been procured, which will also paste the paper, thus doing away with the stitching, which was far from satisfactory, either to us or to the readers. The type, rules, etc., on which it is printed are entirely new throughout. And we have arranged to stereotype the pages, by which means the type will continue the same as new through the year, as they never go on the press. This will be far better for the reader than to print from the type, which thus becomes worn and presents a dull appearance before the volume closes. This we consider one of the most valuable improvements which we have made, where so many impressions are taken weekly as we print.

By the action of the general meetings lately convened in Battle Creek, a new paper, a monthly, has been started in that city. Its specialty will be the subject of the present agitation of the question of the proposed Religious Amendment of the Constitution of the United States. The *Review and Herald* will continue to be our church paper, and as such should have its place on the table of every Seventh-day Adventist in the world.

It will contain many articles of information of great interest to church members, which will not be found in any of our other papers.

The SIGNS OF THE TIMES occupies a place differing from that of both these. While it will keep its readers acquainted with the progress and avowed intentions of the so-called "National Reform Party," it will not make that subject a specialty, as the *Sentinel* will. In like manner, while it will contain many things of vital interest to our churches, it will not contain that which may justly be called "church news," which is always of interest to believers and church members, but to few others. It will occupy a field peculiarly its own.

The reader will readily see that the publication of a third paper in the English language is to meet this acknowledged want, of a classification of their contents. Our work has so enlarged that it has become impossible for one paper to supply the demands for weekly or monthly matter suited to every current of thought, and to every development in the Church and in the State. And it is our intention to make the SIGNS more peculiarly "a pioneer paper" than it has ever been before.

The Sabbath-school Department will be retained, and, we trust, improved, as we shall increase the amount of labor put upon it. As this department, in its notes on certain texts, has the features of a new commentary, it will be of interest to all who love religious reading.

The General Articles will be similar in character to those which we have published in the past; and we intend that every article shall be moral, religious, and instructive. The fulfillment of prophecy, and expositions of important Bible doctrines, will be prominent subjects in this department.

The Home Circle reading differs from that of all other religious papers with which we are acquainted. No continued stories are ever published. Nothing will be admitted but that which is moral, instructive, or illustrative of principles. In fact, no "light reading" is ever found in the paper.

The Missionary intelligence, as well as the News Notes, will be carefully selected and arranged. It will be our aim to give the best that can be gathered from all the sources at our command.

The editorial pages will be devoted to expositions of Scripture, and subjects of current interest. Practical godliness as well as doctrinal instruction will receive due attention. But as in the past no controversies have been admitted in the SIGNS, so it shall be in the future, and it will be our effort that articles on doctrines shall avoid the controversial style, even more than in the past. This, we think, will make it more suitable to place before new readers, especially those who are on short-time subscriptions, and who have not had opportunity to judge of the general work which it is striving to do.

Temperance, on the broadest basis, will be advocated as heretofore. The variety of matter in the SIGNS cannot fail to make it of interest to all classes.

The times are ominous, and we have reason to look for stirring events not far in the future. The wide circulation of this paper is loudly called for at this time. The last year has been one of great encouragement and prosperity; during the season of tent meetings our subscriptions were doubled, while the list of yearly regular subscribers was increased by more than half. The wants of the cause demand that the present list should be more than doubled during the present year. And we know it can be done; we invite the hearty co-operation of canvassers and all missionary workers. We are glad at any time to consult with those who are actively engaged in the work. We approached the beginning of this volume with deep feelings of responsibility. We are determined to put forth our strongest efforts to make the paper just what is needed, and ask the prayers of all whose hearts are cheered with the "blessed hope," and who have with us heard the command of the Master, "Go, work in my vineyard." J. H. WAGGONER.

## The Home Circle.

### ONLY A PENNY.

"MOTHER, I've only a penny,"  
I heard a wee girl say,  
And it seemed so very little  
For me to give away.

"If it were only a five-cent piece,  
It wouldn't look so small;  
But it seems as if a penny  
Wasn't anything at all."

"My dear," said her mother, quietly,  
Though a smile o'er her features played,  
"You say you have only a penny—  
Of what are dollars made?"

"Of cents," the little maid replied.  
"Then darling don't you see  
That, if there were no pennies,  
There would no dollars be?"

"Suppose that every little girl  
Should say, as you have done,  
'A penny is such a little thing,  
It can't help any one,'

"How many Bibles do you think  
That you would send away?  
So don't despise the pennies,  
But save them day by day,

"And soon you'll find you have enough  
For all you want to do;  
For in saving up the pennies  
You save the dollars too."

—Sel.

### Little Mrs. Mason.

"I'M a miserable woman, and very lonely," said little Mrs. Mason, as she sat knitting in the back door of her cottage one bright afternoon.

"What's the matter now?" asked her neighbor, Mrs. Buck, who had entered the front door unperceived.

"Well, I declare! Is that you, Mrs. Buck? Do take a chair and sit down, and I'm glad you've got your knitting, and I'll just get mine, and we'll have a good, sociable time; won't we?" and Mrs. Mason pulled her knitting off the table near the door.

