

The Signs of the Times.

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

VOLUME 10.

OAKLAND, CALIFORNIA, FIFTH-DAY, FEBRUARY 28, 1884.

NUMBER 9.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Mission Society.

[For terms, etc., see last page.]

Entered at the Post-Office in Oakland.

"I HAVE CALLED THEE BY THY NAME."—ISA. 43:1.

Not as a speck revolving through limitless realms of space;

Not as an atom lying in some dim and darksome place; But as *myself* He knows me, and will keep me throughout this year—

My Guide when I grope in darkness, my Strength when I faint with fear.

Not as a pebble in ocean, tossed chancewise up by the tide,

One moment bathed in sunlight, then a toy in its darkening pride;

No prey to a world's caprices, but undimmed amid its night,

Girt round by the calm and blessing of perfect and Infinite Light.

Not as a something somewhere, hurrying on through life, With sometimes a cry heard faintly as it wearily sinks in the strife.

Though at times I have almost thought it, and fancied my God was afar,

He has risen above my darkness, and lighted my night with his star.

As myself and not as another, knowing my voice so well; Yea; knowing my inmost wishes and the thoughts that I could not tell;

So holy, I bow before him; so good that to none but him I could tell my deepest longings, and the doubts that are strange and dim.

From the rainbow throne of glory I see him bend to me; I know that the God of ages is working gloriously; And I hear the great Creator, whose angels are a flame, Say to a child of Adam, "I have called thee by thy name."
—*The (London) Christian.*

General Articles.

The Creation Sabbath.

BY MRS. E. G. WHITE.

WHEN God created the earth and placed man upon it, he divided time into seven periods. Six he gave to man for his own use, to employ in secular business; one he reserved for himself. Having rested on the seventh day, he blessed and sanctified it. Henceforth, the seventh day was to be regarded as the Lord's rest-day, and to be sacredly observed as the memorial of his creative work. It was not the first, second, third, fourth, fifth, or sixth day that was sanctified, or set apart to a holy use, neither was it a seventh part of time and no day in particular; but it was the seventh day, the day upon which God had rested. We are every day to think of God and live as in his sight; but when the six days' work is done, we are to "remember the Sabbath day to keep it holy,"—to cease from labor and devote the day exclusively to meditation and worship.

When the law was given at Sinai, the Sabbath was placed in the midst of moral precepts, in the very bosom of the decalogue. But the Sabbath institution was not then made known for the first time. The fourth commandment places

its origin at creation. The Creator's rest-day was hallowed by Adam in holy Eden, and by men of God throughout the patriarchal ages. During Israel's long bondage in Egypt, under taskmasters that knew not God, they could not keep the Sabbath; therefore the Lord brought them out where they could remember his holy day.

Before they came to Sinai, they understood the Sabbath to be obligatory upon them. After the giving of the manna, the people, of their own accord, gathered a double quantity on the sixth day in preparation for the Sabbath. And Moses, upon being consulted by the rulers, declared, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." On the seventh day he bade them eat that which they had provided. "For," said he, "to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." When some of the people went out on the seventh day to gather, they found no manna. Then the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

A threefold miracle was wrought in honor of the Sabbath, even before the law was given on Sinai. A double quantity of manna fell on the sixth day, none upon the Sabbath, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time, it became unfit for food. Here is conclusive evidence that the Sabbath was instituted at creation, when the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy. And its sacredness remains unchanged, and will so remain even to the close of time. From the creation, every precept of the divine law has been obligatory on man, and has been observed by those who fear the Lord. The doctrine that God's law has been abolished is one of Satan's devices to compass the ruin of the race.

The prophet Isaiah, looking forward to the gospel dispensation, sets forth in the most impressive manner the obligation of the Sabbath, and the blessings attending its observance: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters. I will give them an everlasting name, that shall not be cut off."

Under the Mosaic law, strangers and eunuchs were excluded from the full enjoyment of the privileges granted to Israel. But the prophet declares that a time is coming when these re-

strictions will cease. The holy oracles were especially committed to the Jews; not to be an Israelite was not to belong to the favored people of God. The Jews had come more and more to regard themselves as superior by divine right to every other people upon the earth; yet they had not been careful to maintain their separate and holy character by rendering obedience to all the commandments of God. Now the prophet declares that the stranger who will love and obey God shall enjoy the privileges that have belonged exclusively to the chosen people. Hitherto, circumcision and a strict observance of the ceremonial law had been the conditions upon which Gentiles could be admitted to the congregation of Israel; but these distinctions were to be abolished by the gospel. "Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him."

Again, after rebuking the selfishness, violence, and oppression of Israel, and exhorting them to works of righteousness and mercy, he declares: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The first part of the chapter brings to view a people who apparently delight in the service of God; they seek him daily, "as a nation that did righteousness, and forsook not the ordinance of their God." Yet their lives are not right before the Lord; for he commands his prophet, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." He declares that if they will return unto the Lord with all the heart, they shall be called repairers of the breach, the restorers of paths to dwell in. Then he distinctly shows them what this breach is. "If thou turn away thy foot from the Sabbath,"—for they had been trampling it under their feet as a thing despised,—"then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

This prophecy reaches down the centuries to the time when the man of sin attempted to make void one of the precepts of God's law, to trample under foot the original Sabbath of Jehovah, and in its stead exalt one of his own creation. And when the Christian world set aside God's holy Sabbath, and in its place accept a common working day, unsanctioned by a single "Thus saith the Lord," they are encouraging infidelity, and virtually acknowledging the supremacy of that

power by whose authority alone the change has been effected. The rejection of the Sabbath has led to the rejection of the whole law, and thousands of professed Christians now boldly declare it void.

The law of ten commandments, which has been so lightly disregarded, is the foundation of many generations; and no man or body of men has been authorized to set aside, or vary in the slightest particular, one of the ten precepts of Jehovah. God spoke this law from Sinai in awful grandeur, in the hearing of all Israel, and he wrote it with his own fingers upon tables of stone, not for his chosen people only, but for all men, to the close of time. Christ himself declares that while the heavens and the earth remain, not one jot or tittle shall pass from this holy law.

There were two institutions founded in Eden that were not lost in the fall,—the Sabbath and the marriage relation. These were carried by man beyond the gates of paradise. He who loves and observes the Sabbath, and maintains the purity of the marriage institution, thereby proves himself the friend of man and the friend of God. He who by precept or example lessens the obligation of these sacred institutions is the enemy of both God and man, and is using his influence and his God-given talents to bring in a state of confusion and moral corruption.

Organic Religion.

THE fathers who framed the Constitution of the United States, wisely dis severed it, and the Government created by it, from all organic connection with the religion of the people. They contented themselves with simply declaring that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof;" and that "no religious test shall ever be required as a qualification to any office or public trust under the United States." The melancholy history of the past had instructed them, as it ought to instruct all, that the absolute severance of the State from all organic connection with religion, is the only ground of safety to the civil and religious liberty of the people. Though not atheists, they had the wisdom to frame a government whose fundamental law left religion to the inalienable rights of the individual conscience, and made all religious proscription or persecution constitutionally impossible.

The resolutions of the late Pittsburg Convention proceed upon a very different theory in the construction of civil government. We ask the attention of our readers to the fourth one of the series: "Resolved, That, in order to maintain and give permanency to the *Christian features* which have marked this nation from its origin, it is necessary to give them *authoritative sanction in our organic law.*" This more than surprises us. Do the members of this convention really mean what they say? Does Judge Strong, of Pennsylvania, design to place himself on this ground? Or was the resolution hastily adopted, without due reflection? If we understand the import of their words, these gentlemen propose that Christianity shall be authoritatively incorporated into the "organic law" of this country; and this is just the principle of all the religious despotisms which have cursed mankind and corrupted religion in centuries past. It is in *kind* the very doctrine adopted by the pope of Rome and all his cardinals. These "Christian features," referred to by the convention, are simply the *religious beliefs and practices* of that portion of the American people known as *Christians*. They can be nothing else. They certainly are not the "features" of infidels or Jews. Now, observe that these beliefs and practices are, according to the theory of the convention, to be maintained and made permanent. In what way? Not by preaching Christianity as Christ and the apostles did; not by the circulation of

tracts, and the distribution of the Bible among the people; not by the influence of holy lives and individual conversions to the truth; but by giving "*them authoritative sanction in our organic law.*" This means, if it means anything, that Christianity, as *somebody* understands it, is to be incorporated into the structure of the National Government and become an integral part of the Constitution. An "authoritative sanction in our organic law" can mean nothing less.

Now, we take the liberty of saying, that no such method as the one proposed is at all necessary, "to maintain and give permanency to the Christian features which have marked this nation from its origin." Ever since the organization of this Government, now nearly one hundred years ago, Christianity has lived and prospered in this country without any "authoritative sanction in our organic law;" and we see no reason for supposing that it cannot continue to do so for all time. It asks no such service at the hands of the State; and, moreover, the history of all such experiments shows that the State cannot extend the service without doing more harm than good. We hence believe that in this respect the framers of the Constitution were much wiser than the members of the recent Pittsburg Convention. The thing is just right as it is—right for the Government, right for religion, and right for the free and untrammelled exercise of human liberty; and, as we have no doubt, the large majority of the American people are of the opinion that it is best to keep it right. We are in favor of reforms; but not those that go *backward*, and lead toward the despotisms of the dark ages. The doctrine of these gentlemen is impracticable in this country, and wholly undesired, even if it were practicable; and we hence advise them to apply their efforts and resources to some more legitimate object. The proposition itself, upon its very face, supplies its own answer when presented to the American mind. We are opposed to the whole idea from beginning to end, in every possible form and stage of its application.—*N. Y. Independent, 1870.*

Testimonies Concerning the Law.

IN a note on page 171, "History of the Bible," Dr. Kitto says: "Though the ten commandments were given to the Jews particularly, yet the things contained in them are such as all mankind, from the beginning, were bound to observe; and therefore, under the Mosaic dispensation, they, and the tables on which they were engraven, and the ark in which they were put, were distinguished from the rest of God's ordinances by a peculiar regard, as containing the covenant of the Lord. And though the Mosaic dispensation be now at an end, yet, concerning these moral precepts of it, our Saviour declares that "one jot or one tittle shall in nowise pass from the law till all be fulfilled."

Bishop Hopkins, on the "Ten Commandments," published by the American Tract Society, pp. 19, 29, says: "Far be it from any Christian to indulge himself in any licentiousness, from such a corrupt and rotten notion of the law's abrogation; for so far is it from being abolished by the coming of Christ, that he expressly tells us he came not to destroy the law, but to fulfill it. Matt. 5:17. There is no duty required, nor sin forbidden, by God, but it falls under one at least of these *ten words.*"

A book on "Entire Holiness," by John W. Wallace, recommended by Methodist Conferences, on pp. 43, 45, says: "This law which we understand to be still in force, and by which it may be presumed God governs all rational and intelligent beings, is embraced in the moral code delivered on Mount Sinai. This is the *moral law*, the law that *admits of no repeal, and needs no amendment*; nor does it require any modifications in its application to any and

all the unnumbered hosts that stretch along the line of moral agents."

The Methodist Discipline says: "No Christian, whatsoever, is free from the obedience of the commandments which are called moral."

Alexander Campbell says: "It is a poor apology for this expurgation of the decalogue, that it is so done in the Douay Bible; what myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law. It is clearly proved that the pastors of the church have struck out one of *God's ten words!* which not only in the Old Testament, but in *all revelation*, are the most emphatically regarded as the synopsis of all religion and morality."—*Debate with Purcell, p. 214.*

The *Genesee Evangelist* says: "No reform can be successful and complete, which is not founded on the great fundamental principles contained in the *ten commandments.*"

David E. Thomas (Baptist) says: "The duties of the decalogue did not originate when the law was given on Sinai. The obligations *always existed.* They grow out of the very nature and relations of man. Every command given relates either to moral beings or things of a moral nature already existing. No new moral obligations were then originated. Remember the Sabbath day, implies its previous existence. This is no new enactment, but the observance of an old one. The Sabbath was made for man. Both his physical and moral nature absolutely require it. Christ came to explain, magnify, and fulfill the law. It becomes the Christian's rule of life, and is established by faith. Saints are made free from its curse. It is to be the rule of the Judgment day."—*Christian Manual, pp. 231, 369.*

The "Encyclopedia of Biblical Literature," recommended by twenty-six Doctors of Divinity and six Doctors of Laws, on the fourth commandment, says: "It is unnecessary to dwell on the fact that its position in the midst of the moral law distinctly points to its perpetual and universal obligation."

Mr. Spurgeon says: "The law of God is a divine law, holy, heavenly, and perfect. Those who find fault with the law, or in the least degree depreciate it, do not understand its design. There is not a command too many, there is not one too few; but it is so incomparable that its perfection is a proof of its divinity. No human lawgiver could have given forth such a law as that which we find in the *decalogue.*"—*Sermons, p. 280.*

Dr. Cummings, of England, says: "The law of the ten commandments is in its nature unchangeable and permanent. It was ordained by the Supreme Lawgiver as the *infallible rule of life*, to all men in every age of the world; in *all places*, under *all circumstances*, in *every nation* and generation of men on the earth. Not one jot or tittle of it was ever abolished, or diminished, or altered in the least degree, by the change of dispensation from Jewish to Christian."—*Signs of the Times, pp. 23, 39.*

H. H. Dobney (Baptist minister), of England, says: "The excellency of the law is seen in its very nature. Generally, we mean by the law, that which is commonly called the moral law, presented to us in the shape of *distinct commandments ten in number*, prescribing to each one of us concerning God in the first place, and then concerning our deportment to all our fellow-creatures. These are illustrated, and their extensive bearing is shown by many other precepts which are scattered through the Scriptures."—*Future Punishment, pp. 42, 43.*

"If I am between two moral evils," wrote a distinguished man, "I will not have either. There is small choice in rotten apples. I am to reject both. A man is not to lie to avoid the necessity of stealing; nor break the Sabbath lest he should not be able to pay his debts. Never choose to do wrong."

Signs of the End.

THE apostle Paul says that in the last days men shall grow worse and worse. See 2 Tim. 3. Now when we speak of the advent of the Lord we are told that *that* sign is not being fulfilled, for the world is fast growing better. Is this so? What is the testimony of observing men on this subject?

Mr Moody said, in a recent sermon at the Tabernacle: "You say the world is growing better. What a thrill of horror the Parkman murder sent through society! Now a hundred Parkmans might be murdered in a week and it would produce no excitement."

Henry Ward Beecher speaks in the following scathing terms: "All the frame-work of society seems to be dissolving. On every side we find men false to the most important trusts. Even the judges on the bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The judiciary of New York stinks like Sodom and Gomorrah. Men say they hardly know a court in which to trust a case. It is no longer an honor to sit on the bench; for if the judge be an upright man, his character will be contaminated by the great majority of his associates."

The Philadelphia *Times* says: "Honesty has fled from the world, and sincerity has fallen asleep. Piety has hidden herself, and justice cannot find the way. The helper is not at home, and charity lies sick. Benevolence is under arrest, and faith is nearly extinguished. The virtues go a-begging, and truth has long since been buried. Credit is turned lazy, and conscience is pinned to the wall."

The *North America* says: "From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah."

Says the *Scientific American*: "It is admitted by all parties that crimes of the most outrageous and unprecedented character abound throughout the country and probably throughout the world, to a degree wholly unparalleled."

And every day Nihilistic, Socialistic, and Atheistic manifestations become more startling. Surely, if predicted increase of crime is to be taken as a sign of the advent near, we have already reached a state of things that warrants the immediate expectation of our Lord's personal appearing.—*Sel.*

Disguises of Covetousness.

IN the instance of a person who has attained to competence, covetousness often seeks to escape detection under the name of contentment. He fancies that he is completely vindicated from the charge of cupidity, by saying, "I am quite content with what I have." But so also was that minion of wealth whom our Lord introduces with the solemn warning, "Take heed, and beware of covetousness." His contentment is only covetousness reposing self-complacently from its toils, resting on its well-filled bags, and saying, "Soul, take thine ease." Let an agent of charity approach him with outstretched and imploring hand, and, as if touched by Ithuriel's spear, he will forthwith start into his proper character, and demonstrate that his contentment depends on his keeping his property entire; at least, that he is not *content* to give.

