

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, MARCH 13, 1884.

NUMBER 11.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
International Tract and Missionary Society.

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

Entered at the Post-Office in Oakland.

ON GALILLEE.

Down the bright vale of Galilee
A tempest swept, the night fell dark,
And out upon the stormy sea
In peril toiled a lonely bark.

And one on board, in welcome rest,
Was sleeping sweetly as the child
That's rocked upon its mother's breast,
Unmoved by winds or billows wild.

The men beheld his weary form,
And none could wish to break his rest,
But darker, louder grew the storm,
And harder was the vessel press'd.

Stout hearts were there, and men of skill
That long had sailed their native lake,
But naught avails, the ship must fill;
Oh, will the Master not awake?

Then rose above the breaking wave
The cry of mingled faith and fear,
"We sink, O Lord; wilt thou not save?
Let not thy servants perish here!"

The wearied Jesus rose from sleep,
He glanced into the storm and night;
"Be still," he said. And lo! the deep,
Like his own face grew calm and bright.

What wondering joy abounded then—
A placid sea, a welcome strand;
Ah, favored boat! O happy men!
To have such present help at hand.

Dear Lord, hast thou not servants still
On earth who know thy love and power?
Sustain our hearts, our bosoms fill
With trust, against the trying hour.

But should the erring soul grow dark,
And waves of passion o'er it sweep,
Ah, do not leave the foundering bark,
But save us from the yawning deep.

—Sel.

General Articles.

Science and Revelation.

BY MRS. E. G. WHITE.

"THE fool hath said in his heart, There is no God." The mightiest intellects of earth cannot comprehend God. If he reveals himself at all to men, it is by veiling himself in mystery. His ways are past finding out. Men must be ever searching, ever learning; and yet there is an infinity beyond. Could they fully understand the purposes, wisdom, love, and character of God, they would not believe in him as an infinite being, and trust him with the interests of their souls. If they could fathom him, he would no longer stand supreme.

There are men who think they have made wonderful discoveries in science. They quote the opinions of learned men as though they considered them infallible, and teach the deductions of science as truths that cannot be controverted. And the word of God, which is given as a lamp to the feet of the world-weary traveler, is judged by this standard, and

pronounced wanting. The scientific research in which these men have indulged has proved a snare to them. It has clouded their minds, and they have drifted into skepticism. They have a consciousness of power; and instead of looking to the Source of all wisdom, they triumph in the smattering of knowledge they may have gained. They have exalted their human wisdom in opposition to the wisdom of the great and mighty God, and have dared to enter into controversy with him. The word of inspiration pronounces these men "fools."

God has permitted a flood of light to be poured upon the world in discoveries in science and art; but when professedly scientific men lecture and write upon these subjects from a merely human stand-point, they will assuredly come to wrong conclusions. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and his works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is considered unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step farther, and doubt the existence of God; and then, having let go their anchor, they are left to beat about upon the rocks of infidelity. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. The idea that many stumble over, that God did not create matter when he brought the world into existence, limits the power of the Holy One of Israel.

Many, when they find themselves incapable of measuring the Creator and his works by their own imperfect knowledge of science, doubt the existence of God and attribute infinite power to nature. These persons have lost the simplicity of faith, and are removed far from God in mind and spirit. There should be a settled faith in the divinity of God's holy word. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of this unerring standard. When the Bible makes statements of facts in nature, science may be compared with the written word, and a correct understanding of both will always prove them to be in harmony. One does not contradict the other. All truth, whether in nature or revelation, agrees. Scientific research will open to the minds of the really wise vast fields of thought and information. They will see God in his works, and will praise him. He will be to them first and best, and the mind will be centered upon him. Skeptics, who read the Bible for the sake of caviling, through ignorance claim to find decided contradictions between science and revelation. But man's measurement of God will never be correct. The mind unenlightened by God's Spirit will ever be in darkness in regard to his power.

Spiritual things are spiritually discerned. Those who have no vital union with God are swayed one way and another; they put men's opinions in the front, and God's word in the background. They grasp human assertions, that judgment against sin is contrary to God's benevolent character, and, while dwelling upon infinite benevolence, try to forget that there is such a thing as infinite justice.