"Yes," answered Mrs. Buck, "I want to know all about your troubles—that is if you have any. What do you mean by calling yourself a miserable, lonely woman?"

"Indeed," said Mrs. Mason, "you don't know how everything appears to go wrong with me sometimes, and it's very discouraging."

"Oh, you mustn't get such low spells. I can't see why you are not as happy as the rest of us. Are you behind with your sewing?" asked Mrs. Buck.

"Yes, a good deal pushed. Let me see—there's a shirt to make for Jimmy—yes, two of them, for winter—and my two gowns, and two pairs of drawers for Jimmy, and four pairs of stockings to knit, and two petticoats to quilt, beside the mending."

"That is considerable, to be sure; but if you don't begin you'll never finish it, you know, and if you'll fix on an afternoon and evening, and let us know, I think the neighbors would all come and give you a lift, especially if you made a few ginger cakes or something nice to hand around."

"I don't know how Sally would like it," answered Mrs. Mason, "she's rather strange in her ways, and that is another worryment."

"How is your daughter strange in her ways?" asked Mrs. Buck; "she seems a little reserved, and I suppose that is natural to her. As far as I have seen, I think Sally is a very good, dignified young lady, and always knows how to behave herself."

"That's just it," said Mrs. Mason; "it's the dignified part that I don't like. She's got a right good book-learnin', and is counted something of a teacher in the village school, but she's so offish and cold here at home that I don't

know when she's pleased and when she ain't, and when she's sick, and when she's well. Maybe she's ashamed of my ignorance, but I had no chance like she had, and I really haven't felt much acquainted with Sally since she grew up."

"Was she always so?" inquired Mrs. Buck.

"Yes; always, since she's been of any size; and I study on it a good deal, and wonder why she don't like me to pet her sometimes, like I used to when she was little, you know."

"You must not think hard of that," said Mrs. Buck; "it is natural at her age to wish to be considered a woman, and she is one, and, of course, don't wish to be treated as a child; some like to be caressed a good deal, while others feel ashamed of it."

"You mean," said Mrs. Mason, "that some have feeling, and some haven't. I think if they have it they can't help showing it, and as Sally don't show any, I'm feared she has none. I s'pose it's all right, though," she continued, nodding her head dolefully, "but it's hard for the poor mother that has loved her so."

"Sally loves you, I'm sure," answered Mrs. Buck. "Don't you know the spell of colic you had last harvest? Well, she was devoted to you, and did all she could to relieve you. I was surprised at her thoughtfulness in heating irons for your feet, and getting the mustard plaster for your stomach. You have a good daughter, Mrs. Mason, and may well be proud of her. Have you any more troubles? How about Jimmy? Seems to me he makes you a good husband. Isn't cross or anything, is he?"

"Bless your heart, no!" said the little woman; "not cross; if he ever gave me a cross word I don't remember it; but I can't help seeing that I have never come up to his expectations of me. I've tried my best, I think, to make him happy; but if I was dead and gone I wouldn't be much missed, I reckon."

"You really do not know what a fine man your husband is," answered Mrs. Buck. "Perhaps, now, he and Sally are both naturally reserved; Jimmy is a true-hearted fellow, or he would not have been a volunteer in the Union army. He loves his wife, too, and his home, and you may just make up your mind that this pretty cottage would be nothing to him without you to share it."

Mrs. Mason sat musing awhile over her knitting, and then, with a sigh of relief, she exclaimed: "I see it all, Mrs. Buck, and this is just how it is: Sally is like her father, and that is where she gets her distressive dignity; and Jimmy's like nobody else that I ever saw—he never says nothing to nobody. You see, he brings in the vittles, and I cooks them the best I knows; but he never says whether he likes 'em or not. Sometimes I say, 'Jimmy, I'm afeared you're tired of biled dinners, and if you'll get a little j'int of beef we'll have a nice roast with mashed potatoes and gravy.'"

"Well," said Mrs. Buck, "he answers you, don't he?"

"Yes, he answers me in as few words as possible—throws a bit of money in my lap and says, 'Do as you please, Nancy; it don't make no difference to me;' and then I never knows what to do, only that I better save what I can for his sake and Sally's. I tell you what, Mrs. Buck, a person's heart often hungers for the kind word to cheer her up as nothing else can."

"Our husbands are merely thoughtless and careless sometimes," said Mrs. Buck; "and you must not take it as unkindness."

"I know, I know, that's true; I know their minds are on business; all the time after money, early and late, and I fear they too often forget other things."

"I really must go home now and see about dinner, and good-bye for the present, and don't fret any more," said Mrs. Buck; "we'll see what we can do with your sewing."

Mrs. Buck soon ran round among the neighbors and proposed a surprise party at Mrs. Ma-

son's, each to take something ready cooked for supper, and spend the next afternoon there to help her sew. She went awhile in the morning to help cut out the garments, saying: "You know, Mrs. Mason, it isn't such a job to make up when everything is ready, and perhaps a neighbor or two may happen to step in and help you a little."