And another, not only most confidently acquits himself of all suspicion of selfishness, but even appropriates the credit of being benevolent, on the ground of his *natural sensibility*. A spectacle of suffering harrows up his soul; and therefore "he passes by on the other side." An object of destitution afflicts his too delicate sympathies; and, therefore, he closes his door against it, saying, "Depart in peace, be thou warmed and filled;" and leaves it in its destitution to perish. And thus, by belonging to the

school of Rousseau or of Sterne, he gives himself the credit of belonging to the school of Christ; by paying the tax of a sigh to wretchedness, he escapes the levy of a heavier tribute, and even purchases a character for the tenderest susceptibility. But sensibility is not benevolence; by wasting itself on trifles, it may render us slaves to selfishness, and unfit us for everything but *self-commiseration*.

Covetousness will sometimes indulge itself under the pretense of preparing to retire from the cares and turmoil of active life. The propriety of an early retirement from business must depend, of course, on circumstances. But how often does the covetousness which wears this mask retain her slave in her service even to hoary hairs, putting him off from time to time with delusive promises of approaching emancipation. Or else, he retires to spend, in slothful and selfish privacy, that which he had accumulated by years of parsimony. Or else, by mingling readily in scenes of gaiety and amusement, he shows that his worldly aversion related, not to the world of pleasure, but only to the world of business. Instead of fixing his abode where his pecuniary resources and Christian activity might have rendered him an extensive blessing, he consults only his own gratification, establishes himself at a distance, it may be, from "the place of the altar," and, in a regular round of habitual indulgence, lives and dies an unfaithful steward, a *sober* sensualist, a curse rather than a blessing.

Sometimes covetousness is heard enlarging complacently on the necessity, and even piety, of providing for children. And here, be it remembered, we are not considering what *parental duty* may dictate on this subject, but only what covetousness often does under its borrowed name. Many a parent gratifies his love for money, while pretending to love his children. The facility, too, with which he quotes certain passages of Scripture to defend the course he is pursuing, shows how acceptable to his numerous class an argument would be in favor of hoarding, since these few perverted sentences, which only seem to sanction it, are his favorite and most familiar texts. Of these, his chosen stronghold, perhaps, is the declaration of the apostle: "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." The sacred writer, in giving directions relative to the maintenance of widows, distinguishes between such as the church should relieve, and such as should be supported by their own relatives. And concerning the latter he makes the statement in question. Whence it follows, first, that the provision contemplated by the apostle is not a laying up beforehand for future contingencies, but a present supply of present necessities, a simple maintenance of needy relatives from day to day. And, secondly, that, instead of countenancing parents in the accumulation of great fortunes for their children, he is speaking of the maintenance which children, if able, should afford to their aged and destitute parents. With the subject of *providing for families*, therefore, the text in question has nothing to do. Rightly interpreted, we see that it enjoins, not *accumulating*, but *giving*. How humiliating is the only explanation which can be given of the general perversion of this scripture, and of the pertinacity with which that perversion is retained.

Let the Christian parent compare the merits of a useful education, and a qualification for business or a profession, with the merits of that state of so-called independence in which he is toiling to place his family; and let him call in the aid of Scripture and of prayer that he may conduct the comparison aright, and we will not fear for the result. Let him look around his neighborhood, and institute a comparison, if he can, between the apparent character and happiness of the six nearest individuals who have been left dependent, under God, on their own

exertions for respectability and support, and the six who have been left independent of personal exertion, indeed, but pitifully dependent on wealth alone for happiness, and let him say which state is preferable for virtue and enjoyment. Let him say what is to be thought of the consistency of a Christian parent who, with our Lord's representation of the danger of riches ringing in his ears, goes on scheming and laboring to leave his children rich in the element of destruction; toiling to place them in a condition in which, he admits, it is all but impossible that they should be saved. Let him ask himself whether such an one be not acting over again, on a smaller scale, the part of the tempter, when he brought the kingdoms of the world and the glory of them to the Saviour's feet? Let him remember, not only that he is to leave his children behind him in a world where wealth is thought to be everything, but that he is to meet them again in a world where it will be nothing—where it will be remembered only in relation to the purposes to which it has been applied.—*Mammon, by Rev. John Harris.*

Advent Thoughts.

How will it startle and confound the wicked and the unbelieving to see one in the form of man sitting upon the throne of Judgment, armed with the power of the almighty God! to discover too late that He whom they have rejected and despised has power to pronounce the dreadful sentence of everlasting exclusion from the divine presence! And how will it fill the righteous with confidence and joy to see, for their Judge, him who loved them and gave himself for them; who, in the days of his flesh was in all points tempted like themselves; who in all their affliction, was afflicted, sympathizing with all their sorrows, putting their tears into his bottle, noting all their trials in his book, feeding them with his body, refreshing them with his blood, that going through the vale of misery they might use it for a well, till he should come to present them faultless before the throne, washed and purified, and clothed in the white robes, the fine linen of the saints.

And "when shall these things be?" and what the signs of the coming of the Son of man? When men are least prepared, putting off the evil day, scoffing most freely at those who deem it near, saying most confidently, "Peace and safety," rejoicing in material progress, utterly regardless of spiritual decay.

"Even thus amid thy pride and luxury,
O earth, shall that last coming burst on thee—
That secret coming of the Son of man."

Have not God's judgments always taken men by surprise? Not because warning was not given, but because it was not taken. It was so in the days of Noah; it was so in the days of Lot. It will be so in the day when the Son of man shall be revealed. Suppose this day were the very advent day—would it find us ready?—ready as the wise virgins? ready as the good and faithful servant? ready as the diligent steward? Would it find us with our hearts habitually fixed on the thought of his coming—our affections set on the hope of his kingdom? Or would we that he delay his coming, because we are not prepared to meet him?—*The Churchman.*

An old colored lady in the South, in an experience meeting, is reported to have said: "Whenever I see going on a journey I always begin to pack my trunk a long way ahead, and I packs a little every day. Den I see sure dat when de whistle blow I'll be ready. An' just so I tries to do a little every day to get ready for de good world, so dat when Gabriel blows de big trumpet I may have my trunk ready to git right on de train."

Those who swim in sin will sink in sorrow.

The Scape-goat.

(Concluded.)

In the common acceptation of the word, the term scape-goat is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conception of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the devil, who is styled in the Scriptures, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, &c.

In Rev. 20, there is something that bears a striking analogy to the action of the High Priest in regard to the scape-goat, and is, doubtless, a fulfillment of that type. This scripture, ushering in the first resurrection—the resurrection of the just, who are raised at the coming of Christ,—certainly refers to a period beyond human probation, and therefore after the sanctuary is cleansed. An angel is seen to come down from Heaven, and bind the dragon, which is the devil, and cast him into the bottomless pit, where he is shut up a thousand years. By reference to the Scripture use of this term abyss (rendered bottomless pit) we find the very idea of Lev. 16:21, 22 carried out, for it is literally a desert waste, void, or land not inhabited. In every place where the term is used in such a manner as to determine a locality, it is connected with the earth, or a part of the earth. In Rev. 9, at the sounding of the fifth trumpet, the abyss was opened, and locusts came out, &c. This describes the action of the Mahometan power. In chap. 11, the beast that ascends out of the abyss is said to make war against the two witnesses and to kill them. By careful expositors of prophecy this is referred to the French Revolution. In chap. 17, the seven-headed and ten-horned beast is said to ascend out of the abyss. Chap. 13:1-10 refers to the same beast in another phase of its existence, and these chapters clearly point out European powers. Thus far we find it confined to the earth. Paul, in Rom. 10:7, uses this term in the same manner. "Who shall descend into the deep? (that is, to bring up Christ again from the dead)." The abyss, here rendered *deep*, in other places rendered bottomless pit, refers to the grave, or, at most, to the state of death. In Gen. 1:2, "and darkness was upon the face of the deep," the abyss points out a void, waste, or uninhabitable state of the earth; and in no case, where it is possible to trace its connection, has it any other location but the earth.

Two facts only need notice to show the perfect fulfillment of the types in the scripture under consideration. (1) Satan is called the prince of the power of the air. By his creation as an exalted angel he has the power of traversing the air as well as the earth. To deprive him of that power and confine him to the earth would fulfill Rev. 20. (2) When Satan is bound, at the coming of Christ, the earth will be desolated, and left without an inhabitant. As a very brief summary of the proof on this point, the following facts and scriptures are offered:—

At the coming of Christ the saints will ascend to meet the Lord in the air, and be taken to those mansions which he has gone to prepare for them. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say to you." "Simon Peter said unto him, Lord, whither goest thou? Jesus answered

him, Whither I go, thou canst not follow me now, but thou shalt follow me afterward." "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 13:33, 36; 14:1-3. Compare Rev. 4:6, and 15:2.

The wicked will all be destroyed from the face of the earth at that time. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:6-9. Most decisive proof to the same point is given in Rev. 19:11-21. The King of kings, and Lord of lords, who in righteousness judges and makes war, appears to smite the nations and to tread the wine-press of the wrath of God. An angel calls to the fowls of heaven to come to the supper which the great God has prepared for them; "that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." The armies of earth are then gathered against the Conqueror, and the beast and the false prophet, and their worshipers are slain. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth."

And so Paul speaks of "that wicked" at the coming of Christ: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. God, whose voice once shook the earth, when he spoke his law on Sinai, will speak again with a voice which will shake both earth and heaven. Heb. 12:25, 26. And we learn that "a great voice out of the temple of Heaven, from the throne," will be heard when the last plague is poured out, as Jesus says, "Behold, I come as a thief. Blessed is he that watcheth." Rev. 16:12-21.

Jeremiah describes the drinking by the nations of the wine-cup of God's fury, which "all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth," shall drink; and they shall all "fall, and rise no more," because of the sword which the Lord shall send among them. The Lord has a controversy with the nations, he will plead with all flesh. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:15 to the end of the chapter.

Note on these texts: Paul says the voice of the Lord will be heard but once from Heaven. John says this is just before Christ comes as a thief. Joel says it is in the day of the great battle, and the treading of the wine-press of the wrath of God. See also Rev. 14:14-20. Jeremiah says all the nations shall drink of the wine-cup of God's fury, and "all the wicked" be given to the sword. Now when the righteous are taken away from the earth, and all the wicked slain, the earth will be left empty, and without inhabitants. Therefore the following scriptures refer to that time. Jer. 4:19-29. Verse 23 says the earth was without form and void; in the same chaotic state in which it was when first created, before the Spirit of God, in formative power, moved upon the face of the deep—the abyss. "Behold, the

Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. 24:1; the entire chapter is on this subject.

"I will utterly consume all things from off the land, saith the Lord. . . . The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:2, 14-18.

Thus the Scriptures clearly prove that the earth is yet to be desolated, without an inhabitant, broken down, without form and void, even as it was when first created, before man was made to dwell upon it. In this condition it was called "the deep," "the abyss," which in our version is rendered "bottomless pit." He who has been "the prince of the power of the air," will be confined thereon during the thousand years, Rev. 20:4, to behold the desolation which his rebellion has caused. And thus the antitype of the scape-goat will be sent away, with the sins of God's true Israel upon his head, "to a land not inhabited." Lev. 16:22. Of all that God has revealed by his holy prophets, nothing else fulfills, to the letter, the type of the scape-goat upon whom the high priest placed the sins of Israel after the atonement was fully made,—when he came out from the presence of God to pronounce the benediction of Heaven upon his waiting people.

Some have been troubled over Lev. 16:10, where the scape-goat is reserved also "to make an atonement with him, and to let him go for a scape-goat into the wilderness." While, in general, the definition of the original is, to cover, expiate, or forgive, Gesenius gives as one definition, "to do away, or obliterate." Now we have constantly insisted that the forgiveness of sin was *relative*; not *absolute*, as most writers on the atonement affirm. Forgiveness in probation, in our being justified by faith, has reference to the decisions of the future Judgment. And in the final remission, in the Atonement, sin is not so "blotted out," as to be counted as no more existing. Sin is a terrible stain upon the fair universe of God. It is not a matter to be passed over lightly. When it is fully forgiven to the penitent ones, and altogether removed from God's people, it still has an existence, and falls somewhere else; in the type, on the scape-goat; in the antitype, on the devil. And when he is destroyed, sin perishes with him; it is, in his extinction, literally "done away, or obliterated." But he has nothing to do with the Atonement. As soon as the sins of Israel are removed from the most holy—the place of judgment—the work is finished for the people, judgment being rendered in their favor; and the priest no longer represents them as a people in danger of condemnation; no longer bears sin as *their sin*, but only to place it on the head of its originator. Practically, as far as the people of God are concerned, it would not make a particle of difference whether laid on Satan, or disposed of some other way; they are secure when the blood on the mercy-seat has procured release for them, as they are acquitted at the throne of judgment.

Though the conclusion seems unavoidable that Satan is the antitype of the scape-goat, in whose person sin is finally destroyed or obliterated, we cannot yield to the assertion that Satan thereby takes part in the work of atonement for man, or bears sin in the sense of suffering the penalty of our transgressions. It has been affirmed, and we think correctly, that a *voluntary substitute* is necessary to meet the demands of justice. This position our Saviour

occupied; but neither Scripture nor reason lead us to suppose that Satan will ever consent to die for us, or for our sins; he is never spoken of as a ransom; never said to die for us; never represented as a means of redemption. And, as quoted by Mr. Beecher, the scape-goat was not considered as a sacrifice. Whatever may be ultimately done with our sins under the appointment of God; whatever may be done with or to Satan in the closing up of the great rebellion against the throne of Heaven; the bearing of our sins, and dying for us, and meeting in his own person the demands of the violated law for our sakes, is clearly and distinctly set forth in the divine word as the work of Jesus Christ, the Son of God; and in this work he stands alone—no one shares it with him to any extent whatever. And to him shall be the glory, and honor, and praise forever. But what is the part that Satan performs? Simply that of receiving upon himself the infinite weight of sins which he has instigated, and being sent away under their intolerable load.

And here we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years?

This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed" (Satan) will have been bound by a stronger than he (Christ), and the house of the strong man (the grave) spoiled of its goods, the saints. Matt. 12:29; Heb. 2:14. Then will the work of the enemy in sowing tares among the wheat (Matt. 13:24-45), be forever remedied, and the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh, and the devil, raise their glad voices in the song of Moses and the Lamb. Oh, glorious day! May the Lord hasten it in his good time. Who would not in view of this, take up the petition of the beloved John, "Even so, come Lord Jesus!"

EDITOR.

**"And Call the Sabbath a Delight."
Isa. 58:14.**

Nor long since I had a conversation with a young lady who, with her friends, had but a few months before begun to keep the Sabbath "according to the commandment." The family had received no particular instructions touching the proper observance of the Sabbath, and at the time of which I speak the conversation was bearing somewhat on that point, when she remarked that the Sabbath seemed so pleasant to her that she always rose an hour earlier Sabbath morning, so as to make the day as long as possible.

I have reflected much on that remark, so earnestly made. The Sabbath must be a delight to such a soul, and such an example of love and reverence for the Sabbath of the Lord must be a good index of a Christian life. A life which has for its motive power such a rever-

ence for God and for his law cannot fail to be a power for good. The cause of God everywhere needs such examples to-day—examples which are the natural outgrowth of a living sense of honor and love for God dwelling within. Forced service—service in which there is no heart—will be a sorry apology for true obedience in the last great day. I question with myself, Can the Lord delight in, and at last honor with eternal life, any who do not take delight in obeying his commands, and who do not honor him with the service of their lives?

Ah that there were more praise and joy and gladness delight in the service of all who are trying to exalt the down-trodden Sabbath of Jehovah. God will honor those who honor him; he will joy in them that rejoice in him; he will exalt those who exalt him; he will love them that love him; and save them that put their trust in him.

G. D. BALLOU.

The Noble Mind and the Liberal Mind.

THE sacred writer in speaking of the Bereans says, "These were *more noble* than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Those of Thessalonica, to whom reference is made, in the blindness of bigotry and prejudice rejected the word of truth, raised a mob, and set the whole city in an uproar. And when they found that their intended victims had escaped their fury, they sought to satisfy it upon the innocent Jason.