When we have right views of the power, greatness, and majesty of God, and of the weakness of man, we shall despise the assumptions of wisdom made by earth's so-called great men, who have none of Heaven's nobility in their characters. There is nothing for which men should be praised or exalted. There is no reason why the opinions of the learned should be trusted, when they are disposed to measure divine things by their own perverted conceptions. Those who serve God are the only ones whose opinion and example it is safe to follow. A sanctified heart quickens and intensifies the mental powers. A living faith in God imparts energy; it gives calmness and repose of spirit, and strength and nobility of character.

Men of science think that with their enlarged conceptions they can comprehend the wisdom of God, that which he has done or can do. The idea largely prevails that he is bounded and restricted by his own laws. Men either deny and ignore his existence, or think to explain everything, even the operations of his Spirit upon the human heart, by natural laws; and they no longer reverence his name or fear his power. While they think they are gaining everything, they are chasing bubbles, and losing precious opportunities to become acquainted with God. They do not believe in the supernatural, not realizing that the Author of nature's laws can work above those laws. They deny the claims of God, and neglect the interests of their own souls; but his existence, his character, his laws, are facts that the reasoning of men of the highest attainments cannot overthrow.

The pen of inspiration thus describes the power and majesty of God: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. . . . It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

Nature is a power, but the God of nature is unlimited in power. His works interpret his character. Those who judge him from his handiworks, and not from the suppositions of great men, will see his presence in everything. They behold his smile in the glad sunshine, and his love and care for man in the rich fields of autumn. Even the adornments of the earth, as seen in the grass of living green, the lovely flowers of every hue, and the lofty and varied trees of the forest, testify to the tender, fatherly care of our God, and to his desire to make his children happy.

The power of the great God will be exerted in behalf of those that fear him. Listen to the words of the prophet: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth

power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

In the word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how many things there are, even among the common things of every-day life, that finite minds, with all their boasted wisdom, can never fully comprehend.

All the systems of philosophy devised by men have led to confusion and shame when God has not been recognized and honored. To lose faith in God is terrible. Prosperity cannot be a great blessing to nations or individuals, when once faith in his word is lost. Nothing is truly great but that which is eternal in its tendencies. Truth, justice, mercy, purity, and the love of God, are imperishable. When men possess these qualities, they are brought into close relationship to God, and are candidates for the highest exaltation to which the race can aspire. They will disregard human praise, and will be superior to disappointment, weariness, the strife of tongues, and contentions for supremacy.

He whose soul is imbued with the Spirit of God will learn the lesson of confiding trust. Taking the written word as his counselor and guide, he will find in science an aid to understand God, but he will not become exalted, till, in his blind self-conceit, he is a fool in his ideas of God.

Immortality—Belief of the Ancient Hebrews.

We find among the early Hebrews no trace whatever of the doctrine of the natural immortality of man, for the good reason, that they were more directly under the teaching of divine inspiration than any other people. They did have notions, more or less distinct, of a future life—not on the ground of the natural immortality of the soul, but through the redemption of the soul and body together. It was the object of their divinely ordained sacrificial system to foreshadow this great truth, that man needs to be redeemed from the death to which all are subject on account of sin. Their hope of living again, so far as they laid hold of it, was in a resurrection from the dead by Divine Power, and not, according to the heathen ideas, on account of the living nature of the human soul.

As they came under the demoralizing influences of the nations with which they had intercourse, they imbibed many of their false and superstitious notions concerning the dead. It was expressly to keep them from the corrupting power of these false notions, that they were segregated, and cut off as much as possible from intercommunication and association with them. They were forbidden to practice their rites, and, especially, under pain of death, to practice those delusions of the devil—necromancy, witchcraft, and the like—which so commonly prevailed throughout the Gentile world. And to the very last, though they became sadly corrupted in their latter days, they were kept more free from the ghostly superstitions of the heathen than any other people on the face of the earth.