Soon after dinner the neighbors quietly dropped in, with their thimbles and baskets of eatables, and it was a regular surprise party to Mrs. Mason.

That little woman didn't know what to make of it at first, until a whisper from Mrs. Buck set it all right. The help was timely and gratefully accepted, and before they went home Mrs. Mason declared her sewing pretty well done up. Sally helped, too, and was almost as merry as the rest, which greatly added to her mother's pleasure.

In a few days Mrs. Buck got Jimmy to come over and look at her little pigs, and took the opportunity to tell him what a nice little wife he had, and how she stayed at home so much, and tried to make him happy. Jimmy said yes, he know'd his Nancy was first-rate. "And I most wonder," said Mrs. Buck, "you don't take her out for a walk sometimes, and once in a while a nice ride, if you can spare the money."

Jimmy said times were hard and money hard to save, and he didn't know as Nancy keered about goin' out much, anyhow.

Mrs. Buck said: "Well, Jimmy, you know you're off to your work mostly, and Sally in school, and I know Nancy gets pretty low-spirited sometimes, she is so lonely; and you go in at meal-time and eat, and then off again without saying anything cheerful to her, perhaps, and I just thought I'd give you a hint of it, all in kindness, you know. Nancy don't look as hearty as she used to; haven't you noticed it? I really think she is out of health, and needs a little nursing up."

"The Lord love you for telling me the truth," said Jimmy, rubbing his coat sleeve over his eyes. "Nancy is the light of my life, and I've just been a brute to shut her up there all this time, and just feeding her as you would your pigs; I've r'al'y fondled my dog more than my wife; but you'll see, you'll see, Mrs. Buck, and you shall have the biggest apple on my tree. Good-bye, ma'am, and come in often to see us."

Mrs. Buck was no mischief-maker, but was careful to say nothing to wound any one, and where a word spoken in season would benefit anybody she could not well withhold it. So in a little time she managed one evening to take a stroll toward the school-house, for the purpose of meeting Sally on her way home to supper. Sally had a bunch of wild flowers in her hand, which she was securing with a bit of ribbon.

"What pretty flowers!" said Mrs. Buck, smelling them; "for your mother, I suppose?"

"Do you think she would care for them, Mrs. Buck? I did not think of her when I gathered them; I meant just to put them in my room."

"Care for them? Why, Sally, just think how your mother would be pleased with the attention. I should think you would often gather them for her. Remember how lonely she is there by herself all day, and how dear you are to her."

"Well, I'll take them to her," said Sally, "as you think she would like it. I expect she is lonely very often, and father is off so much, and I go home very tired sometimes."

"Yes, dear, give them to her with a kiss, and see her kind eyes light up with pleasure. I know many of us have hard struggles to get along, but these precious proofs of affection go very far to sustain us on our weary road through life; and I may as well ask, dear, if you have noticed that your mother rather gives up a little sometimes, and gets heavy hearted; perhaps her health is failing."

"Why, Mrs. Buck, I am so busy I never

thought of such a thing; I often think of her because she is mother, you know, and I shall be happy to do all I can for her. I didn't know I could increase her happiness by such little things."

"Try it," said Mrs. Buck, as they walked home together. "I know you love your mother dearly, and it would not be amiss for you to show it a little more."

They separated at Mrs. Mason's gate. In a few days Mrs. Buck called to see how Nancy was getting along, she found quite a change in the little woman.

"I r'al'y don't know what to think of Jimmy, Mrs. Buck; don't you believe, he won't let me work as much as I used to—actually kissed me this mornin', and says he's goin' to take me and Sally a-ridin' next Sunday, if he can get a horse; you know he can't go during the week. And there's Sally, too, most upset me yesterday with a pretty new dress, and hugged me, and said she'd make it of evenin's; and she brings me the prettiest violets and daisies she can find on her way from school, and she makes good drinks to strengthen me, she says; and Jimmy tells me now what he likes, and it is always just what I like—I mean vittles, you know, Mrs. Buck; and when he comes home with his earnings, he gives it all to me, and says: 'Here, little mother, you keep the money in your pocket, and do as you please with it.'"

"I'm glad to see you so bright and well," said Mrs. Buck; "and hope to see no more of your low spirits and long faces. I told you they both loved you very much, and now you believe it, don't you?"

"Yes indeed," and the happy woman smiled through her happy tears. "And I'm getting the nicest supper for them both, and when Sally and I do up the dishes, we're going to take a walk and look for flowers, and hear the birds sing; and Jimmy will go, too."

"And now I say to all the world," as Mrs. Buck said on her way home, "love one another; not only do it, but show it by kind actions, and verily you will have your reward."

Little Mrs. Mason, farewell! You perhaps will never know that you are indebted to Mrs. Buck for your present joy. She is still your neighbor, and always delights to make those around her comfortable and happy.—*Sel.*

**Anecdotes of Dueling.**

FREDERICK THE GREAT was so heartily opposed to dueling that he resolved to put a stop to it, at least in his army. He issued an order that the first party engaging in a duel without his consent, should be summarily punished. On the very next day after the promulgation of this order, an officer appeared before him, and asked his permission to challenge a comrade to mortal combat. He gave his consent, but stipulated that he should be notified beforehand of the time when, and the place where, the duel was to be fought.