Those two communities may be taken as representative ones, illustrating the manner in which the truth is received at the present time. Some listen to the truth with hearts open to conviction; other minds are darkened by prejudice, and the most powerful evidence only exasperates them and awakens a spirit of vindictive persecution against those who proclaim the truth of God. The results of such a course are sad. The Spirit of God is grieved, the innocent suffer and perishing souls are deprived of saving truth.

The nobility of the Bereans did not consist in a readiness to accept all that was told them, just "because the minister said so." It was not in the fact that "many of them believed," that lay the result of their noble course. It was in their willingness to receive that which was evidently the word of God, and especially that they "searched the Scriptures daily, whether those things were so." This disposition is just as noble to-day as ever, and prejudice, its opposite, is just as ignoble upon our part as it was in the Thessalonian Jews, and leads to the same sad results. It is a noble quality of mind which enables one to receive the candid presentation of another's faith, and compare it with the best authority on such matters. This authority is not the decisions of councils, the creed, or manual, or discipline, it is the word of God. We need have no fears that such a course will mislead us, especially if we seek wisdom from above. Such a spirit cannot be too highly commended.

But there is an extreme in this direction that is found in the prevailing Liberalism. While professing this, men hold themselves amenable to no principle or guide, but drift in their belief wherever the tide or their own inclinations may take them. They boast of their freedom, and mock at restraint. Under the control of their evil imaginations they become the victims of their own folly, and commit the same mistake that Paul charges upon those who refuse to glorify God, "but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." Rom. 1:21-22. The difference between this class and the noble Bereans is this: the latter acknowledged the wisdom of God above their own, and received his word as their guide and counsel. The former do not. The Liberal-

ist claims to be able to decide for himself between truth and error, while the Bereans let God decide.

It is not belittling to confess our dependence upon a wisdom which is above ours. Learning from the experience of others is no weakness. Judging of the nature of God's word by its power manifested in the world, is not a mistake. There is no folly in learning our weakness from others' failures. Heeding the teachings of divine wisdom is profitable, and profiting by all these things does not bring us into bondage. "Free-thought" may boast its liberty, but it is the liberty of unrestrained passion and ruin. It is the freedom of a flood which has broken its barriers, of a horse which has thrown its master and rushes to destruction. He that sinneth against wisdom "wrongeth his own soul."

X. Y. Z.

Two Ways.

If you merely want to make yourself a social favorite, and to be always ready with surface conversation on any and every topic which may come up in a miscellaneous company, it may be well for you to skim a little of everything in your reading, and to catch a point on one subject here, and a point on another subject there, and a half-dozen points on a half-dozen other subjects in a half-dozen other directions. You will have to look over the newspapers and the magazines, and the new books of every kind, as they appear, and this without neglecting a fresh glance, now and then, over old books generally. You must flit over the whole field as a butterfly does over the flower-beds. But on the other hand, if you want to gain solid information on any subject, or to improve your mind for your own benefit, or for the benefit of anybody else, you must pursue a very different course from this. You must take up one thing at a time, and devote yourself to an examination of *that*. You will not have leisure to read newspapers or magazines to any considerable extent, or to examine one new book in a hundred, or one old book in ten thousand. It is true that this is not living a butterfly life; but a butterfly, you know, is not trying to improve his mind; nor has he any real business on hand. A bee's way is very different from a butterfly's. A bee does not "gather honey all the day, from every opening flower," even though Dr. Watts supposed that was the bee's way of doing business. Naturalists inform us that a bee never takes pollen (honey-stock) of more than one kind on any one trip away from the hive. In fact, there is no use trying to do more than one thing at a time in any business line. The choice must be made between the butterfly style and the bee style; and you have already made *your* choice of method.—*S. S. Times*.

If the cup of cold water is all that can be given for Christ's sake, then it will not lack its reward; but the man who so reads that command and that promise as to make them a limitation rather than an encouragement to Christian giving and Christian helpfulness, wofully misinterprets our Lord's saying, and comes perilously near the mistake of those who wrest the Scriptures to their own destruction.

LOVE makes long and hard service short and easy; hence we read of *the labor of love* (Heb. 6:10). If we know how to value the happiness of Heaven the suffering of this present time will be as nothing to us in comparison with it.

BECAUSE we cannot see just what God is saving us *from*, we vent our foolish reproaches; if we could see this we would often kneel down and thank God for certain trials as the riches of his mercy.

"Ye are my disciples," says the Master, "if ye do whatsoever I command you."

The Sabbath-School.

LESSON FOR THE PACIFIC COAST.—MARCH 9.
ACTS, CHAPTERS 10 AND 11.

The Conversion of Cornelius.

"THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Though Cornelius was a Roman, he had become acquainted with the true God, and had renounced idolatry. He was obedient to the will of God, and worshiped him with a true heart. He had not connected himself with the Jews, but was acquainted with, and obedient to the moral law. He had not been circumcised, nor did he take part in the sacrificial offerings; he was therefore accounted by the Jews as unclean. He, however, sustained the Jewish cause by liberal donations, and was known far and near for his deeds of charity and benevolence. His righteous life made him of good repute, among both Jews and Gentiles.

Cornelius had not an understanding faith in Christ, although he believed the prophecies, and was looking for Messiah to come. Through his love and obedience to God, he was brought nigh unto him, and was prepared to receive the Saviour when he should be revealed to him. Condemnation comes by rejecting the light given. He believed in the one God, the Creator of Heaven and earth. He revered him, acknowledged his authority, and sought counsel of him in all the business of his life. He was faithful in his home duties as well as in his official responsibilities, and had erected the altar of God in his family. He dared not venture to carry out his plans and bear the burden of his weighty responsibilities without the help of God; therefore he prayed much and earnestly for that help. Faith marked all his works, and God regarded him for the purity of his actions, and his liberalities, and came near to him in word and Spirit.

While Cornelius was praying, God sent a celestial messenger to him, who addressed him by name. The centurion was afraid, yet knew that the angel was sent of God to instruct him, and said, "What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose house is by the sea-side. He shall tell thee what thou oughtest to do."

Immediately after this interview with Cornelius, the angel went to Peter, who, very weary and hungry from journeying, was praying upon the housetop. While praying he was shown a vision, "and saw heaven opened, and a certain vessel descending unto him as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God has cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven."

By the vision of the sheet and its contents, let down from heaven, Peter was to be divested of his settled prejudices against the Gentiles; to understand that, through Christ, heathen nations were made partakers of the blessings and privileges of the Jews, and were to be thus benefited equally with them. Some have urged that this vision was to signify that God had removed his prohibition from the use of the flesh of animals which he had formerly pronounced

unclean; and that therefore swine's flesh was fit for food. This is a very narrow, and altogether erroneous, interpretation, and is plainly contradicted in the scriptural account of the vision and its consequences.

The vision of all manner of live beasts, which the sheet contained, and of which Peter was commanded to kill and eat, being assured that what God had cleansed should not be called common or unclean by him, was simply an illustration presenting to his mind the true position of the Gentiles; that by the death of Christ they were made fellow-heirs with the Israel of God. It conveyed to Peter both reproof and instruction. His labors had heretofore been confined entirely to the Jews; and he had looked upon the Gentiles as an unclean race, and excluded from the promises of God. His mind was now being led to comprehend the world-wide extent of the plan of God. Even while he pondered over the vision, it was explained to him. "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them."

It was a trying command to Peter; but he dared not act according to his own feelings, and therefore went down from his chamber, and received the messengers sent to him from Cornelius. They communicated their singular errand to the apostle, and, according to the direction he had just received from God, he at once agreed to accompany them on the morrow. He courteously entertained them that night, and in the morning set out with them for Cesarea, accompanied by six of his brethren, who were to be witnesses of all he should say or do while visiting the Gentiles: for he knew that he should be called to account for so direct an opposition to the Jewish faith and teachings.

It was nearly two days before the journey was ended and Cornelius had the glad privilege of opening his doors to a gospel minister, who, according to the assurance of God, should teach him and his house how they might be saved. While the messengers were upon their errand, the centurion had gathered together as many of his relatives as were accessible, that they, as well as he, might be instructed in the truth. When Peter arrived, a large company were gathered, eagerly waiting to listen to his words.

As Peter entered the house of the Gentile, Cornelius did not salute him as an ordinary visitor, but as one honored of Heaven, and sent to him by God. It is an Eastern custom to bow before a prince or other high dignitary, and for children to bow before their parents who are honored with positions of trust. But Cornelius, overwhelmed with reverence for the apostle who had been delegated by God, fell at his feet and worshiped him. Peter shrank with horror from this act of the centurion, and lifted him to his feet, saying, "Stand up; I myself also am a man." He then commenced to converse with him familiarly, in order to remove the sense of awe and extreme reverence with which the centurion regarded him.

Had Peter been invested with the authority and position accorded to him by the Roman Catholic Church, he would have encouraged, rather than have checked, the veneration of Cornelius. The so-called successors of Peter require kings and emperors to bow at their feet; but Peter himself claimed to be only an erring and fallible man.

Peter spoke with Cornelius and those assembled in his house, concerning the custom of the Jews; that it was considered unlawful for them to mingle socially with Gentiles, and involved ceremonial defilement. It was not prohibited by the law of God, but the tradition of men had made it a binding custom. Said he, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying,

as soon as I was sent for; I ask therefore for what intent ye have sent for me."

Cornelius thereupon related his experience, and the words of the angel that had appeared to him in vision. In conclusion he said, "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him.

Many refuse to receive the light which the providence of God sends them, and, as an excuse for so doing, quote the words of Peter to Cornelius and his friends. They maintain that it is of no consequence what men believe, so long as their works are good. Such ones are wrong; faith must unite with their works. They should advance with the light that is given them. If God brings them in connection with his servants who have received new truth, substantiated by the word of God, they should accept it with joy. Truth is onward. Truth is upward. On the other hand, those who claim that their faith alone will save them, are trusting to a rope of sand; for faith is strengthened and made perfect by works only.

Peter preached Jesus to that company of attentive hearers; his life, ministry, miracles, betrayal, crucifixion, resurrection, and ascension, and his work in Heaven, as man's Representative and Advocate, to plead in the sinner's behalf. As the apostle spoke, his heart glowed with the Spirit of God's truth which he was presenting to the people. His hearers were charmed with the doctrine they heard, for their hearts had been prepared to receive the truth. The apostle was interrupted by the descent of the Holy Ghost, as was manifested on the day of Pentecost. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."—*Mrs. E. G. White, in The Great Controversy.*

MRS. HORACE MANN tells of being in a mission infant class room once when the general question of "how many of you wish to be good" was put. Every hand except that of a new-comer, a boy of six, went up. The teacher put the question again, in hopes the boy—having, perhaps, misunderstood her—would also hold up his hand. But he refused. She was on the point of scolding him, when Mrs. Mann, begging leave to speak, quietly walked to the child, put her arm around his neck, and asked him if he knew what it was to be good. With a face full of unspeakable infantile woe, and his eyes and throat overrunning and choking, he cried out, "Ter to be whipped." He was the child of a mother who always brought goodness to her children by the rod, and hence the child's misapprehension.

A MICHIGAN superintendent was a railroad station-master. One day he detected four bad boys stealing sugar from a hogshead in a freight car. He locked the boys in, and, as the only condition of releasing them and hushing the matter up, he required them to join his Sabbath-school. They did so, and in a few weeks three of the four boys united with the church. Some other superintendents might have had them in the hands of the police within an hour, without concern as to the moral results.

"BRING all you can to the Sabbath-school."

Temperance.

Woman and Wine.

WOMAN has never been associated with wine without disgrace and disaster. The toast and the bacchanal that, with musical alliteration, couple these two words, spring from the hot lips of sensuality, and are burdened with shame. A man who can sing of wine and women in the same breath, is one whose presence is disgrace, and whose touch is pollution. A man who can forget mother and sister, or wife and daughter, and wantonly engage in a revel in which the name of woman is invoked to heighten the pleasures of the intoxicating cup, is, beyond controversy, and without mitigation, a beast. "Dost thou think, because thou art virtuous, there shall be no more cakes and ale?" Ay, cakes and ale, if you will, but let it be cakes and ale. Let not the name by which we call the pure and precious ones at home be brought in to illuminate a degrading feast.

Of the worst foes that woman has ever had to encounter, wine stands at the head. The appetite for strong drink in man has spoiled the lives of more women—ruined more hopes for them, scattered more fortunes for them, brought to them more shame, sorrow, and hardships—than any other evil that lives. The country numbers tens of thousands—nay, hundreds of thousands—of women who are widows to-day, and sit in hopeless weeds, because their husbands have been slain by strong drink. There are hundreds of thousands of homes, scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, love wine better than they do the women they have sworn to love. There are women by thousands who dread to hear at the door the step that once thrilled them with pleasure, because that step has learned to reel under the influence of the seductive poison. There are women groaning with pain, while we write these words, from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows and the horrors of a wife with a drunken husband, a mother with a drunken son, are as near the realization of hell as can be reached in this world, at least. The shame, the indignation, the sorrow, the sense of disgrace for herself and her children, the poverty—and not unfrequently the beggary—the fear and the fact of violence, the lingering, life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex.

Woman, there are some things that you can do, and this is one: You can make drinking unpopular and disgraceful among the young. You can utterly discountenance all drinking in your own house, and you can hold in suspicion every young man who touches the cup. You know that no young man who drinks can safely be trusted with the happiness of any woman, and that he is as unfit as a man can be for woman's society. Have this understood, that every young man who drinks, is socially proscribed. Bring up your children to regard drinking as not only dangerous, but disgraceful. Place temptation in no man's way. If men will make beasts of themselves, let them do it in other society than yours. If your mercenary husbands treat their customers from private stores kept in their counting-rooms, shame them into decency by your regard for the honor of your home. Recognize the living, terrible fact that wine has always been, and is to-day, the curse

of your sex; that it steals the hearts of men away from you; that it dries up your prosperity; that it endangers your safety; that it can only bring you evil. If social custom compels you to present wine at your feasts, rebel against it, and make a social custom in the interests of virtue and purity. The matter is very much in your own hands.—*Scribner's Monthly.*

SATAN'S EMISSARY.

BY A VICTIM.

BEHIND a latticed portal screened,
There skulks the image of a man,
Whose calling but befits a fiend—
Polluting every soul he can.

He garnishes his weird retreat
With pictured walls and sanded floor,
Enchants the air with music sweet,
While flowers perfume his treacherous door.

Fresh evergreens adorn his gate,
The youth's unwary eye to win,
And thus allure him to a fate
Which dooms his life to woe and sin.

He marks that noble, gifted boy,
Designed to fill an honored place,
And lays his devilish decoy,
To capture, ruin, and disgrace.

Astride a keg, he paints a king,
Who holds aloft the tempting bowl,
But ne'er portrays the viper sting
Which smites the unsuspecting soul.

How long shall he, thus tempting draw
Th' unwary to his fatal den,
And be protected by the law
In brutalizing youth and men?

Will justice hold us guiltless, while
We thus connive at laws that sell
Indulgences to monsters vile
To vend the "beverage of hell,"—

And so disgrace the Christian name,
And tempt to wrath the Lord of life,
By tamely cringing 'neath the shame
That legalizes crime and strife?

Alas, alas! our faltering hope,
Alternate, yields and clings again,
When we survey the frightful scope,
Through which the rum-fiend holds his reign.
—*The Lever.*

Does License Suppress?

THOSE who still favor license as a means of suppressing the liquor traffic, should read the following, written to the *New York Evangelist* by a Presbyterian Elder of Oakfield, N. Y. What is here stated concerning the powerlessness of license to diminish intemperance, could be truthfully said of that system, wherever and whenever it has been tried. The drinker buys no less liquor because he has to purchase it from a licensed retailer: "As to this license question, experience is worth several tons of talk. Several years ago, we were agitating in our county for prohibition, but many persons said: 'Why don't you enforce the law you have, a stringent license law? You don't deserve a better law until you enforce what you have.' This seemed reasonable; so we formed a law and order association, hired an agent, and for three or four years vigorously enforced the law. What was the result? It was just what any man with a head on his shoulders might have foreseen:—

"1. It turned the business from an illegal into a legal channel. They took out licenses wherever selling without one, and conformed to the law within gunshot range.

"2. We could not see that it at all diminished liquor-selling or drinking.