They regarded the *sheol* into which all men, whatever their character, descended at death, as a region, or rather a state of silence, darkness, and utter unconsciousness, until God shall awaken them by his almighty power to live again. While, by the rites of their religion, and by divine communications through their prophets, they were taught to look beyond the present life, and by faith to lay hold of that mysterious, undefined, future good in reserve

for them, and yet to be more fully revealed; and while they believed that the wicked should tremble in view of a future judgment and of remediless destruction; yet their ideas of anything beyond this life, even in the case of the most advanced, were exceedingly vague, and the great mass appear to have been hardly at all influenced by them. The motives and sanctions of their divine law and system of religion were pre-eminently earthly and temporal. The rewards of virtue and obedience were health, abundant harvests, numerous progeny, length of days, and general prosperity; and the penalty of sin and disobedience was just the reverse of these—drought, famine, disease, pain, sorrow, and death. No doubt, there was involved in these promised blessings, and especially in the promise so oft repeated that the righteous should *prolong his days, possess the earth, etc.*, a deeper meaning than at first appeared. Here was the germ of that gospel truth yet to be revealed through Christ, of everlasting life in the kingdom of God, yet to be established on this renewed earth; and in the threatening of evil, and of death itself, there were doubtless intimations of that *second death* which follows the future judgment of the wicked, and from which there is no possible recall. But these higher truths were not distinctly apprehended till they were brought fully to light in the gospel.

Warburton, in his "Divine Legation," says: "The doctrine of a future state of rewards and punishments is not to be found in, nor did it make a part of, the divine legation of Moses."

Bishop Lowth, in his Lectures, says that "no explicit mention of immortal spirits" is to be found in the Hebrew poets.

Dr. Harmer says: "Many of the Jews understood the life of the world to come in a literal sense;" that is, they believed in a literal resurrection from the dead, and in a real substantial life, and not in any such ghostly life of the spirit only, as was commonly imagined by the heathen.

It does, indeed, seem strange to those who are thoroughly possessed by the Platonic idea of the immortality of the soul as distinct from the body, and who try to find some support for it in the Bible, that the Jews, who of all others might be supposed to be well instructed in this "fundamental truth of religion," as it is called, should be so unsophisticated and innocent of any such idea. It puzzles them. It ought to lead them to inquire whether the idea—so far from being fundamental—ought to have any place whatever in any system of religion, as it certainly did not in that which was divinely given by Moses.

Professor Ernst Stahelin, in "The Foundation of our Faith," says: "Moses and Confucius did not expressly teach the immortality of the soul; nay, they seemed purposely to avoid entering upon the subject. They simply took it for granted." How does he know they took it for granted? He would better have said, As for Moses, he did not teach it simply because, as God's servant, he had no such doctrine to teach. It was Satan's doctrine, not God's truth; therefore he "purposely avoided" it. The author of "Ecce Homo," himself a believer in this heathen dogma, on pp. 35 and 36, says: "It is surprising that the early Jews, in whom the sense of God was so strong, and who were familiar with the conception of an eternal being, should yet have been behind, rather than before other nations, in suspecting the immortality of the soul. The Greek did not even in the earliest times believe death to be annihilation, though he thought it fatal to all joy and vigor; but the early Jews, the legislator himself, and most of the psalmists, limit their hopes and fears to the present life, and compare man to the 'beasts that perish.' . . . The suspicion of immortality appears in the later prophets—that suspicion which Christ himself was to develop into a glorious confidence." A glorious confi-

dence in *what?* Not in the immortality of the soul of man. That doctrine is not found in the later prophets, nor in the gospel of Christ; but in the Christian doctrine of the immortality of the whole man through a resurrection from the dead, by the almighty power of God, and by virtue of the death and resurrection of Christ the Saviour. It was not the ghostly immortality of disembodied spirits, but a living again of resurrected saints to possess this renewed earth and to hold it forever.

Dr. G. D. Boardman, in his "Creative Week," page 215, makes the following admission, though he seems reluctant to do it: "And yet—for I would be candid—I must add that not a single passage, from Genesis to Revelation, teaches, so far as I am aware, the doctrine of man's natural immortality. On the other hand, holy writ emphatically declares that God only hath immortality; that is to say, God alone is naturally, inherently, in his own essence and nature, immortal. He alone is the I AM, having this as his name forever, his memorial to all generations. If then man is immortal, it is because immortality has been bestowed on him. He is immortal, not because he was created so, but because he has become so, deriving his deathlessness from him who alone hath immortality;" and—he should have added—only by the regenerating power of the Holy Spirit and a new birth and a resurrection from the dead through the Saviour, as revealed in the gospel.