The hour appointed for the conflict arrived; and when the belligerent parties appeared upon the ground they found the king there; and, to their great surprise, saw a gibbet erected on the spot! The challenger appealed to Frederick to know what this meant.

"It means this," answered the king, sternly: "I intend to witness your battle until one of you has killed the other; and then I will hang the survivor!"

It may be believed that the duel was not fought. And, thenceforth, dueling was a rare event in the Prussian army.

It is related of the late Judge Thatcher, of Maine, that, while a member of Congress, he was challenged by a brother member to fight a duel. The judge, as all who knew him could knowingly avow, was not deficient in animal courage; but he was opposed to dueling. To his challenger he made answer, in his bluff, off-hand way:—

"I will go and consult my wife; and, if she consents, be sure I will accommodate you."

"Ho! you are a coward!" cried the other.

Whereupon Thatcher responded, with a nod and a most significant smile of contempt:—

"Aye, you thought I was, or you never would have challenged me!"

In the memoirs of the Marquis de Donnisau, who was most earnest in his opposition to the duello, we find the following: One day he overheard two brave soldiers, belonging to his cavalry, just winding up a heated and angry dispute by drawing their swords for mortal combat. The challenge had been given, and instantly accepted.

"Hold! One moment!" the Marquis exclaimed, as he came upon the scene. "Which of you two, think ye, will have the pleasure of robbing himself of a friend and a brother, and, at the same time, robbing me of one of my best and bravest soldiers? Have we no enemies, that you must turn your swords against one another?"

For a brief space the two men looked down, evidently feeling foolish and conscience-stricken. Then they sheathed their weapons, and joined hands; and together thanked their lord for the good he had done them.

**Danger in Girls' Schools.**

ONE of the practices most energetically relied on in the higher class of girls' schools, says the *Popular Science Monthly*, is that of the competition of one scholar with another. In some of them this competition is terrific. It extends to every subject; it becomes so keen as to put each girl who is in the foremost rank in a fever-heat of emulation before the examinations. In some cases it overmasters every other feeling for the time being. No doubt, from the school-master's point of view, it is the very thing he wants. In his professional enthusiasm he aims at the highest mental result. He is not professionally interested in the health or the special nervous constitution of the girls; he does not regard them as each one a medico-psychological entity and problem. I don't say this by way of reproach. All good men try to attain the highest result in their special departments. The educator has no means of knowing the constitution and hereditary weakness of his girls—that the mother of one died of consumption, that the father of another was insane, that neuralgia is hereditary in the family of a third, that one has been nervous, another has been threatened with water in the head, etc. His own education and training have not taught him to notice or know the meaning of narrow chests, or great thinness, or stooping shoulders, or very big heads, or quick, jerky movements, or dilated pupils, or want of appetite, or headaches, or irritability, or back-aches, or disinclination to bodily exertion. But all these things exist in abundance in every big school, and the girls handicapped in that way are set into competition with those who are strong and free from risks. It is the most nervous, excitable, and highly strung girls that throw themselves into the school competition most keenly. And they, of course, are just the most liable to be injured by it. All good observers say the intensity of feeling displayed in girls' competition is greater than among lads, and that there is far more apt to arise a personal animus. Girls don't take a beating so quietly as boys. Their moral constitution, while in some ways stronger than that of boys, especially at that age, suffers more from any disturbing cause. The whole thing takes greater hold of them—is more real.

THE population of the earth is given at 1,424,000,000. They are as follows: Protestants, 116,000,000; Greeks, 84,000,000; Catholics, 190,000,000; Jews, 8,000,000; Mohammedans, 170,000,000; heathens, 856,000,000.

BANANAS.—A little girl who has noticed the absence of seeds in bananas, wishes to know how the fruit is grown. From cuttings or shoots, which first send up two leaves rolled tightly together until the green roll is two or three feet high, when the blades unfold. At the end of nine months a purple bud appears in the center, followed by yellow blossoms which mature to fruit, growing in bunches of several hundred. The plant dies down as soon as the fruit is formed, but the root-stalk soon begins to send up new leaves again. Bananas are found in all tropical countries; a piece of ground of a size to grow wheat enough to feed one man, will, if planted with bananas, raise fruit enough for twenty-five.—*N. Y. Evangelist.*

ONE of the queerest curiosities on the globe is a man with a silver skull, who is now visiting in Louisville, Kentucky. During a fiercely contested battle in the late war, this interesting individual was struck in the head with a piece of shell, which tore away the entire top of his skull, leaving the brain most horribly exposed. Strange to say, he survived the terrible wound, and a surgeon succeeded in fitting a silver plate over the opening, which shielded the brain equally as well as the skull. This plate is about the size of a man's hand and works on hinges, and may be raised up and down at will. The re-skulled man does not experience the least pain, and as he wears a wig, all evidence of a shattered skull is concealed.—*Sel.*

THE largest oyster-shell in the world is in the church of St. Sulpice in Paris. It weighs over five hundred pounds, and is used as a baptismal font.