"3. It made radical prohibitionists of all who engaged in the movement. We concluded it was utterly useless to attempt to suppress intemperance under a license law."—*Sel.*

THOSE who use intoxicating liquors are more liable to get sick, and they are harder to cure when they are sick, than total abstainers.

"Shut the Traps that Catch Us."

A FEW years ago, while riding in a manufacturing district, returning home one Sabbath evening from ministerial duties, a minister was accosted by a man who, though intoxicated, seemed resolved to enter into conversation. He admitted that his conduct was wrong, and said he was constantly forming resolutions of amendment. He was a drunkard, and a drunkard because he was a Sabbath-breaker. "Many a time," said he, "I leave my house in the morning to go to a place of worship; but then the public houses are open. I get past one or two, and then at the door of the third stands, perhaps, an old acquaintance. He invites me in, and it is all over with me. I spend the money I should keep my family with, and have to work hard all the week, and to struggle at the same time with headache and hunger." I shall never forget his concluding words; they were spoken with the energy of great feeling. The poor fellow had talked himself sober. "Sir," said he, "if the great folks want to keep us poor folks sober, they should shut up the traps that catch us."—*Sel.*

An Appalling Statement.

THE presiding judge of one of the Chicago courts recently said to an *Inter-Ocean* reporter:—

"You may ransack the pigeon-holes all over the city and county, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons in Chicago responsible for the cost of the police force, but the fifteen justice courts, the bridewell, also for the criminal courts, the county jail, a great portion of Joliet (State Prison), the long murder trials, the coroner's office, the morgue, the poor-house, the reform school, the mad-house. Go anywhere you please, and you will find almost invariably that whisky is at the root of the evil. Of all the boys in the Reform School at Pontiac, and the various reformatories about the city, ninety per cent. are the children of parents who died through drink, or became criminals through the same cause. Look at the defalcations; fully ninety per cent. of them come about through drink and dissipation. Go to the divorce courts; fully ninety per cent. of the divorces come about through drink, or drink and adultery both. Of the insane or demented cases disposed of in the courts here every Thursday, a moderate estimate is that seventy per cent. are alcoholism and its effects.

"I saw it estimated the other day that there were ten thousand destitute boys in Chicago who are not confined at all, but running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county agent and the poor-house provide for some. It is a direct expense to the community. Generally speaking, these families go to destruction. The boys turn out as thieves, and the girls and mothers generally resort to the slums. The sand-baggers, murderers and thugs generally of to-day, who are prosecuted in the police courts, are the sons of men who fell victims to drink. The percentage in this case is fully ninety-five. I have studied this question for years, and have passed upon criminal cases for years, and know whereof I speak."

WHEN a man takes to drink he begins to neglect his business and his family. Liquor so destroys his keen sense of right that he does not see it as others do.

A BOY who smokes early and frequently is never known to make a man of energy, and it generally weakens muscular, and physical, as well as mental power.

SOME sins are like an ague—periodical; wisdom dictates foresight in dealing with such sins.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 28, 1884.

The Book of Psalms.

FOR the spirit of devotion, of praise and trust, the book of Psalms stands unrivaled. No one who loves to draw near to God, whose "soul thirsts for God," can afford to pass a single day without reading more or less of the Psalms. The spirit of penitence manifested in the writings of King David reveals the secret of his character. He was not above temptation and error; nor was he above confessing his error. Some, when they have once made mention of their wrong, think it is all canceled, and feel hurt if it is ever mentioned again. But not so David. The spirit of confession seemed to have taken full possession of his being; and his lamentations over his sins against God—the God of his heart's love, his hope and his confidence—seemed to be the every-day burden of his life.

It is not every frame of mind that can appreciate the book of Psalms. The careless or lukewarm cannot adopt its fervent devotion; the pharisaical or self-conceited cannot feel its depth of penitence and humiliation; nor can the heart at ease, filled with worldly good and prosperity, breathe freely in its atmosphere of trust and patience. But when afflictions press us sorely, and deep anguish of spirit weighs us down; when our sorrow is so overwhelming that no earthly friend can help, or even realize its weight, and no human sympathy is strong enough to reach our depth of woe; then the Psalms of David are inexpressibly sweet to the soul.

All who read the Psalms, may well *admire* them; but he who can say with their writer, "My tears have been my meat day and night," will *love* them; to him will they afford a daily feast, and prove an inexhaustible fountain of pure and holy consolation.

In reading the Psalms we have learned a lesson of "patience in tribulation" that we might never have learned anywhere else. First, we were led to wonder that our own feelings and experience in sorrow were so well described therein. If we wished to give expression to the deepest feelings of grief, we had only to read it there. And longings for deliverance, for the vindication of God's righteous judgments, reverential trust, quiet resignation to the divine will, patient hope and confidence in the darkest hour of trial,—all are there; and the heart bows to the most mysterious providence with a trust almost enrapturing under their soothing influence. Often have we stopped to wonder how David could have been situated, what deep trial he was passing through, to describe our feelings so exactly, and leave on record the words of consolation so suited to our wants.

Again, from all this we have been led to reflect on the use our afflictions may be to others. David could scarcely have realized that his trials would be the means of affording such sweet consolation to other sorrowing ones through coming ages. It is in our natures to lament our afflictions; it is only by faith that we understand that "*all things*" work together for our good if we love God. We cannot *see* what good they will work for us; much less can we understand how our sorrows may be a source of sacred joy to others. But when we consider that the Captain of our salvation was made perfect through sufferings, Heb. 2:10, that he might be a merciful high priest touched with the feelings of our infirmities, chap. 4:5; that Paul said he filled

up that which was behind of the afflictions of Christ for his body's sake, which is the church, Col. 1:24; we may know that our afflictions are not all for our own sakes; and it becomes us to inquire how we may benefit others by our ills, and so let our deepest sorrows be a source of joy to some heart-stricken one. So shall we follow Christ, who died not for himself; he gives us life through his death, and a crown by his cross.

By carefully reading the Psalms, we may learn *how* to benefit others by the recital of our woes. Often do we hear professed Christians talk of their trials in such a manner as to leave darkness on the minds of all with whom they converse. No one would judge from their conversation that their tribulation worked patience, Rom. 5:3; or that their affliction worked *for* them, 2 Cor. 4:17; but who ever read the complaint of the Psalmist with increased feelings of distrust? Who can listen to the recital of his sorrows without having his heart softened and subdued into a calm and joyful resignation to the ways of God's providence?

Brethren and sisters, let us learn to imitate our Saviour in his sufferings; and if we tell our grief to others, let us so mingle our words with tears of contrition, and so manifest a spirit of resignation to the divine will, that all who weep with us may be drawn nearer to the God of all consolation, and our hearts be melted in the furnace only to flow together in Christian love and patient hope.

The Continental Sunday.

THE method of keeping, or rather of not keeping, Sunday on the continent of Europe, has passed into a proverb. Letter writers have dilated upon the fact that the churches have but few attendants of a Sunday morning, and those few hasten to join the multitudes at the places of pleasure and recreation, as soon as the services close. There are a few places in the Old World where Sunday is observed as a rest day, but so nearly universal is the practice beyond the Atlantic of devoting the day to worldly pleasures, that its friends on this side have proudly called it "the American Sabbath."

And these facts have raised queries in the minds of some students of the prophecies. They clearly see, not only by the Revelation, but lately by events crowding upon us, that persecution will be raised in the interest of the Sunday, against those who keep holy the Sabbath of the Lord in obedience to the fourth commandment. Many who mocked at our views of the prophecy on this subject a score of years ago, and even less, now readily confess that we were right; that the persecution is coming; that all the elements are in motion to bring about such a result. But the query has been whether the Third Angel's Message—the message of warning against the coming dangers—will be preached in Europe with any effect; whether the lax manner of keeping Sunday there will admit of persecution in its behalf.

To this question our answer has been that the prophecy predicts that the message shall go before many peoples, nations, tongues, and kings. The world is fast filling up the cup of its iniquity; fast making preparation for "the battle of the great day." And preliminary to that fatal battle it will take a decided stand against "the commandments of God and the faith of Jesus," and against all those who keep them. And now comes the news that in several European nations steps are being taken to enforce the observance of Sunday by law. The following paragraph in regard to Germany is of deep interest, because the German population have been foremost in their determination to resist all efforts to restrain them from using the day as they saw fit:—

"The movement in Germany for the better observance of the Sabbath [Sunday] is assuming very considerable proportions. Since the beginning of

last year nearly two hundred centres of population have declared in favor of the closing of shops and the cessation of all work, and in Berlin 12,000 tradesmen have petitioned the Government for the abolition of work on that day. The movement has been chiefly directed by a number of Catholic priests, with the approval of their bishops. The Empress of Germany, always foremost in every good work, has contributed 10,000 francs to the support of the movement."

Besides the fact that a great change is coming over the minds of the Germans in regard to the observance of the day, it is worthy of note that the whole movement is directed by Catholic priests, which proves conclusively that the priests have great influence, a controlling influence, over that people. At this we are not at all surprised, though some may have to modify their views of matters in Europe in view of this state of things. But we expect that the influence of the priests in Germany and other European States will increase, and that they will show their readiness to act when the time comes that may favor the revival of the Inquisition or its equivalent.

And still another query may arise. If the Catholics are so solicitous for the enforcement of the Sunday, why are they so silent in regard to the question in the United States, while others are laboring for it? We have watched this point with some care, and think the solution is easy.

Catholics have predicted and boasted that the Constitution of the United States will sometime be changed in the interest of religion. Their highest hopes for the success of "the Church" in America is based on this expectation. And all may rest assured that they are not indifferent spectators of the efforts now being made by the "Religious Amendment Party," whose organ is the *Christian Statesman*. But they know better than to make themselves prominent in the movement. If an association of Catholics had inaugurated this amendment movement, it would be vigorously opposed by thousands who are now deeply interested in its success. But let no one think they will always appear so disinterested. They know how to take advantage of the tide when it is at the flood. They largely control the politics of our chief cities, and have done this for years. And the large cities have a powerful influence over the country. It is not difficult to "discern the signs of the times" in this matter. But it is strange that people who appear to be wise and prudent in other matters refuse to be warned; refuse to heed what is said in the "sure word of prophecy." But they may rest assured of this thing, that neglect of the truth of God's word will not hinder its accomplishment. His counsel will stand. Man's unbelief cannot affect the stability of God's truth. Rom. 3:1-4. The blessing of Heaven will ever be upon those who tremble at his word. Isa. 66:1, 2.

How Readest Thou?

It is often a surprise to us to learn that people find in plain language the very opposite of what the language speaks. Under the head of an "Inside View of Spiritualism," we have of late published several extracts from a book which we wrote several years ago, entitled "The Nature and Tendency of Modern Spiritualism." These articles were on the "Dangers of Mediumship," and the certainty of being deceived by spiritualistic communications from the impossibility of identifying the spirit communicating. Our positions were proven by extracts from well-accredited spiritualist authors. And forthwith came a letter, written in a style to indicate that the writer was not altogether an ignorant man, in which he expressed great surprise that we are so blind as to advocate Spiritualism, and thinks if we would try to become better acquainted with it we would know that it was evil. Now we have studied Spiritualism closely, collecting quite a library of

publications by their best authors, and the result of our study may be learned from our book which is advertised in this paper. But we hope no one will read it and then ask why we advocate Spiritualism!

More recently we have received a letter from a man who expresses equal surprise that we are opposed to the work of Good Templars, and to temperance reform! In this case the writer appears to gather his mistaken ideas from our opposition to the so-called "National Reform" party which seeks to add a "Religious Amendment" to the Constitution of the United States.

These instances remind us of the case of a learned minister who preached a sermon in opposition to Ingersoll and other atheistical teachers. At the close of his sermon he was accosted by a man who said to him: "Notwithstanding all you have said, I cannot help to think there is a God!"

From these cases we draw a lesson. While men read and listen thus, is it any wonder that there is disagreement in regard to the teachings of the Bible? Many blame the Bible because people do not think and believe alike in regard to it. There would be some show of reason in the objection if they thought alike in other things, or came to a correct and harmonious understanding in regard to the plainest matters on other subjects. The Bible is right, but human nature is perverse. Men read it with carelessness, indifference, or with prejudice, and such a reading is called investigation, and the ideas thus gathered are mistaken for intelligent conviction. And then the Bible is reproached as being the author of confusion.

Inference vs. the Commandment.

A FRIEND in a distant State, acknowledging the receipt of our paper, sent to him by some friend of his, takes occasion to say:—

"I differ with your views of the Sabbath. Though Paul, Peter, John, James, Jude, and at least three of the Evangelists wrote to heathen, who, we suppose, knew nothing of the Sabbath, we never find them in one single place enjoining its observance. I believe our heavenly Father has given us one seventh portion of time for rest; one day taken out of the curse in which we may eat bread without the sweat of our face."

We regret our friend's oversight. He did not tell us just where Paul, Peter, John, James, Jude, or the Evangelists said that our heavenly Father has given us one-seventh portion of time for rest! We notice this, because there are so many who advance the same idea who rest it upon what they would not at all accept as evidence in favor of the Sabbath.

The truth is that they *infer* this "one-seventh portion of time" gift from the very Scriptures which *plainly command* us to keep the seventh day as the Sabbath of the Lord our God. But they will not keep the day commanded by Jehovah because the disciples of the Lord did not repeat the commandment! but they will urge the "seventh part of time" theory, though neither the Lord nor any of his inspired servants ever made mention of any such thing. Under such circumstances it is not strange that this unmentioned seventh part of time always falls on a day made popular by tradition and the statutes of men. We recommend all who are led by such unscriptural ideas to carefully read Eze. 13.

"By Their Fruits."

IN one of our exchanges we find a long article about the Seventh-day Adventists, in which are many unjust things said about Mrs. E. G. White, whose writings are so well known to, and have been so favorably received by the readers of the SIGNS. The following are the closing words of the article:—

"After what has been written it is only just to Mrs. White to say that her revelations and teachings, although tending to keep the people in intellectual slavery, have on the whole, had a very practical moral character, and the Seventh-day Adventists

are, as a class, an upright and exceptionally orderly and industrious element of society. However, forces of disintegration are at work within and without the organization that will, it is believed, sooner or later destroy its unity."

Now a few words on this will be in place.

1. We emphatically deny that anything can be found in Mrs. White's writings which has a tendency to keep the people "in intellectual slavery." The Seventh-day Adventists are a reading, studious people; their faith in the Bible is strong, and they are not anxious to enjoy that so-called "liberty" which is in truth only "license." The only restraining influence which her writings have is to restrain from wrong-doing.

2. There are no "forces of disintegration" at work among us. To the contrary, there never was a time when we were more united than at the present.

3. We are always happy to listen to any instruction which is of "a very practical moral character," and we are led to question the motives and standing of those professed Christians who oppose such teachings, as they thereby show that teachings of an opposite character would better suit them! If we can only prove ourselves worthy of being called "an upright and exceptionally orderly and industrious element of society," and by our piety may be able to stand approved of God, we shall be content. If some of those who oppose and deride our faith will be soundly converted to it, they may soon stand where the same words can be spoken of them!

A Humiliating Confession.

In a recent number of the *Christian Statesman*, a lecturer for the "National Reform" party, tells of the extreme wickedness of St. Louis, and of the difficulty which the pastors experience in getting even the members of their own churches to attend regular services. The condition of affairs is truly distressing, but as we read in the same article a portion of a conversation with one of the pastors of the city, we could not feel that the fault lay primarily with the lay members.

It seems that the Ministers' Association of the city declined to accept an invitation from the Women's Christian Temperance Union to preach on the subject of prohibition. As an excuse for their course, one of the ministers said:—

Don't be discouraged because we do not work with you in this reform. Our hearts are with you. It does not require a majority now to turn off a minister. One or two can do it, if they have money. It is unsafe for us to take a higher stand than the lowest in our congregations, for the people say we must be a unit, or the pastor must go. We are like men pulling a sled on slippery ice. We have to be careful or our feet will fly."

How much self-respect can such a man have? He dare not preach that which will displease his hearers. It is safe to say that in every congregation there are some whose tastes are exceedingly low and depraved—who attend church and wear the cloak of religion in order to conceal some of their evil deeds; and yet the pastors say, "It is unsafe for us to take a higher stand than the lowest in our congregations." Is it any wonder that the people are not elevated? When ministers of the gospel deliberately pawn their honor for their salary, is it surprising that the people sell their souls for lust and lucre?