It was not till after the return of the Jews from their long captivity, where they imbibed many heathen notions, and after the close of the sacred canon, which had hitherto been the foundation of their religious faith, that they began to think of the soul as a separate essence, and to entertain the fables of the pagan world respecting its separate existence after death. Hence in the Apocrypha, and in the Mishna and Gemara of the Talmud, and in the writings of Josephus, who was a Pharisee and a Platonist, as the Pharisees generally were, we find here and there traces of such notions. But there is no uniformity nor consistency of teaching in these writings, nor in the later writings of their Rabbins. By careful scrutiny one may find, mixed with much that is true and in accord with the Old Testament doctrine, many passages, here and there, which favor the Grecian philosophy, as well as vague hints that he may construe either way as he may himself be inclined.

Dr. Pusey, in his "Analysis of the Book of Enoch," maintains that it is made up of contributions from several authors, and can be quoted on either side of this question, because it expresses both the belief of the Pharisees in the endless suffering of the wicked, and of the orthodox Jewish church in the everlasting life of the righteous only, and the destruction of the wicked.—*The Life Everlasting, by Rev. J. H. Pettingell.*

HAPPINESS—Most of the wrong-doing in the world comes from an uneasy craving for pleasure of some sort. The desire for revenge produces all kinds of malicious and hateful conduct; the yearning for gain suggests dishonesty, fraud, oppression, injustice; the appetite for sensual gratification leads to gluttony, intemperance and vice. A state of true happiness would render these cravings impossible; were the higher gratifications once thoroughly enjoyed, no room would be left for the lower. The great happiness of love annihilates revenge and malice; sympathetic pleasures extinguish selfish ones; pure and innocent recreations, cheerful society, and wholesome habits preclude the temptations to vicious courses. In a word, happiness, in its truest meaning and best forms, is the foe to wrong-doing, and in this sense it may be said that those who are happy are good.

BLESSED are the meek, for they shall inherit the earth.

The Mormon Plague.

THE extensive and successful efforts of the Mormon power, in almost all nations, to decoy innocent people into its net, calls for a note of warning from every one in a position to give the sound any influence whatever. From an elaborate article in the *Christian Union*, by Prof. George N. Marden, of Colorado Springs, Col., who has well acquainted himself with the subject, we cull the following:—

To-day the Mormon Church has as many missionaries as has the American Board. In one year, 1881, they sent out one hundred and eighty-nine, besides seventy-nine to Arizona to spy out and secure the best land for colonization purposes. One day last April, sixty-one Mormon missionaries were at the Grand Central hotel, New York, and sailed for Europe the day following. On the 16th of October, thirty more left Salt Lake City in a Pullman car. Within eight months of last year, about 3,000 Mormon proselytes arrived at New York. The Mormons have missions in England, Scotland, Wales, France, Germany, Italy, Denmark, Sweden, Norway, Switzerland, Malta, Gibraltar, Hindoostan, Australia, Siam, Ceylon, China, Chile, Guinea, the West Indies, the Sandwich Islands, New Zealand, Iceland, on the banks of the Nile, and even in the Holy Land. Twenty-seven nationalities were represented in one of their recent public celebrations. More converts were sent to Utah in the past two seasons, since the passage of the Edmunds bill, than in any four years previous. Rural districts in the Carolinas, Georgia, and Tennessee have yielded many. The Book of Mormon is now printed in many tongues, and periodicals are issued in at least eight languages. Mormon land is much more than Utah land. Shrewdly, systematically, large areas have been secured in the great central plateau of this continent, and are being colonized for religious and political control. Some of the best portions of Arizona, Wyoming, New Mexico, Idaho, and Colorado, are under Mormon control.

Forty years ago an officer of the United States Army wrote to a friend: "There is developing in the Rocky Mountain region a power that will, if unhindered, some day shake this country to its center." William Smith, brother of the prophet, left the Mormons years ago, saying, "It is their design to set up an independent government; the mass of Mormons will be purged of American feelings, and will be shut out by church restrictions from any but a Mormon freedom." To-day the Mormon vote is solid, is dictated by a few men, and is in favor of the party which is least inclined to restrain Mormonism.