ESTABLISHED 1882.

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## Appointments.

## Meeting in Woodland.

An important meeting will be held in Woodland, Cal., similar to the one recently held in Healdsburg, beginning Feb. 7 and lasting to the 18th. Elders Corliss, St. John, White, Healey, and Israel, and Mrs. E. G. White, are expected to attend. The opportunities for instruction in methods of missionary work, canvassing, Bible readings, etc., will be unequalled. All the churches in that part of the State should be largely represented.

## News and Notes.

## RELIGIOUS.

—An edition of the Bible has just been issued in the Zulu language, by the American Bible Society.

—A Canadian judge has recently decided that it is illegal for a barber to shave a customer on Sunday.

—At Bridgeport, Conn., five female soldiers of the Salvation Army were arrested while parading the streets, on the 21st inst.

—Great revivals are reported among M. E. Churches in Maine—especially at Augusta, Richmond, Berwick, and Cherryfield.

—Rev. Dr. H. A. Sawtelle, formerly pastor of the Union Square Baptist Church, San Francisco, after an absence of several years, has returned to that city, and accepted a call to Zion Church.

—Hoopston, Ill., says the *Kankakee Gazette*, is enforcing the Sunday law. All business of whatever kind must be stopped. Livery stables are prohibited from hiring out horses on that day.

—At Cairo, Egypt, there is a Mohammedan Missionary University, where many hundreds of students are preparing to carry the doctrines of the Koran throughout the East. Moslem missionaries are found throughout all Asia and in many parts of Africa.

—Keshub Chunder Sen, the leading promotor of the "Bramo Somaj" religion of India, is dead. This "Worshipping Assembly" was founded in 1830, but Mr. Sen gave it a new impetus in 1859. Its following is not large, and it is aimed rather more at social improvement than spiritual growth.

—At Statesville, N. C., a Methodist minister while attending Conference, was asked by a stranger to come into a back street and see a dying man. Upon kneeling to pray at his side, the minister was seized by the supposed sufferer and held while the other man robbed him of \$400 which he had brought to Conference.

—In a deep canyon of the Texas mountains, close by the Mexican border, a missionary of the American Sunday-school Union recently started a union Sunday-school, and, despite the different nationalities and denominational beliefs of its scholars, it seems bound to succeed. In another Texan settlement where all discouraged the effort, and said it would inevitably fail, the same missionary founded another similar school, and it met with the same success.

—A Massachusetts State Unitarian Sunday-school Union has been organized in Boston, which held its first meeting Monday evening, Dec. 17. In a discussion of practical topics it was held that vital, spiritual Christianity must be applied to the religious education of the young; and deep-seated earnestness should enforce the moral principles and truths embodied in the life and death of Jesus Christ.

—The Bishop of Ohio (Catholic) says that a unanimous declaration by every portion of the Christian Church upon the issues of marriage, temperance, and the Sabbath, would produce an effect upon the public mind of incalculable weight. To this he adds: "If grace should be given us to devise such measures as will produce cordial acquiescence among all Protestant churches of our commonwealth, and should the movement progress, as we may fairly hope that it will, to embrace our whole country, the churches of England, Ireland and Scotland being already as one with us, it is within reasonable expectation that the Christian Church throughout the world will speak the same language on all these moral issues. Legislation will not fail to follow the lead of such a public opinion. And just in proportion to the unanimity of the Church of Christ in this commonwealth, as in any other, will be its influence on the action of our legislators."

## SECULAR.

—Furious gales are reported from England and Ireland, and much damage to property.

—A new monthly magazine for the blind has been started in Philadelphia by N. B. Keass, Jr.

—A petroleum well in the Baku District, Russia, is said to be yielding 8,000 barrels of oil daily.

—Canada is raising a standing army of 1,200 men, to serve for three years. The full number applied at the recruiting office in Montreal, where the quota was only 100.

—There is a great mining excitement in the Cour d'Alene country, W. T., and men are crowding in from every direction.

—A terrible gas explosion occurred in Crested Butte Coal Mine, Col., last week, and fifty-two miners lost their lives.

—A man named Caddigan and his wife were lynched last week, at Ouray, Col., for murdering their adopted daughter.

—Seven hundred black recruits for the Egyptian army had to be driven by the calvary to the train waiting to transport them to the front.

—The Minnesota penitentiary, at Minneapolis was entirely destroyed by fire on the 26th inst. Loss, \$500,000. The prisoners were all saved.

—Last year is said to have been the hardest that insurance companies have ever experienced in this country, and there is talk of a rise in rates.

—The latest accounts say that ninety-seven lives were lost by the wreck of the steamer *City of Columbus*, off New Bedford, Mass., on the 18th inst.