Perhaps some of our friends would accuse us of lack of charity if we should say that the course which those pastors pursue is an exact fulfillment of Isa. 56:10, 11, but we ask them to read the text, and see if it is not at least a parallel; and then we ask them to decide whether or not it is safe to unhesitatingly accept the first day of the week as the Sabbath, simply because the popular ministers say that it is. Is it not time for the people to search the Scriptures for themselves, to ascertain if these things are so? If such a course was commendable in Paul's day, and under *his* preaching, is it not imperatively necessary now?

E. J. W.

Origin of the Names of the Days of the Week.

AN inquiry into the origin of the names of the days of the week, leads us back to the remotest ages and earliest records of antiquity. The division of time into weeks can be derived from nothing else but the events of the first seven days of time, six of labor and one of rest. With the sacred writers, these days are designated by numbers, as first, second, third, etc., except the seventh, which is called the Sabbath. The heathen, however, although they doubtless derived the week from a traditional knowledge of creation, chose to designate the different days by applying to them the names of the heavenly bodies, or the names of their gods. They were at first named after the sun and planets; only six of which were known to the ancients. This was the case with the ancient Egyptians, the inhabitants of India, and the Chinese. Thus we have *dies solis*, day of the sun, Sunday; *dies lune*, day of the moon, Monday; *dies Martis*, day of Mars, Tuesday; *dies Mercurii*, day of Mercury, Wednesday; *dies Jovis*, day of Jupiter, Thursday; *dies Veneris*, day of Venus, Friday; *dies Saturni*, day of Saturn, Saturday.

Three of our days, Saturday, Sunday, and Monday, plainly enough show their origin from this source. With the others this is not so apparent. From what source then are these other names derived? They have come down to us through the ancient Saxons, who gave to these days the names of their deities.

The "Encyclopedia Americana" is quite full on these points. Under the word Tuesday it says: "Tuesday (Latin *dies Martis*); the third day of our week, probably so called from the Anglo-Saxon god of war, Tuu, (gen. *Tuues*, whence the Anglo-Saxon *Tuuesdag*)." Respecting this god of war, it says: "In the northern mythology, *Tuiscon*, *Taut*, *Tot*, *Theot*, *Tuu*, etc., is a god from whom the Gauls and Germans believed themselves descended. . . . The ancient Germans revered *Tuiscon* as a man with a gray beard, clad in the skin of an animal, holding a scepter in his right hand, and stretching out the left with extended fingers. According to Julius Cæsar, they offered to him human sacrifices. The name of *Tuesday* has been derived from this god."

"Wednesday; the fourth day of the week (in Latin, *dies Mercurii*) . . . The English name is derived from the old Scandinavian deity, Odin or Wodin," whence the name Wodensdag or Wednesday. Respecting this deity, Woden, we read that he was "one of the most powerful deities in the northern mythology. Some have derived him from the Indian Buddha. The ancient Saxons and Thuringians honored him as their god of war."

On the name Thursday, we have this information: "Thursday (in Latin, *dies Jovis*, whence the French *Jeudi*); the fifth day of the week, so called from the old Teutonic god of thunder, Thor, the northern Jupiter." From this it appears that this day bears the same name in the Saxon as in the still more ancient Latin, the only difference being in their name of the god Jupiter. Instead of having, with the Latins, the day of Jove, they had the day of Thor, or Thorsdag. Under the word Thor, the Encyclopedia says: "Thor or Tir; the Jupiter of the Germans; the god of thunder. He was represented as an old man with a long beard, a crown with diverging rays, dressed in a long garment, holding in his right hand a scepter with a lily, and having around his head a circle of stars. Sacrifices were offered to him under oaks; hence the German name *thunder-oak*. . . . *Thursday* (day of Thor) has its name from him."

Under the word Friday, it says: "Friday, with the Anglo-Saxon *Frigedag*, has its name from the wife of Odin, Frea or Friga." Respecting this goddess nothing more is said.

To recapitulate we thus have—

1. *Sunday*, the day dedicated to, and named after, the sun, by the nations who from the earliest times have worshiped that luminary. The *North British Review* calls it "The wild solar holiday of all Pagan times." "Verstegan's Antiquities," p. 68, speaking of the idols of our Saxon ancestors, says: "Of these they had many, yet seven among the rest they especially appropriated unto the seven days of the week. . . . Unto the day dedicated unto the especial adoration of the idol of the sun, they gave the name Sunday, as much as to say, the sun's day, or the day of the sun. This idol was placed in a temple, and there adored and sacrificed unto, for that they believed that the sun in the firmament did with, or in, this idol correspond and co-operate."

2. *Monday*, the day dedicated to the worship of the moon.

3. *Tuesday*, the day named after the Saxon god Tuiskon.

4. *Wednesday*, the day in like manner named for the old Saxon god Woden.

5. *Thursday*, the day dedicated to the god Thor.

6. *Friday*, so called from the goddess Friga.

7. *Saturday*, the day named by the ancient heathen from the planet Saturn.

From these facts the Encyclopedia concludes an article on the word week, thus: "The English names of the days of the week are derived from the Saxons, and are partly adopted from the more civilized nations of antiquity."

It may be of interest here to add a paragraph which we find under the word week, in the "Religious Encyclopedia:" "Week, a period of seven days. Under the name of a week, *shabait*; it is mentioned as far back as the time of the deluge, Gen. 7:4, 10; 8:10, 12; 29:27, 28. It must, therefore, be considered a very ancient division of time, especially as the various nations among whom it has been noticed, for instance, the Nigri in Africa, appear to have received it from the sons of Noah. The enumeration of the days of the week commenced at Sunday. Saturday was the last or seventh, and was the Hebrew Sabbath or day of rest. The Egyptians gave to the days of the week the same names that they assigned to the planets. From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called *shabat*, in Syriac, *shabta*, in the New Testament, *sabbaton* and *sabbata*. The Jews accordingly, in designating the successive days of the week, were accustomed to say, the first day of the Sabbath, that is, of the week; the second day of the Sabbath, that is, Sunday, Monday, etc. Mark 16:2, 9; Luke 24:1; John 20:1, 19." U. S.

Prize Essays on the Sabbath.

THE Sabbath Alliance of Scotland has offered prizes of £100, £50, £30, and £20, as First, Second, Third, and Fourth Prizes for Essays on the Sabbath. The subjects prescribed by the donor of the prizes are as follows: The Sabbath instituted at the Creation; the Sabbath in the Fourth Commandment not merely a Jewish institution; the question whether the appointment of the last of the seven days of the week as the Sabbath was peculiar to the Jewish dispensation; the relation of the Fourth Commandment to other portions of the Decalogue, special reference being made to present errors in this connection in the teaching and practice of the church of Rome; the proper observance of the Sabbath by nations and private Christians, considering also existing and proposed encroachments upon the sanctity of the Sabbath in our own time. The essays must be lodged under a motto, accompanied by a sealed envelope enclosing the name of the competitor, with the Secretary of the Sabbath Alliance, James Brown, 26 George St., Edinburgh, on or before July 31, 1884. The copyright of the prize essays will be the property of the donor of the prizes.

The Missionary.

Work and Faint Not.

It would be impossible to enumerate all the instances of success following the efforts of missionary workers. The following is offered as an instance of reward following persistent efforts. The apostle writes: "And let us not be weary in well doing; for in due season we shall reap if we faint not." Gal. 6:9. We believe that much is lost because the workers faint, or grow discouraged if they do not immediately see fruit of their labors. It is not expected that, under all circumstances, there can be the same long-continued perseverance that was manifested in this case. But in some cases there might be, and it might be attended with like pleasing result.

This letter was written by a man who has passed his three-score years sometime since, to whom his children sent the SIGNS for seven years. He has commenced to keep the Sabbath within the last year. He lived where he could have no association with any one of the faith.

"DEAR CHILDREN: I will try to let you know something of my feelings in regard to the second coming of Christ. I am looking for his appearing. I am trying to set my house in order, that when he comes I may have on the wedding garment, fitted and prepared to enter in and partake of the marriage supper of the Lamb. I thank God that he caused you to send me the SIGNS OF THE TIMES, for without it I should be in darkness to-day. Thanks be to God who giveth us the victory through our Lord Jesus Christ. It has been about eight months since I commenced keeping the holy Sabbath, and my trials have seemed great, surrounded as I am by those who keep first-day, and point the finger of scorn at me for what they consider my foolishness. But my faith is steadfast.

"I attended a tent-meeting one day in September last, and took part in the Sabbath-school, and I liked it very much. That is all the Adventist meeting I ever attended. Pray for me that I continue faithful." EDITOR.

Missionary Work.

Who can do it? A person who has means can purchase reading matter and send it out. One who is fitted for the work can write letters, leading the mind of the reader to become interested in the printed page.

But many are saying, "I have no talent for writing, and no more money than I need for my own necessities, I pray thee, have me excused." As in the parable, all such are excused by the Master. But others are inquiring, "In what way can I share in the work?"

A few weeks since, a sister who labors with her hands to assist in the support of her family, came to another sister whose time was much spent in missionary work, and begged to be permitted to assist her in her washing, that she might have time to write to some parties in whom she felt a deep anxiety. The following response to one of these letters has just been placed before me:—

"DEAR MADAM: Within please find 50 cts. for a few tracts I have selected from your list, as I want to be better posted on your side. I have some very good points on the first day of the week, but I want all the evidence I can get. Below is the list of tracts, 'The Truth Found,' 'The Definite Seventh Day,' 'The Millennium,' 'The Second Advent,' 'Seventh Part of Time,' 'Seven Reasons for Sunday-keeping Examined,' 'Who Changed the Sabbath?' 'Which Day do you Keep and Why?' Please send me these eight tracts. You kindly sent me three of them, but I sent them away; this is why I want more. Now if the money sent is not enough, please let

me know and I will send more. If there is any over, keep it."

Those who become as "wise" to accomplish the work of the Lord as the children of this world are "in their generation," will have some stars in their crown of rejoicing in the day of the Lord. CHAS. L. BOYD.

Be Not Weary in Well-doing.

In every good work there are difficulties and obstacles to surmount. This the tract and missionary workers find true in their experience, and to them the exhortation, "Be not weary in well-doing," is especially applicable. Inspiration has described the closing scenes of this world's history, and left the description on record for the encouragement of the people of God. The Lord knew that the coldness and the lack of appreciation in the world, with various other hindrances, would have a discouraging influence upon his people and cause them to feel that their efforts were useless. But they are assured of their ultimate success in these words, "In due season we shall reap, if we faint not." The text shows that there will be great danger of becoming weary and ceasing our exertions, or in other words, fainting by the way; and the result will be, we shall not reap the reward of well-doing in the end. There must be a cause for this inclination to become weary, and in this, the fact is implied that conditions and circumstances will exist opposed to the work of well-doing in which we are engaged.

Let our zeal and energy, our trust and reliance in God, be in proportion to the difficulties we meet. "The good time coming" will only be after it is too late to labor for the salvation of others. Sin and sinners will then have been destroyed. If we work for God at all, it must be under discouragements and difficulties, and in a manner that will cause self-denial and sacrifice. Human strength will ever be insufficient, but it will be necessary to rely upon God for divine aid in carrying forward his work upon earth. Indeed, if we met with no difficulties, and everything went smoothly without much effort, we should at least have some cause for doubting the truthfulness of our position, or the efficiency of our work.

There is a greater conflict, a greater work before us, than we have yet seen; and "if the footmen have wearied thee, how canst thou contend with horses?" We have not yet reached the swellings of Jordan. If any become weary now, it is not from over exertion, but because of a lack of interest and a failure to realize the sacredness and importance of the work. This is the kind of weariness of which there is so much danger. Let the heart become imbued with the spirit of Christ, and it will vanish like the morning dew.

By his providence God is saying to every one who has received present truth, "Son, go labor in my vineyard." To each is given a work in proportion to his ability when aided by the Spirit of God. No one should be satisfied while doing less than he is able, or doing that in any but the best possible manner. Even the little child has a place, and a work to perform, if he chooses to be thus employed. So wonderful are the dealings of God with the children of men that to every one is granted the privilege of being associated with Christ and holy angels in their work of six thousand years, and finally sharing in their joy and reward. Where is earthly honor, pleasure, or personal interest, when compared with distinction and joy like this? Surely they sink into insignificance; yet how many, how very many, see only the former, and are wasting their lives in vainly trying to secure them. What a spectacle will a wasted life present in the Judgment! Dear reader, may you and I be spared the bitterness of knowing, when too late, that we have lived for ourselves only. MARIA L. HUNTLEY.

Our Work.

NEVER was a more solemn and important work committed to men than that to which the Lord has called his people in these last days. The time has come for the last warning to be given to the church and to the world. On the reception or rejection of this warning hangs the destiny of each individual to whom it comes. A reception of the warning is something more than a mere assent to its truth; it implies a thorough preparation, in the light of the whole truth of God, for the Judgment that is at hand. Soon the time in which lost men can be saved will be past, forever past. In view of this the Master calls to us who believe, Go, labor in my vineyard. But who is sufficient for these things? Our sufficiency must be of God, by the gift of the Holy Spirit. If we consecrate ourselves to God and his work, he will supply the necessary help. Who will take a part in this sacred, solemn, and important work?

The prophetic commandment to all the people of God now is, "Bind up the testimony, seal the law among my disciples." Those who engage in this work must have the law of God in their hearts. That law requires us to love our neighbor as ourselves. If we love our neighbor, we will labor for his good. We will not feel called upon to quarrel with him; but with the love of the truth in our heart, and with the single desire for his salvation, we will labor to bring him to God. Labor thus put forth for the honor of God's law and for the salvation of men will not be in vain.

The sealing message is rising like the eastern sun. The earth is fast being enlightened by the glory of this message. Who will take a part in the work? No half-hearted workers are called for. A whole consecration alone can answer the demand. Whatever the talent is which God has put in our hands, whether it be moral influence, mental ability, or worldly goods, all must be consecrated to God, all laid upon the altar, and be put to use in the cause of human salvation, the cause for which the Son of God poured out his soul unto death.

Many are hardened through the deceitfulness of sin. Our efforts will be repelled with scorn by many; but nothing should discourage us in the work. Our work is of God; and he will crown our efforts with success. Jesus was rejected and reviled. All manner of indignity and abuse was heaped upon him by those whom he came to help. He was despised and rejected of men. But still his mission was a success. He shall see of the travail of his soul and be satisfied. And we, my brethren, may enter into that joy of our Lord. Our mission will as surely be successful. The fruit of our labor, put forth according to the will of God, will surely be seen, though it may not immediately appear. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Well may we afford to labor on in this cause, so evidently the cause of the Lord. Time and means given heartily and perseveringly in this cause will not be lost. Those to whom God has given talents of means may invest in a way in which it is impossible to lose. It may be transferred to the bank of Heaven, a bank that cannot fail, and which no thief can plunder. And those who freely give their time, without hope of reward in this life, will by the improvement of time, gain eternity. Those who will forego earthly honors and pleasures, for the Lord's sake and for the salvation of those for whom he died, shall receive instead heavenly honors and pleasure forevermore. Courage, brethren, courage in the Lord! The time to labor is short, the reward is near. Fear not, little flock, it is your Father's good pleasure to give you the kingdom.

R. F. COTTRELL.

WORK while there is opportunity.

Experience of a Seaman.

I AM desirous of relating a few items of my experience. Am forty-seven years of age. My home has always been in Tiverton, Nova Scotia. I have followed the high seas for about twenty-six years.

While at my home about four years ago, I heard the Third Angel's Message, and kindred truths, presented by Bro. J. R. Israel, who was at that time living near my home. In theory I accepted these truths, but did not obey them, thinking I could not do so and follow my occupation. But the truth weighed heavily upon my mind, and when I returned home again, after a long voyage, I began the observance of the Sabbath of the Lord.

In the spring of 1883 I again went to sea. I shipped as chief mate to make an Eastern voyage. In October of the same year, while at Hakodate, Japan, loading for San Francisco, California, I was taken very ill with rheumatism. For long weeks I was a great sufferer, being at times entirely helpless. Recovering somewhat, my captain kindly had me carried from the hospital to the ship, and brought me to San Francisco. Left Japan November 20, and reached San Francisco December 29.

Having learned of the Rural Health Retreat at St. Helena, I decided to go there at once. I am happy to say that I experienced great relief after the first treatment. After a stay of four weeks I can report a decided improvement in many respects. My lameness has disappeared. My suffering is gone. My general health is greatly improved, and I can now climb the surrounding mountains with ease. I would be truly grateful to God for directing me to this good place. I feel that I cannot speak too highly of the kindness shown me, and of the advantages here offered to the afflicted. It is a beautiful situation; all the surroundings are so pleasant and charming. I think the afflicted cannot do better than to go to the Rural Health Retreat.

C. R. ROBBINS.

Woodland, Cal.

Our Responsibility to God's Work.

SOME have excused themselves from aiding the cause of God because they were in debt. Had they closely examined their own hearts they would have discovered that selfishness was the true reason why they brought no free-will offering to God. And some will remain in debt. Because of their covetousness, the prospering hand of God will not be with them to bless their undertakings. They love this world better than they love the truth. They are not being fitted up and made ready for the kingdom of God.

If a new patent passes through the country, men who profess to believe the truth have found a way to raise means and join the enterprise. God is acquainted with every heart. Every selfish motive is known to him, and he suffers things to arise to try the hearts of his professed people, to prove them, and develop character. In some instances the Lord will suffer men to go on, and meet with an entire failure. His hand is against them to disappoint their hopes and scatter what they possess. Individuals who have really felt an interest in the cause of God, and have been willing to venture something for its advancement, will find it a sure and safe investment. Some will have a hundred-fold in this life, and in the world to come life everlasting. But all will not receive their hundred-fold in this life, because they cannot bear it. They would, if intrusted with much, become unwise stewards. The Lord withholds it for their good; but their treasure in Heaven will be secure. How much better is such an investment as this! The desire that some of our brethren possess to earn means fast, leads them to engage in a new enterprise and invest means, and their expectations of

making money are not realized. They sink that which they could have spent in God's cause. There is an infatuation in these new enterprises. And notwithstanding these things have been acted over so many times, and the example of others is before them who have made investments and have met with an utter failure, yet they are slow to learn. Satan allures them on, and makes them drunk with anticipated hopes. When these hopes are blasted, they suffer many discouragements in consequence of their unwise adventures. If means are lost, the person looks upon it as a misfortune to himself, as his loss. But he must remember that it is the means of another that he is handling, that he is only a steward, and God is displeased with the unwise management of that means which could have been used to advance the cause of present truth. The unfaithful steward must give an account of his stewardship at the reckoning day.—Mrs. E. G. White.

Christian Work in Turkey.

WHEN the church inaugurated its great work of missions, no field was regarded so unpromising as Turkey. Perhaps, for that very reason, it was among the first selected, and it is really astonishing how much attention has been paid to that Empire by the Christian churches of the West. The United States and Great Britain have vied with each other in pressing Christianity in that field, and to-day there are no more prosperous missions than those which bear the American name in Turkey. There are now in the Turkish Empire, as gathered from recently published statistics, thirty central mission stations, five colleges for giving ordinary education, and others for theological purposes; 121 churches, 400 preaching stations, 900 pastors, teachers, and other Christian workers, 60,000 regular attendants at their places of worship, of whom 10,000 are communicants. These figures mark a high degree of success, and are every way encouraging. But it is well to remember also, in this connection, that the population of European and Asiatic Turkey is not less than 25,000,000. Still, it was the grain of leaven that leavened the entire mass.—Sel.

Not a Correct Measurement.

You cannot measure your work by its present fruitfulness or fruitlessness. You cannot measure God's will by present obstacles. You cannot conclude that you have chosen the wrong path because it is apparently hedged up before you. You cannot justly conclude that you are to stop because you cannot see how to go forward. The ashes of Huss were scattered over all Europe by the hands of Luther. The exile of Moses for forty years in the wilderness prepares him to be leader of Israel for forty succeeding years through that same wilderness. Joseph finds the road to the palace lies through the pit and the dungeon. Paul enters Europe with a bleeding back and through a Greek dungeon. God, who selects a parcel of Galilean fishermen and a Galilean tax-gatherer to be his apostles, selects a Jewish working-woman and a Greek jailer to be the first converts in his European church, and inspires the first of all the magnificent choral praise which has gone up from choir and cathedral to ascend from the underground dungeon of a Greek jail. The first European song of Christian praise is a song in the night.—Lyman Abbott.

WE cannot judge what men are, by what they have been formerly; nor what they will do by what they have done; age and experience may make men wiser and better. They that sold Joseph would not afterward abandon Benjamin.

WHERE heavenly love is allowed the right of way in the heart, earthly love will thrive as never before.

The Home Circle.

THE OLD MAN'S DREAM.

Oh, for one hour of youthful joy!
Give back my twentieth spring;
I'd rather laugh a bright-eyed boy
Than reign a gray-haired king.

Off with the wrinkled spoils of age,
Away with learning's crown;
Tear out life's wisdom-written page,
And dash its trophies down.

One moment let my life-blood stream
From boyhood's fount of flame;
Give me one giddy, reeling dream
Of life, all love and fame.

My list'ning angel heard the prayer,
And calmly smiling said:
"If I but touch thy silvered hair
Thy hasty wish hath sped.

"But is there nothing in thy track
To bid thee fondly stay,
While the swift seasons hurry back
To find the wished-for day?"

Ah, truest, best of womankind,
Without thee what were life?
One bliss I cannot leave behind;
I'll take—my precious—wife.

The angel took a sapphire pen,
And wrote with morning dew:
"The man would be a boy again,
And be a husband, too.

"And is there nothing left unsaid,
Before the change appears?
Remember all those gifts have fled
With the revolving years."

Yes, for memory would recall
My fond paternal joys;
I could not bear to lose them all;
I'll take—my girls—and boys.

The smiling angel dropped his pen—
"Why, this will never do,
The man would be a boy again,
And be a father, too."

And so I laughed,—my laugh awoke
The household with its noise,—
And wrote my dream when morning broke,
To please the gray-haired boys.

—Oliver Wendell Holmes.

Show Your Love. Tell It.

You love your children? I know you do. But the children do not know it. *Tell* them you love them. The fact that you provide for them food, clothing, pretty toys; the fact that you care for them continually; why, these facts *might* teach them that you love them, if they comprehended the facts. But they have never felt the keen want of comfortable clothing, the sharp gnawing of hunger unappeased or half-appeased; they have no knowledge of the value of money or of labor, they cannot realize how great is the kindness which keeps their necessities supplied. Do you desire that they should suffer in order that they may acquire this knowledge? Surely not. There is a better way, which time and nature will duly provide.

But, for the present, all these things seem to them matters of course; they have never given them a thought. Years hence they will interpret them correctly, but now—*now* they need your tender kiss, your loving word, your kindly caress, your *declaration* of love, to show them that you love them. If they do not receive these, and do experience, though only occasionally, the bare toleration of indifference, or the actual repulse, when, glowing with interest, they come to you for sympathy; if they are refused again and again, and yet again, the much-desired favors they ask, and cannot understand the reason of the refusal; if they are often reprimanded—sometimes punished—when they "didn't think of doing any harm;" if they are blamed for shortcomings, and their errors carefully pointed out when they have taken especial pains to do a task well, what *must*

they think—that you love them or that you hate them?

Try the Golden Rule. What would *you* think in like circumstances? Unfrequent favors, surlily or petulantly granted; incessant fault-finding (think how often a child errs), the oft-recurring admonition to "run out of the way," to find amusement, occupation, society, somewhere else; how far would these conditions go to assure *you* of the love of a superior upon whom you were dependent? What assurances of this could convince you that you were very dear to him, that your welfare and happiness were the prime objects of his existence?

Do not expect your children to be wiser than you could be. The natural language of affection they will understand, intuitively. And this exceptional child—the one that is so *often* wrong, that is so impatient of restraint, that so resents the punishment which yet *must* be administered; this child that is so ready to think himself the unbeloved one of the family; *this* child needs special love and special exhibitions of tenderness; he should have devoted to him, alone, little seasons of friendly communion, seasons of giving and receiving confidences, seasons when he is taken near to your heart and made to see and to feel that he has a sure possession there. *Then* he may be taught to *believe* that your chastisements, no less than your gifts, are bestowed in love. *Then* you may reason with him, always lovingly, and he will accept your reasoning; you may exhort him, and he will hear your exhortation; you may warn him, and he will heed your warning. One such exercise will not make him a model of childish virtue, it is true; but each one will *help* to bring him into unison with you, and that is your aim. And nothing is more lovely than the free and spontaneous expression of affection between parents and children. Yet I have seen people so warped by false ideas of propriety that they look upon all tenderness, whether of manner or of speech, in this relation, and, indeed, in all others, as eminently silly and improper. Once, when my little boy came to me with a kiss, saying, simply, "I love you," a friend who happened to be present, said, "Aha, he has an ax to grind, I suspect."

Of course I promptly disclaimed that sort of thing, and explained to her that such manifestations were quite common and sincere between us. I suppose she had never had a similar experience, and yet she had been really a faithful, affectionate, and self-denying mother.

One of the most beautiful little incidents that ever came under my observation, occurred in the house of a friend. A relative had written for the young daughter of the family to come and spend a few weeks with her, as there was illness in her family, and she needed some assistance.

"We will see what father says," said the mother, after reading the letter.

So when the father came in at evening the letter was brought for his perusal, the elder daughter kneeling beside him, intensely interested, and leaning on his knee to hold the light for him, while the younger children clustered near.

"Would thee like to go, Sarah?" he asked, smiling, when the letter was finished.

"Oh, yes, father," and the eager, childish face, full of hope, was raised to his.

"I think thee had better go. Thee can be of use there, and it will be a pleasant trip for thee. But," he continued, after a little pause, "what will father do for lamb-girl and egg-girl when thee's gone?"

The expectant face grew doubtful.

"We'll manage to get along; the little ones can do those chores, but we shall miss thee, Sarah."

The kindly look with which he had been regarding her deepened into exquisite tenderness, beautifying all the rugged features, while the

glad eyes of the young girl drooped modestly to the floor at the implied praise of her father's glances and words; the color in her cheeks deepened, and a grateful smile curved her pretty lips.

The words spoken were not many nor fine, but the look and the manner of both made one of those pictures which live long in the memory of the beholder.

The love that is not told is, to the recipient, as if it had never been, and its material benefits had come from some other source. The very expression of love intensifies its action; the response elicited increases its power and influence; nothing else makes your child so completely your own as the conviction that he is very precious to you. And you cannot afford to loosen your hold upon him; you cannot afford to lose any opportunity to influence him for good. "Precious girl," "darling little son," should be often on your lips; why, they *live* in your heart, and "Out of the abundance of the heart the mouth speaketh." You may remain undemonstrative, but others will not; and by and by their young hearts, hungering and thirsting for the words, the looks, the caresses you should give but do not, will turn from you to cling to the stranger who does give them. What more natural?—*H. M. Brooks, in Arthur's Home Magazine.*

A Plea for the Little Ones.

It has often been a surprise to me that mothers, even those most solicitous for the happiness of their children, are not more careful to conceal their own griefs and troubles from the knowledge of these sensitive little ones.

As the minds of young children are not mature enough to express the effect which the sorrows of others have upon them, we are prone to suppose that they feel nothing, save a momentary interest and sympathy in the matter; so we indulge our grief in their presence without restraint, thus weighting the tender little hearts with a burden of sympathy mingled with terror proportionate to their inability to comprehend.

It may be said, and with truth, that sorrow is evanescent with young children, that they weep one moment and smile the next; happily this is true, but none the less is it true that no child can indulge in a prolonged fit of weeping, or be worried in any way, without being a loser in vitality, and as a sequence in ability to resist disease.

It is painful to witness the spasmodic sobs and languor of a child who has been thus excited; it has been with them a retrograde movement alike to mind and body, and nature's forces, which should have been used in developing, must now be spent in recuperating.

"Does your head ache, mamma?" inquired one of these little ones.

"No, darling; mamma's heart aches," was the reply.

"Poor mamma!" said the child, tears of sympathy coming into the tender eyes, while the quivering lips pressed a kiss upon the mother's hand, and she sighed like one acquainted with sorrow.

A delicate and nervous neighbor of mine had a little daughter as delicate and nervous as herself, who possessed one of the most sympathetic and affectionate natures I have ever seen in a child.

One evening in summer the mother dressed the little girl neatly and prettily, as was her custom, and I thought I had never seen her look so sweet and happy as she chatted merrily on the steps of their dwelling with her little companions. In the meantime, the mother had sent her eldest son, a lad of about eight years, upon an errand to the residence of the family physician, many squares away. It began to grow dark and the boy had not returned, and the mother in consequence was nervous and alarmed;

wept, wrung her hands, and walked the floor in an agony of distress.

The physician being absent from home, the boy, using the best judgment he possessed, had waited for him. It was but one hour from the time his mother expected him until he came; but what a change had come over that little daughter in that one hour! I doubt if any grown person could realize the terror and distress which had tortured the little breast—a distress too deep for tears.

Her face that evening did not regain its color, the dark circles under the eyes did not disappear for many hours afterwards, and her sleep that night was broken and unrefreshing. The child had suffered unnecessary injury. It was a case in which she could offer no remedy, therefore should have been exempt from all knowledge.

"I never had a childhood," remarked a middle-aged friend to me a short time ago. "I never knew what it was to be free from care. I am aged before my time." There was no need of explanation; I knew all there was to tell. Her father had been intemperate, and the most of the providing for the family had fallen upon the mother, who had looked upon her little daughter, her eldest, as her great comforter and helper. She never knew to the day of her death, that her struggles and despondencies had saddened the life of her child; that she had crushed out the buoyancy which should be an attribute of youth; that she had warped the development, and as the daughter had expressed it, "made her old before her time."

O mothers! the path of life may be thorny enough for those tender feet in the time to come. Let them have a child's joys and pleasures while they are young enough to enjoy them; at least, let us be womanly and bear our own crosses and trials, and not lay upon the weak shoulders of our little ones burdens which we in our maturity feel are too heavy to bear.—*Sel.*

"I Know a Thing or Two."

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit the theatres. They are not safe associates for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I guess I know a thing or two. I know how far to go, and when to stop."

The lad left his father's house, twirling his cane in his fingers and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood at the bar of a court, before a judge, which had just brought in a verdict of "guilty" against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice, but as soon as I turned my back upon home, temptations came upon me like a drove of hyenas, and hurried me to ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents. Mark it, and learn that disobedience is the first step in the road to ruin. Do not take it.—*Sel.*

MANY people wonder why it costs so much to keep the Executive Mansion in good order. Colonel Rockwell says the wear and tear of the furniture exceeds that of any hotel in the country. The people, to the average of 500 a day, insist upon seeing the White House. They must tread upon the carpets and rest themselves in the tempting chairs. They must examine, with their eyes and fingers, all the upholstery and drapery. When it is remembered that this is repeated every day in the year, it will cease to be a matter of wonder that the wear is so rapid.

The Leaning Tower at Pisa.

PISA, which is a walled city of Tuscany, in Italy, is celebrated for its famous leaning tower. The height of this remarkable tower is about one hundred and seventy-eight feet. It is inclined from the perpendicular so much, that the upper story overhangs the base fourteen feet. It is ascended by three hundred and fifty-five steps, and contains seven bells. It stands alone, unconnected with any building, and was probably intended as an ornamental belfry. It is built of white marble and granite, and has eight stories, and seven columns, and divided by cornices. Its form and proportions are graceful, and its whole appearance is remarkably beautiful. When approaching the city, which is situated on an extensive plain, at the distance of a few miles, the effect, when the tower is seen over the tops of the trees, between two others which are perpendicular, is so striking, that the spectator feels almost inclined to doubt the evidences of his senses. It was erected about 1174, by Wilhelmus, a German architect, assisted by two Pisans. From the inclination of the stairs, it seems to a person going up or down hastily to roll like a ship. This beautiful structure, notwithstanding its inclination, seems to have withstood the ravages of time with more than usual success, as it has now stood for more than six hundred years without any fissure or the slightest perceptible sign of decay. Travelers, antiquaries, and the learned in general, have been perplexed and divided in opinion with respect to the cause of this deviation from a perpendicular line. Some have thought it the result of design; others have believed it to be accidental. Dr. Arnott, in his popular work on the "Elements of Physics," says it was built intentionally inclined to frighten or surprise; but he was probably mistaken.