—The National Temperance Society has issued an address to both national parties urging the nomination of prohibition candidates for President and Vice-President.

—It is reported that several prominent bankers in China have committed suicide on account of the decline of securities, and a business dearth growing out of the prospect of war with France.

—Alaska is promised a Territorial Government at an early day. It is said to be rich in fish, fur, coal, iron, copper, gold, and timber. The population is estimated at 33,000, only 430 being Americans.

—The German style of type is giving way. Bismarck has had the "Manual of the Empire" printed in Roman type, and the Ministers of War and the Navy have followed his example in their reports.

—The Houston, Texas, *Post*, on the strength of a rumor that the Mormon authorities were about sending some missionaries to that State, advises them "not to send any men who cannot be permanently spared."

—During a riot at Euniskillen, Ireland, last week, the police charged the mob and were met by the Nationalists with a shower of stones. The Orangemen also stoned the police, and afterward stoned the Catholic school-house.

—Considerable quantities of California fruit in tins have found the way to India *via* China, and commands a good price. A Consular Agent suggests that it would sell even better if packed in glass, as is the English and French fruit.

—A prominent physician who has practiced on the Cumberland River plateau, Tenn., throughout a generation, says he has never known of a case of consumption in all that region; and his testimony is supported by several other practitioners.

—A bill has been introduced in the Mississippi Legislature to abolish the municipal government of the city of Jackson, the capital of the State, on the ground that it represents only the disreputable elements in the place—gamblers, rum-sellers, and worse.

—At the request of leading capitalists, a Chicago engineer has presented an estimate of \$1,000,000 for the construction of an island in Lake Michigan containing fifteen acres, the material to be dredged from the sand-bar off Fifty-first street, and surrounded by a crib breakwater.

—A special examiner is to be sent on authority of Congress to look into the Judiciary affairs of Arizona, which are reported in a demoralized condition. Charges of fraud and other outrages have been preferred by a large number of citizens, headed by ex-Indian Agent Tiffany.

—The republic of Chili having secularized all cemeteries, the Catholic bishops have declared them desecrated, and forbidden their priests to conduct burial services in them. In turn the republic forbids Catholics to bury in private cemeteries where communal cemeteries exist.

—It has long been a query how so many quack doctors came in possession of diplomas. It has been discovered in New York that a traffic exists in the diplomas of deceased physicians, which are procured from their widows who may need money more than the relics. Dates and names are altered.

—The tendency of the age is indicated by the growing popularity of pugilists, wrestlers, pedestrians, and other notables of that class. More people congregated at San Francisco ferry wharf to greet the arrival of the champion pugilist, than turned out to meet Gen. Hancock, who was supposed to be one of the most popular men in the country. The hero of this ovation is a Boston saloon-keeper.

**Selected Gems.**

BUTTERFLIES are merry things,  
Gaily painted are their wings,  
And they never carry stings.  
Bees are grave and busy things,  
Gold their jackets, brown their wings.  
And they always carry stings.  
Yet— isn't it extremely funny?—  
Bees, not butterflies, make honey.

A HARD, cold heart is created by forcing back into it all the loving thoughts and words which spring to life therein; instead of having a nature full of them, they turn to stone. By giving expression to tender feelings, one seems to soften the soil of the heart, and charitable impulses thrive and increase the more.

It is a great deal better to lead a holy life than to talk about it. We are told to let our light shine; and if it does we shall not need to talk about it so much—the light will be its own best witness. Lamps do not talk, but they do shine. A light-house beats no drum, sounds no gong; yet far out over the waters its friendly light gleams, and the watching, eager eye of the mariner catches it, and by it guides his vessel safely into the haven.

A PROFESSOR in one of our seminaries felt embarrassed when he was called on to pray in chapel, and went to the principal to be excused. The principal said: "Practice in private, brother, practice in private. That is the secret of it." David practiced in private when he killed the bear and the lion, then at his first appearing in public he killed Goliath. Those who are strong before men, first become valiant, like Gideon, before the Lord.

It is vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning; nothing but the practical habit of overcoming our own selfishness, and familiarly encountering privations and discomforts on account of others will ever enable us to do it when required. Indulgence infallibly produces selfishness and hardness of heart, and nothing but severe discipline can lay the foundation of a magnanimous character.

REV. DR. CUYLER says: "Disagreeable Sabbaths sift churches as honestly as the test of lapping water sifted the ten thousand troops under Gideon. Those who really want to get to God's house on a wet or wintry Sabbath usually get there. For one, I honestly confess that all the trash of the skeptics, from Renan down to Ingersoll, does not inspire such misgivings for Christianity as are awakened by the spectacle of delinquent Christians in unfavorable weather."

THE straightest and the simplest way is the best way. If you have a rebuke to administer, do it directly; use great plainness of speech; whether it be to your child, your servant, your clerk, or your congregation. If you have an estranged friend to reconcile, do no beating about the bush; go to him directly and tell him his fault or acknowledge your own. If you entertain a suspicion, judge not till you have been to the suspected party and heard his defense. If you have an end to accomplish, go about it in a straightforward, manly fashion.