Among the paintings in the Campo Santo, which are supposed to have been executed about the year 1300, more than one hundred years after the tower was erected, is a large painting of the now leaning tower, where it is standing perfectly upright. It may, therefore, now be considered as certain that the inclination was caused by the gradual sinking of the earth, as in many other instances in Italy. This opinion is confirmed by the circumstances of the lowest row of pillars being sunk deep in the earth, the mouldings not running parallel with the horizon, and the inclination of the stairs.

Pisa is the capital of a province of its own name, situated in a marshy but fertile plain, on the river Arno, seven miles from its mouth. It is no wonder that in so many hundred years such an immense structure as this tower should settle as it is now seen, especially as its foundation is on marshy land. Very accurate models of this leaning tower are frequently beautifully made in alabaster and marble. Pisa has many very elegant edifices built of marble. Its cathedral is one of the noblest ecclesiastical structures in Italy; and a marble bridge, which crosses the Arno, is one of the finest in Europe. Pisa was the birth-place of Galileo, of which the present inhabitants often boast.—*Sel.*

The Oldest Bank Notes.

THE oldest bank notes are the "flying money," or "convenient money," first issued in China, 2697 B. C. Originally these notes were issued by the treasury, but experience dictated a change to the banks under Government inspection and control. A writer in a provincial paper says that the early Chinese "greenbacks" were in all essentials similar to the modern bank notes, bearing the name of the bank, date of issue, the number of the note, the signature of the official issuing it, indications of its value in figures, in words, and in the pictorial representations in coins or heaps of coins equal in amount to its face value, and a notice of the

pains and penalties of counterfeiting. Over and above all, was a laconic exhortation to industry and thrift, "Produce all you can spend with economy." The notes were printed in blue ink on paper made from the fibre of the mulberry tree. One issued in 1399 B. C., is preserved in the Asiatic museum at St. Petersburg.

DAMASCUS is the oldest existing city in the world. It remains to-day what it was more than 3,000 years ago—a center of trade and travel.

HEALDSBURG COLLEGE.

A Model Institution for General Culture. Instruction Given in the Branches of the Usual College Curriculum.

Special Attention to Common Branches and the Elements of Learning.

Physical Culture and Experience in the Most Common Affairs of Practical Life, and the Useful Trades are Combined in This College with the Study of the Regular School Branches.

This College Is Very Successful in the Education of Youth, Because It Is Founded on Correct Principles.

1. The Bible is made the Text-book of Morals and Religion, and nearly every member of the school has Daily Recitations in Biblical History.
2. The union of manual and mental labor among the students will secure to them habits of industry, as well as a knowledge of the most common methods of obtaining a livelihood, and will thus make of them practical men and women.
3. The strong Moral and Religious influence finds its equal in no other Institution of the kind.
4. The expenses of Students for Board, Tuition, etc., come within the ability of all.
5. The Discipline is rigid, and the Instruction is thorough and Practical throughout.

DISCIPLINE.

One of the most prominent features of Healdsburg College is the effort to impress upon its students the claims and benefits of morals and religion. Any one of known evil habits, who is exerting a pernicious influence upon his fellow-students, is not tolerated in the school.

During the year 1883 there was completed a large building called

NORTH COLLEGE HALL,

Upon a tract of five acres of ground, the whole designed for a **Students' Home**, where will be afforded the best home influence, and an opportunity for combining manual labor with study. No other institution offers so favorable facilities on so reasonable terms.

To those who wish to obtain instruction in the Bible, Old and New Testament History, &c., special inducements are offered. A class will be opened at the beginning of the Spring Term, for **old and young**.

A PRIMARY DEPARTMENT

Is connected with the College to accommodate those children whose parents desire to place them under the instruction and moral influence of the school.

The Spring Term began January 2, 1884, and closes May 29, 1884. Any information, and calendar sent on application.

Address, S. BROWNSBERGER, A. M., *President*,
Healdsburg, Cal.

THE YOUTH'S INSTRUCTOR.

AN ILLUSTRATED WEEKLY PAPER FOR YOUTH AND CHILDREN, DEVOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

This paper is not devoted to insipid stories and religious fiction, but is filled with a great variety of that kind of reading which tends to the healthful development of the youthful mind. Its pages are made bright by the choicest illustrative pictures, and its columns are always full of useful information.

As a Sabbath-school and Lesson paper, it is suited to the wants of scholars and teachers, and is calculated to increase the interest of all who read it, in thorough Bible study.

The Sabbath-school Department contains two series of lessons, one for children and one for youth.

TERMS, ALWAYS IN ADVANCE.—Single copy, 75 cents a year; Five copies to one address, 60 cents each; Ten or more copies to one address, 50 cents each.

SPECIAL PREMIUM OFFER—THE SUNSHINE SERIES.

For every new subscription, accompanied with 85 cents, we will give "The Sunshine Series," consisting of a package of ten beautiful pamphlets of 32 pages each. These comprise a choice collection of sketches, stories, poems, etc., adapted to the wants of children, and contain more reading matter than can be found in many dollar books. Remember, the whole series, 320 pages, and the INSTRUCTOR for a year, for 85 cents.

Address, YOUTH'S INSTRUCTOR, Battle Creek, Mich.
Or, PACIFIC PRESS, Oakland, Cal.

Publishers' Department.

Timely Notice.

ON April 1st we will cut from the SIGNS list all names whose time expire in February and March, 1884. Please notice the *little yellow tab* on your paper, it gives the exact date to which your time is paid. If it has expired or runs out before April please renew this week. If you have not the ready cash at hand, please write to us when you can pay, and we will continue sending the SIGNS to your address.

What State?

AT least one-tenth of all letters and postals received at this office have the State omitted from them. This is very annoying and often causes delay in filling orders for books, papers, etc. When you have finished your letter, please look it over and see if the State is written on it.

RECEIPTS.

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

CALIFORNIA CONFERENCE FUND.—Napa Church (tithe) \$13.35, Healdsburg \$50.

SIGNS DONATIONS.—Joseph Eggleston \$5.00.

CASH RECEIVED ON ACCOUNT.—Pennsylvania T. and M. Society \$200, R T Ross \$7.20.

CALIFORNIA T. and M. SOCIETY.—District No. 3, per Jos Eggleston, \$4.65; District No. 5, per S Mason, \$1.62; Mrs E J Howard \$4.30, Sarah Mason \$25c, Mrs L M Hall 25c, Anna M Rice 25c, Mrs C Martin 25c, Jasper Smith 50c, H F Myers 25c, Mrs Lucy Bush 50c, Miss Nora Andrews 25c, Mrs M Kaerth \$1.50, Henry Wallace \$1.50, Mrs T Hickox 50c, Mrs J E Pond 50c, Mrs J S Howard 50c, Mrs F J Skelton \$1.05, Richard Anthony 25c, Rosa Simons 25c, Mary E Morton 35c, John Ireland \$1.00, E M Tobdell 25c, Hans Jessen \$21.75, M Mossford \$5.00.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—St. Helena Health Retreat, A W Everts, Mrs A Robinson.

BOOKS SENT BY EXPRESS.—James A Dye, W W Smith.

BOOKS SENT BY MAIL.—E T Palmer, H C Palmer, A Brorsen, James Boggs, Chas L Boyd, Mrs Addie Plimel, Richard S Anthony, Perly E Wilson, Mrs C L Boyd, Margaret Gable, W H Seeman, John Coburn, W N King, Wm Ings, G H Crem, Mrs Sarah F Coffin, Mrs L M Hall, Anna M Rice, Mrs C Martin, Miss Nora Andrews, Mrs M Kaerth, Mrs J H Redden, R Fitz, P D Fisher, Mrs John Clasy, Erastus Banta, Mrs E J Howard, Henry Wallace, Mrs T Hickox, Mrs J E Pond, J S Howard, Mrs F J Skelton, Mary E Morton, H C Palmer, Joseph Eggleston, Wm Harmon, C H Peach, E B Saunders, E J Church, Mrs Mary Scott, Mrs E Swift, Mrs N P Owens, Mrs C W Goodman, Mrs R Stiekney, Mrs E A Dyke, Mrs M L Williamson, E A Chapman, Harvey Gray, W G Buckner, Wm Butcher, F M Price, James Creamer, Jos Dennison, J J Bolton, L A Douglas, Geo W Reaser, Ellen Simons, Henry Scott, Richard T Miller, Isaac Morrison.

OUR GENERAL AGENTS.

California—Miss Anna L. Ingels, care Pacific Press, Oakland, Cal.
 Colorado—J. W. Horner, Boulder, Colo.
 Dakota—Alice H. Beaumont, Howard, Miner Co., Dak.
 Illinois—Lizzie S. Campbell, Belvidere, Boon Co., Ill.
 Indiana—W. A. Young, Union City, Ind.
 Iowa—Mrs. Lizzie H. Farnsworth, State Center, Iowa.
 Kansas—Clara A. L. Gibbs, Ottawa, Kan.
 Kentucky—Bettie Coombs, Nolin, Hardin Co., Ky.
 Maine—Mrs. E. Robbins, South Norridgewock, Me.
 Michigan—Miss Hattie House, Battle Creek, Mich.
 Minnesota—Miss Mary Heilesen, Mankato, Minn.
 Mississippi—Peter H. Clark, Moss Point, Miss.
 Missouri—Miss Clara E. Dow, Sedalia, Mo.
 Nebraska—Nebraska Tract Society, Fremont, Neb.
 New England—Mrs. Eliza T. Palmer, N. E. Tract Depository, South Lancaster, Mass.
 New York—Miss Addie S. Bowen, box 113, Rome, N. Y.
 North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.
 Ohio—Mrs. Ida Gates, Battle Creek, Mich.
 Pennsylvania—Mrs. D. C. Phillips, Wellsville, N. Y.
 Tennessee—Mrs. M. C. Fulton, Leach, Carroll Co., Tenn.
 Texas—Kittie M. Stevenson, Peoria, Hill Co., Tex.
 Upper Columbia—Mrs. G. W. Colcord, Goldendale, Klickitat Co., W. T.
 Vermont—Lizzie A. Stone, South Lancaster, Mass.
 Virginia—Eld. R. T. Fultz, Quicksburg, Shenandoah Co., Va.
 Wisconsin—Miss Phemie Lindsay, 901 East Gorham Street, Madison, Wis.

News and Notes.

RELIGIOUS.

—During the past year the foreign missionary societies of the world report a gain of 308,643 communicants.

—The American Baptist chapel that was damaged by the mob at Canton has been repaired and is again opened for preaching.

—A Baptist missionary to the Telugus, India, reports 227 converts baptized within three months. Another in China, reports twenty-seven.

—Burmah has a population of 3,500,000, the most of whom are Buddhists. The American Baptists have six missionaries, five and native preachers, and the China Inland Mission has also one station.

—The laying of the foundation of a new Methodist Church in Christiana, Norway, after being talked about for thirty years, came off recently with a grandeur commensurate with the long delay.

—Rev. Abner P. Webb, a co-laborer with Judson, in Burmah, between 1833 and 1837, now nearly eighty years of age, resides in Fruit Vale, Oakland, Cal., and is connected with the Baptist Church in East Oakland.

—“The Jesuit priests who labor among the Chinese,” says the Hongkong correspondent of the *Philadelphia Press*, “adapt themselves so entirely to the people with whom they have to do as to even cultivate pig-tails.

—Rev. Dr. Cuyler says that if he had to begin his life work again, he would devote less time to the reformation of fallen men and women, and much more to the salvation of children. Those who are just beginning their life-work might profit by this hint.

—Joseph Cook says: “Christian faith and practice have not yet been lifted into entire harmony with the tone of the Christian Scriptures, and the work most needed in the church at large to-day, is the Christianization of Christianity.” And this is just the work of the Third Angel's Message of Rev. 14: 9-12.

—The *California Christian Advocate* says: “A religious paper should not attempt to be a political organ. Parties change often, and are sometimes exponents of great immoralities. A truly Christian paper cannot support any private or public wrong. It always advocates righteousness, whether parties are for or against it. The way of truth is plain; the pay of partisan service may taint and corrupt.”

—The laundry department of Trinity House, which was established in connection with the charities of Trinity Church, Boston, has proved a success. The object is to provide work for needy women. Last year its earnings were about \$3,500; \$2,600 was paid out as wages to women, many of whom were unable, in consequence of ill health and ignorance, to compete with strong and skilled workers. This is certainly practical church work.

—The *Interior* speaks of Joseph Cook's lectures as follows: “It is the way of the world for a man to speak well of a horse when he owns him, even if he does not think it safe to put him in traces. We bought the right to print Joseph Cook's lectures, and will pay the bill; but we will not print them if the first day's work is a fair sample. It was sorry trash.” This criticism was principally on account of his eulogy of the late Wendell Phillips.

—At Wilkesbarre, Pa., last week, the Grand Army of the Republic were forbidden by a Catholic priest to attend in uniform the funeral of their comrade, John Mundy. The members then made arrangements with friends of deceased to have the funeral in another cemetery. This the priest also forbade, saying that Mundy was a Catholic and should be buried in consecrated ground. He carried his point. His objection to the Grand Army was its being a secret society.

—There is a strange revival work going on in Russia. The men and women who are carrying it on are called Standists. They began their work in Norway and Sweden before the Methodist and Baptist missionaries. They carry the open Bible, and thousands gather about them to hear the gracious words of life. They take their name from the German word *stund*, meaning an hour—an hour with God. They call men and women in the busiest time of the day to come and spend an hour with God. The sect has swept over a large part of Russia and made captive one village after another.

SECULAR.

—The Iowa Senate has passed the prohibition bill.
 —Eight men at Baker City, Oregon, have been indicted for stealing cattle.

—Damaging storms are reported throughout the Island of Great Britain last week.

—Nineteen coal-miners lost their lives by an explosion near Uniontown Pa., on the 20th inst.

—The English House of Commons has sustained the Egyptian policy of the Government by a vote of 311 to 265.

—A Chicago company, with \$1,000,000 capital, has been formed to mine the gravel beds of Stanislaus River, in this State.

—Two wood-choppers were caught by an avalanche on Slide Mountain, Nevada, last week, and buried beneath seventy feet of snow.

—Severe wind-storms prevailed along the Ohio Valley on the 19th and 20th insts., greatly damaging buildings already unsettled by the flood.

—The storm last week was disastrous to the Denver and Rio Grande Railroad, on the Ogden Division. The road was practically stopped for a week.

—The post-office and custom house, and other property, in Charlottetown, Prince Edwards Island, valued at \$250,000, were burned on the 20th inst.

—A recent revolt of native employes of a Dutch factory at Molucca, Spice Island, resulted in a fight of several hours, in which forty natives were killed.

—Reports from Dodge City, Kan., say that losses on the great cattle ranges in that region, by recent storms, amount to about ten per cent. of the whole.

—Last week all the roads in Southern Minnesota and Dakota were reported blockaded with snow, with much suffering on the part of stage-drivers and passengers.

—The remains of DeLong and other victims of the *Jeannette* polar expedition arrived at New York City on the 22d inst., and were received with much enthusiasm.

—The British Government has presented the Arctic exploring steamer *Alert* to the United States, and it will accompany the Greeley relief expedition as a supply ship.

—The train of the king of Italy was fired at by four men on the 18th inst. A carbineer returned fire, wounding one of the assailants. No other damage reported.

—A mass of ice near the Caspian Sea, upon which some fifty fishermen were at work the other day, was carried out to sea, and all the fishermen are believed to have been drowned.

—A snow-slide occurred at Park City, Utah, on the 18th inst., demolishing several residences. One woman and three children were killed, and another woman fatally injured.

—The people of Manitoba are loud in expressions of wrongs at the hands of the Dominion Government, and are even talking of secession from the Canadian Confederation.

—Nearly all the factories and coal mines at Pittsburgh, Pa., stopped by the recent flood, have resumed operations. Also the glass factories, after a close of seven months on account of a strike.

—The rain and melting snow caused two caves in San Fernando Tunnel, on the Southern Pacific Railroad, Feb. 19; also great damage in Soledad Pass, requiring much labor to make repairs.