God does not ask us to help him paint the glowing colors of the sunset, but he does expect us to help touch with gold and rosy tints the declining days of those around us; does not bid us shower dew-drops on grass or flower, but has bidden us let the gentle dew of sympathy freshen the sorrowful lives which touch ours. The opportunity unheeded slips from us never to return. "I expect to pass through this world but once. If, therefore, there is any kindness I can show, or any good thing I can do, for any fellow-being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."—*S. S. Times.*

MY OWN BROTHER.—"Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." Matt. 12:50. A traveler having asked the governor of Khaifa to furnish him with a good guide, received the polite reply, "I will give you my own brother." "That, thought I, was too much, and I told my servant to intimate this to the governor. But the lad quietly remarked, that the expression, 'my own brother,' was not to be understood so literally, inasmuch as it was a mere Arab form of speech, meaning, in this case, 'some one in whom I should place as much confidence as in my own brother.'" Such is the figurative mode of Eastern speech, that it requires much habit before a European can readily catch the precise value of many expressions; but the natives understand it at once.

GRASS FOR FUEL.—"If God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven." Matt. 6:30. The grass in most Eastern countries grows very high and strong. A traveler in Syria reports having seen it three or four feet in height. It is never gathered for hay, instead of which corn-straw is used when necessary. When the grass, therefore, has ripened, it becomes quite dry in the field during the scorching heat of summer, so that it is quite ready for burning. In this state it is often gathered to heat ovens, and our Saviour's observation that it is to-day in the field, and to-morrow is cast into the oven, was a literal statement of fact well understood by his hearers.

ABOUT the hardest of all graces is that of bridling one's tongue; and success in it is an excellent test of Christian character. The one who does not do it can hardly be a Christian. James says his religion is vain.

**Obituary.**

BACON.—Died at Lakeport, Cal., Jan. 14, 1884, our father, John Bacon, in the 55th year of his age, of a complication of diseases. He signed the covenant, to keep all the commandments of God, and the faith of Jesus, last November, while Bro. Ings was holding Bible-readings here; and although he was anxious to be baptized, he was never able to do so. During the latter part of his illness, he spent the greater part of his time in secret prayer, and until he lost his hearing, took great pleasure in hearing the Bible read. A wife, three sons, and one daughter, mourn their loss. But if faithful, we hope to meet him, where parting shall be no more. "Yet a little while, and He that shall come, will come, and will not tarry."

MRS. D. A. BACON.

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It has also a free reading-room, 316 Fremont Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries.

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

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OAKLAND, CAL., FIFTH-DAY, JANUARY 31, 1884.

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

## Justification by Faith.

THIS tract is going very fast; at the present rate the first edition will soon be exhausted. But we are prepared to furnish any quantity, and without any delay; send in your orders. The tract was carefully prepared, and we are happy to know that it meets the approval of the brethren.

## Truth Found.

It was only by an oversight that the pamphlet on the "Nature and Obligation of the Sabbath of the Fourth Commandment" was not put to press earlier than it was. The plates were put in readiness some time ago, and we supposed an edition was printed. We can now promise that all orders will be filled without more delay. A slight historical error has been pointed out (only in a name, not in any fact), which will be corrected before another edition is printed.

## Our Foreign Papers.

OUR missionaries in Europe are enlarging their work by publishing papers in various languages. Beside the *Signs* in French, we have received copies of *Adevarula Present* or *The Present Truth* in the Roumanian language, issued in Bale, Switzerland, and Pitesci, Roumania; and *L'Ultimo Messaggio*, Italian, and *Harold dar Wahrheit*, German, both printed in Bale. Every lover of the truth will rejoice that our missions in Europe are extending their lines. We pray for blessings on the dear workers there.

## Signs Items.

ILLINOIS sent in the first *new* individual club for 1884. Wisconsin has sent in the largest list of new single subscribers during the month of January. Iowa has added fifty copies to their State club, and Battle Creek, Mich., V. M. Society has just telegraphed us to add one hundred more copies to their club.

Nebraska T. and M. Society has just sent for 4,000 more circulars of the *SIGNS* for 1884, and add the encouraging remarks that "We intend to push forward vigorously in this work the coming season. We like the looks of the new volume."

## State Prohibitionist.

THIS is the title of a paper published in Sacramento. We are pleased to have such a paper in this State; we believe that at this stage of the reform prohibition is the only true position for true temperance workers. And we are glad to know that temperance people are so fast being converted to this platform. The number for January 18 contains an unusually strong article from the pen of Dr. A. J. Frost, pastor of the First Baptist Church in Sacramento, in review of another Baptist minister in California who attempted to argue the saloonist's favorite saying: "Prohibition does not prohibit," and thence infers that it is wrong to try to prohibit! This *argument* will apply to all crimes committed in the land; certainly the law of California is a notable failure,—it does not prohibit murder. What then? Why, abolish the law, of course, and *persuade* the murderous villains to desist!

Success to the *State Prohibitionist*.

## Healdsburg Items.

SABBATH, January 19, was a good day for the Healdsburg church. The quarterly meeting, which had been postponed until after the State meeting, was held, and was well attended. Of the one hundred and thirty-five members, ninety-eight were present and bore testimony. These, with about a score who are members of other churches, united in the evening in celebrating the solemn ordinances of the Lord's house. There was a degree of love manifested that was truly cheering. We believe that the good work recently begun will be carried forward to completion.

The school prospects are encouraging. There are one hundred and twenty-four students in attendance, a very large majority of whom realize the importance of improving the present hour, and are taking hold of the work with an energy that promises success. We are glad to see an increased attendance this term on the part of those of more mature years. There are many more whom we would like to see here.

The special Bible-class numbers thirty-eight. [The law of God has been the subject of study thus far during the present term. Quite a number in this class are expecting to engage in active labor next summer. While the brethren are praying for the laborers already in the field, we hope that they will not forget those who are diligently preparing.

Fifty-four of the students live at the College Boarding-hall, which is in fact a "Students' Home." The new students are getting used to the regulations of the house, and all the allotted tasks are performed with the least possible friction: We have never seen a more harmonious and happy family than the one at Healdsburg College. E. J. W.

## The Welcome Rain.

THIS winter has been very dry, up to January 25, and the outlook has been gloomy for the farming interests. But at the time of our going to press considerable rain has fallen, and the prospect is good for more. There is every indication of a year of business prosperity before us. Shall we not improve it by making more strenuous efforts to circulate the truth?

## Tobacco Cancer.

AN afflicted man has sent inquiries to us concerning a certain physician who cured him of a cancer. When it was pronounced cured the doctor warned him not to resume the use of tobacco. If he would heed this warning he would warrant that the cure was permanent; but as it was caused by the use of tobacco, if he continued to use the poison it would produce the same result again. He resumed the use of tobacco, and now has a cancer developed on his lip. What folly; he knew the consequences, but took the fearful risk. And so every day people are inviting foul diseases by the use of this filthy, poisonous stuff.

## Consistent.

A LIQUOR dealer in Brooklyn, New York, was recently charged with the violation of the excise laws by selling liquor on Sunday. In selecting a jury the counsel for the liquor dealer inquired if any were members of temperance organizations. None were found. Subsequently it was ascertained that two of them were members of the Methodist Church. They were not permitted to serve. The evidence clearly proved the guilt of the liquor seller, but the jury brought in a verdict of "not guilty." Methodists hereafter will understand that they are not wanted on juries under "home rule" in Brooklyn excise cases.—*Temperance (Pa.) News*.

And that is consistent on the part of the defense. Liquor selling has nothing in common with religion and morality, and the sooner it makes its true position known the better. But there are hosts of people who are hard to convince.

## To The Point.

BRO. WM. SAUNDERS publishes a daily paper (the *Democrat*) at Woodland, Cal. Of course he omits Sabbath (Saturday), "according to the commandment," and publishes on Sunday. In a recent issue we find the following pointed item:—

"Isn't it a little queer that exception should be taken to this journal issuing on Sunday evening, and to the fact that it so announces at the head of its columns, when there are a dozen other journals in the State issued the same day and several on that day of the week only, while we issue on five other days of the week? Brethren of the press who find fault with us for conscientiously doing this, why don't you go after the strictly Sunday papers, or the big city dailies that issue every day in the week, Sunday and all, without regard to conscience or anything else? Try to be more consistent."

DR. TRAFTON, in *Zion's Herald*, in the following brief but graphic manner gives his estimate of the modern church quartette, and we deeply sympathize with his feelings:—

"Give me a bass drum or a Chinese gong, rather than our quartette of two youngsters, with their hair parted exactly in the middle, and a pair of young girls with their wool gathered over their eyes like a merino sheep, or a Scotch poodle, who troll out something which nobody can understand, and call it the 'praise of God.'"

## Does It Mean You?

QUITE a number of subscriptions expire in January and February. Please read the *little yellow label* on your paper, and if your time is about to expire, please *renew at once*, and thus prevent the liability of your missing any numbers of the new volume.

## To Our Old Subscribers.

To each one of our old patrons who will renew his subscription before April 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," or the New Testament, revised version—American edition.

We can furnish back numbers to Jan. 1, to all new subscribers, if desired.

To each *new* subscriber we will furnish the *SIGNS OF THE TIMES* one year with a copy of "Conybeare and Howson's Life and Epistles of St. Paul," for \$2.25. This magnificent book offered as a premium is widely known as a work of profound learning and extensive research. It is clearly written and intensely interesting.

## Notice to Canvassers.

BETWEEN now and February 3, we would like for canvassers—for "Christ, the Way of Life," "Thoughts on Daniel and Revelation," and the *SIGNS*,—who work in the Pacific Coast States and Territories, to send us a full written report of their labors, and the outlook for the future.

We also wish to hear from all persons who desire to engage in canvassing for the *SIGNS OF THE TIMES*, wholly or a portion of their time. We have something of interest to them.

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