—Heith, the sixth of the Bisbee, A. T., murderers, who had a separate trial and was sentenced to imprisonment for life, was hanged by a mob on the 21st inst.—twenty-four hours after sentence.

—In Avondale, Ohio, last week, a house containing three colored people was burned, but the inmates were missing. A few days afterward the bodies were found in the Ohio Medical College.

—Mrs. Larson, of Muskegon, Mich., has been convicted of poisoning an old man named John Guild. He had deeded property to her on conditions of being furnished a home during his lifetime. Her husband is charged with being accessory to the deed.

—A Paris dispatch says that many Christians have been massacred in Anam since the first of January. The Anamite Minister of War is implicated. The Chinese Viceroy, prior to the capture of Sontay, ordered the Black Flags to murder every Christian in the city.

—On Persian authority it is stated that Russia intends leading the warlike tribes of Central Asia into India as soon as England gets into difficulty elsewhere. It is on the strength of this promise that Russian influence in that direction is so rapidly spreading.

—Ten thousand pounds is the daily consumption of tobacco in a Government cigar factory in Spain. Five thousand women and girls work in the factory, and receive fifty cents for a day's work, from eight o'clock in the morning until seven, eight, or nine in the evening.

—Los Angeles, Cal. has had a disastrous flood. Bridges and about seventy houses are reported to have been swept away, with heavy losses in the immediate neighborhood. One man was drowned, and at Santa Monica two men were supposed to have been carried out to sea.

—A dispatch of the 20th reports three feet of water running in the streets of San Bernardino. On the California Southern Railroad, twenty-five miles of track was washed away, besides several bridges. The town of Fall Brook was entirely swept off, and some of the inhabitants missing.

—One hundred pounds of dynamite exploded recently, seven miles from Omaha, Neb. It is said "great gaps were made in the earth, and buildings in the neighborhood badly damaged. Only one person was killed, and he was blown to atoms. The shock was distinctly felt in Omaha."

—A very heavy snow-fall is reported in the mountains of Southern Colorado. At Silverton it is said to be six feet on the level, and in some canyons fifty to sixty feet on the main wagon roads. It is thought the blockade will not be broken before April, and supplies are short of many necessary articles.

—Congressman Willis is urging a bill for Government aid to education. He presents figures showing that the combined votes of illiterate citizens would hold a balance of power in fourteen Northern and all the Southern States. There are in thirty-eight States, 1,871,217 illiterate voters, of whom only one in five can write his name.

—The investigation of election riots in Virginia and Mississippi, by Congressional Committees, is progressing—the former at Washington and the latter at New Orleans. It is being developed that a fearful state of affairs existed in both localities complained of whichever party may have been at fault—a perfect travesty on the idea of a free ballot.

—The Mexican Central Railroad is reported as progressing rapidly, and the managers are confident that it will be completed by March 15, provided the steel and ties can be procured fast enough. The city of Mexico will then be connected with all parts of the United States by rail. The distance from Kansas City is 2,389 miles, and from El Paso, Texas, 1,215 miles.

—At Tamarack Station, on the C. P. Railroad, near the summit of the Sierra Nevada, a misplaced carload of laborers attached to a freight train struck the snow-shed, about sixty feet of which immediately fell. The shed was under a weight of fifteen feet of snow and buried the car. Two men were killed, and others severely injured. The accident occurred through carelessness of a switchman.

—A most destructive cyclone occurred on the 20th inst., affecting North and South Carolina, Georgia, and Alabama. It seems to have divided into branches and run in every direction. The destruction of houses, forests, stock, and even of human life was beyond all precedent in the storm line in this country. The last report says that 5,000 houses had been destroyed and 400 lives lost. The sky at midnight was of a glaring red hue.

—Matters in the Soudan are complicated. Tokar has surrendered, and the event occurring just on the eve of ample relief gives the appearance of a preference on the part of the garrison and people for El Mahdi rather than Christian England. Gen. Gordon's proclamation, which agrees not to interfere with the slave-trade creates much excitement in some quarters; but his peculiar mission—that of pacification, and being in a measure alone—renders it probable that he is not absolutely master of the situation, and did the best he could under existing circumstances.

—VIENNA, February 13.—An American Spiritualist named Bastian gave a seance at the Imperial Palace yesterday, at the invitation of the Crown Prince Rudolph and Archduke John. Bastian summoned the spirits from a room adjoining the exhibition hall, whereupon a tall figure in mourning appeared before the panic-stricken spectators. Suddenly the Crown Prince pulled a secret spring, closing the door to the adjoining room, when the spirit, who was Bastian himself, made frantic but vain efforts to escape, amid the laughter of the assembly. Baron Hellenburg, the head spiritualist of Austria, was present, and he apologizes to the effect that "Bastian, although formerly endowed with true spiritualistic power, has lately lost it, and has made up the deficiency by a resort to tricks." He should have made that statement before.

"What Did You Talk About?"

THIS question was put by a little boy to his mother, who had been visited by a neighbor. Perhaps it would not have been wise to have gratified his curiosity in this regard. Very probably some things were said that had better been unsaid. When Christians come together they do not always talk about those things that are suitable. How often do they dwell on the fashions of the day, on the faults of others, and on various worldly and trivial themes? Too often is it forgotten that "every idle word that men shall speak they shall give account thereof in the day of Judgment." In all social gatherings there is always an unseen One present who listens and takes note of all that is spoken. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." —*Sel.*

Kind Words.

THEY never blister the tongue or lips. And we have never heard of one mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make the blaze more fierce. Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our days, that it seem desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and empty words, and profane words, and warlike words. Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

WHEN righteousness is placed on exhibition it is "over much" in quantity, but not of the right stamp in quality.

SIN and sorrow are inseparable companions; those who let in the first cannot shut out the last.

Obituary.

ROGERS.—Died in Oakland, February 20, 1884. Selina Rogers, of consumption, aged 45 years, 10 months, and 23 days.

Selina Percy was born in Northfield, Washtenaw Co., Mich., March 27, 1838. She was in Oakland when the "present truth" was first preached here, and was among the first who embraced it, and was baptized on the first occasion of baptism being administered here. She has been diseased for a long time, and her friends thought that she was predisposed to consumption. She attended the last camp-meeting at San Jose, but left before its close on receiving a telegram that her husband was sick. She labored beyond her strength, and was soon taken down, and never rose from her bed again. She suffered much, but the "blessed hope" sustained her, and her trust in God was unwavering.

Since her conversion she lived a faithful Christian life, winning the fullest confidence and love of the church, and the respect of all who knew her. Truly we do not sorrow for her as those who have no hope.

She left a husband and other kindred to mourn her loss. Funeral services at the Adventist Church, February 22. Remarks on 2 Thess. 4:17.

EDITOR.

OUR COUNTRY'S FUTURE FORETOLD.

THE UNITED STATES IN PROPHECY.

By ELD. U. SMITH.

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

THE SUNDAY MOVEMENT,

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

Address, SIGNS OF THE TIMES, Oakland, Cal.

BIBLE SANCTIFICATION:

A CONTRAST OF

TRUE AND FALSE THEORIES.

By MRS. E. G. WHITE.

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

Address, SIGNS OF THE TIMES, Oakland, Cal.

THE SEVENTH PART OF TIME.

By W. H. LITTLEJOHN.

This is a refutation of the theory that God sanctified simply a seventh part of time as the Sabbath, without fixing that time to any definite day. The necessity for a

UNIFORM DAY OF REST,

is admitted by nearly all, and is advocated in this book. The author also shows that the Creator understood and anticipated this necessity, and proves by five different processes of reasoning that the seventh or last day of the week, and no other, was in the beginning, and is now, the Sabbath of the Lord.

32 pp. Price, 4 cents; liberal discount by the hundred.

Address, SIGNS OF THE TIMES, Oakland, Cal.

THOUGHTS ON DANIEL,

CRITICAL AND PRACTICAL.

By ELD. U. SMITH.

EXPOSITION OF THE BOOK OF DANIEL, VERSE BY VERSE.

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

416 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

THOUGHTS ON REVELATION,

CRITICAL AND PRACTICAL.

By ELD. U. SMITH.

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

416 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

SKETCHES FROM THE LIFE OF PAUL.

By MRS. E. G. WHITE.

In this book the history of Paul's life, from the time when he "made havoc" of the church until he was "offered up" as its chief representative, is traced in a clear and connected manner. Paul's allusions to himself in his epistles are connected with the record in the book of Acts in such a manner as to throw great light both on the epistles and the "Acts." But that which gives the book even greater value than its historical accuracy, is the lessons that are drawn from Paul's words, and the hardships which he endured, and their practical application to our own times. This is a marked feature of this work, and the instruction given in this way cannot be estimated in dollars and cents. 234 pp. Neatly bound in cloth, 80 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.;

Or, REVIEW AND HERALD, Battle Creek, Mich.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 28, 1884.

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

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

Various Matters.

ACCORDING to promise we give in our editorial columns an article on the Book of Psalms. We hope it may prove of benefit to the one who raised a query about the Psalms.

A QUESTION has also been sent to us about the names of the days of the week. An interesting article on that subject will be found in this paper.

THE article entitled "Organic Religion," was published in the *New York Independent* in 1870. It was appropriate then, and much more so now, as the movement for amending the Constitution has greatly increased in proportions and strength. Some utterances of the *Independent* during the past year or two indicate that it has weakened somewhat, and that it will not be opposed to the amendment if it will enforce the Sunday. "Great is Diana."

It is to be feared that the whole world will consider the American Congress a congregation of imbeciles. After making itself almost ridiculous by its interference in a murder trial in England, it is now filling up its record by sending an ill-timed resolution to the German Court about the death of a citizen of that Empire, and going into spasms over its non-reception by that Government. We are led to wonder if there is any public business which might profitably engage the attention of our national legislators.

It is customary, and in good keeping, for nations to send messages of condolence when Presidents, Emperors, or kings die, but for such a body as the American Congress ought to be to meddle with minor matters of foreign lands is not calculated to feed the national pride of our citizens. That we do not overrate the absurdity of the action to which we refer is shown by eminent Congressmen gravely talking of the possibility of a war between the two nations over this matter! Let Congress go to work, and "let us have peace."

A NUMBER of prominent Roman Catholic writers have recently accused Luther of being the author of the following sentences:—

"My friends, it would be better to live in concubinage than chastity. Chastity is an unpardonable sin, whereas concubinage, with God's assistance, would not involve the loss of my salvation."

They have gone so far as to refer to the letter in which the passage occurs. The *Independent* has taken the trouble to test the reference and to translate the letter in question. There are no such sentences in it, and the sentiments expressed by Luther are precisely opposite to those contained or implied in the alleged quotations. The *Independent* justly speaks of this as a "most shameless calumny," but has no expectation that the journals to which it replies will retract the slander or even cease from circulating it.

Sabbath Sentinel.

THE second number (February) of the *Sabbath Sentinel* is on our table. We are pleased with the publication, and believe it will be the means of doing much good. This number is even better than the first. We are glad to know it is being so liberally patronized, and heartily recommend it to all. Scatter it everywhere.

Publishers' Department.

A NEW department has been opened in our paper for the benefit of those who transact business with the Office, and in fact of all our subscribers. Let no one pass it by, as it may be that it will contain some suggestion that is needed by every one. Bro. Nordyke, late of Kankakee, Ill., has charge of this department. He is a competent business man, and if our correspondents will give the proper information they may depend on having all matters attended to correctly and promptly.

Mission Rooms in Buffalo, N. Y.

THE International Tract Society has opened parlor reading and lecture rooms at 13 West Huron Street, Buffalo, New York, where will be found a variety of selected historical, biographical, and religious works; tracts, pamphlets, and periodicals in English, French, German, and other languages, together with the best secular and religious newspapers of the day. Free lectures and Bible-readings will be given from time to time. Rooms open for the present from 2:30 to 9:00 P. M. Resident managers, Alex. Gleason, H. E. Robinson.

The Old Testament Student.

THIS journal (formerly the *Hebrew Student*) grows in interest and value. The February number is filled with matter which cannot fail to interest every reader, and especially every lover of the Old Testament. We shall make some selections from this number, which, we believe, will be profitable to our readers; and if they shall awaken an interest in the *Student* itself, and lead some to patronize it, we shall be doubly pleased. Of course it cannot be fully appreciated by those who have no knowledge of Hebrew; but most of its articles will be found both interesting and useful to the English reader. And the reading of the *Student* can hardly fail to awaken a desire to understand this much neglected language. We accordingly recommend it to all. William R. Harper, Ph. D., Editor, American Publication Society of Hebrew, Morgan Park, Illinois; 48 pages, besides 8 pages of cover notices, mostly of valuable books. \$2.00 a year of ten numbers.

Save Your Peach Trees.

As this winter has been exceptionably hard in some parts of the country, and as our paper circulates extensively, we consider it our duty to thus early give a word of warning to peach growers. We expect to hear a wail from some parts of the United States, of "peach trees all killed;" but observation has convinced us that peach trees are very seldom winter killed. Many are sacrificed because the growers have not given themselves a chance to learn better.

Do not cut down your peach trees in the spring, even though they appear to be entirely killed. Let them stand until August. If they do not throw out any leaves in August, then cut them down as cumberers of the ground; they will never be anything else.

We have known trees which were as dry and dead in appearance as could possibly be, and remain so clear through June and July, and yet give a fair crop even the following year. In August they first gave signs of vitality. In 1856 we knew orchards to be cut down which, from their appearance, were by all judged to be dead, and yet many of the trees put out leaves in the summer, long after they were cut down. And we knew one orchard in which every tree appeared to be killed, but the owner was advised to let them stand till August, and in that month they gave signs of life. And that orchard was very profitable to its owner, as it gave good crops for several years when peaches were scarce, as most other orchards had been cut down.

We know that our advice is good. Do not sacri-

fice valuable trees because of appearances. Spare them until August. Of course they will not give strong evidences of vitality, as they are weak. But a very severe winter is seldom immediately followed by another. So their chances are good if they have any life.

A Request.

WE are desirous of obtaining, as far as possible, the names and addresses of all invalids upon the Pacific Coast. Will our people on this coast favor us in this important matter to the extent of their ability by sending us the names, with post-offices, of all such persons within their knowledge? Any particulars with relation to the persons whose names are forwarded will be appreciated. Address, "Rural Health Retreat, St. Helena, Napa Co., Cal."

H. A. ST. JOHN.

Signs Items.

COPIES of the paper may be transferred from one name to another, or from clubs to individuals to whom the society sends it free, for ten cents per copy. The time of such will expire with the club. Large clubs may be broken up into clubs of five or more without charge; into clubs of three to five at ten cents per copy.

All subscriptions for less than a year must be at proportion of \$2.00 per year.

Less than three copies to one name cannot be mailed at club rates. Three copies at rate of \$1.60 per year, five copies \$1.50 per year.

We are receiving cheering letters from the various State Agents. Minnesota and Wisconsin are doing good work. Iowa, Michigan, and New York deserve special mention for their efforts in behalf of the SIGNS. We received this week from Iowa, four new clubs comprising seventy-two copies, renewals of three clubs containing twenty-two copies; also twenty-five new single subscribers. Battle Creek, Mich., has just added two hundred more copies to their V. M. Society clubs. Virginia and some of the smaller Conferences say they will take a State club this year.

We are pleased to notice the interest manifested by California in the SIGNS as a missionary paper. Woodland takes seventy-five copies for their missionary society; St. Helena, seventy copies; Lemoore eighty copies; San Francisco, 180 copies; Healdsburg, 250 copies; Oakland, 500 copies; besides quite a number of individual clubs.

We hope to see the list reach 50,000 copies during 1884, and desire the hearty co-operation of all the State agents.

B. R. NORDYKE.

THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.

By ELD. J. H. WAGGONER.

THIS is a thorough expose of the system of Spiritualism. The author has carefully studied the subject, and has given such copious extracts from a large library of Spiritualist publications, as to fully condemn them in their teachings and in their practices, by their own testimony.

It is also shown from the prophetic scriptures that Spiritualism is one of the most impressive signs of the times.

184 pp. Price, 20 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

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

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

Price Per Year, \$2.00
In Clubs of five or more copies to one address, to be used in Missionary Work, 1.50
Address, SIGNS OF THE TIMES, Oakland, Cal.