Surely, Mormonism is no weakling to be ignored. It is probably the most energetic ecclesiastical body on this continent. In the face of pulpit, press, and adverse legislation this sect has thriven and thrives. Many people are asking how it is that this thing of mean origin and ridiculous pretensions has been able to rise up in the midst of the nineteenth century. How is it that in this our country, where every fifth inhabitant belongs to the Christian communion, is found a system with practices tolerated in no other nominally Christian land excepting Abyssinia? The answer is manifold.

1. Mormonism goes after simple-hearted, uneducated people. It gains a respectful hearing by means of the truth which the system contains, and not by means of the error. It says many good things, as: Repent; fear God; be honest; be just; be virtuous.

2. It is eclectic. Joseph Smith shrewdly determined that his scheme should accommodate wanderers from all folds. So it professes to believe in the New Testament, and in the mission of Christ, and in the Book of Mormon as being in harmony with the Bible. It borrows

scraps of doctrine from the various Christian sects. John Taylor says: "The present dispensation is a combination of the various dispensations that have existed in the different ages of the world." This profound liberality and breadth is artfully contrasted with the exclusiveness of the sects; and Mormon unity, also, with the divided aspect of Christendom.

3. Missionary operations are conducted with enthusiastic, self-denying zeal, many missionaries traveling—as the president of the church has done—tens of thousands of miles without purse or scrip, preaching the doctrines of Mormonism. Little or nothing is said about the obnoxious features of the system. All that the converts know is from the statements of Mormons.

4. While Mormonism goes across seas to men in coal-pits and factories, and labors among them as loving their souls, it also holds out to the weary, hopeless toiler the assurance of a home of his own and forty acres in a sunny land, and offers him aid, if necessary, from the Emigration Fund.

5. By thoroughness of organization the Mormon Church has a strong hold. Every fourth man is an official. There are twenty large districts; these are divided into two hundred and thirty wards; the wards are subdivided, and over the subdivisions are set deacons and teachers to visit each individual every moon, and to know his affairs, temporal and spiritual. All Mormons are solemnly sworn to keep no secrets from the teachers. From the great wheel to the least spindle the whole Mormon system is tightly belted and geared together.

6. The iron grip of the Mormon Church appears in its control of the land. The forty acres promised is to be found where the church elects to send the proselyte. The leaders have such control of choice soil in Utah that non-Mormon emigrants are discouraged from entering. Colonization for political ends is systematically carried on. Does the Mormon vote need strengthening in some county in Idaho? Strong wards in Utah are bidden to furnish their quotas of emigrants. As Bishop Lunt says: "Our people are obedient. When called by the church they promptly obey; sell houses, lands, and stock, and remove to any part of the country to which the church may direct them. You can imagine," adds the Bishop, "the results which wisdom may bring about with such a system as ours; it is the completest the world has ever seen." The Mormon Church in its control of the irrigating canals has an effective grip. If a man rebels, the thumb on the ditch chokes him into submission. No wonder the Mormon vote is solid.

7. Great is the power of the tithe. One-tenth of all one's property and income and time is required. About a round million a year is raised for purposes which strengthen the church. Thousands of dollars are spent at Washington in adroit lobbying against anti-Mormon movements. Generous attentions shown to distinguished visitors at the Mormon capital tend, in some degree, to disarm criticism.

8. The Mormons are held together, not only by external authority, but by a kind of faith and devotion. It were blindness to call them hypocrites; though it would doubtless be but a discreet and mild use of language to apply to the founder the word knave.

9. Mormonism has as a part of its capital the memory of sufferings and tribulations; especially the martyrdom of the prophet, the manner of whose death threw his vices into the background and surrounded him with a halo. The story of the march of the ten thousand across the plains, and of precious dust laid beneath the buffalo grass by the weary way, is not without effect. The shotgun policy, which report says was employed against Mormon preachers in parts of North Carolina last year, is an effective ally of Mormonism.

10. Among the leaders polygamy is a bond,

the sense of fellowship being strengthened by common opposition to the law of the land. It is a sad fact that the Mormon Church furnishes to the conscience a justification of all that it bids men do. It sets its "ought" to abominable things. Adroitly shuffling texts, it teaches that the highest seats in Heaven are for those who have the largest families on earth. And the sly oracle permitting polygamy was careful to provide for future changes of policy on this subject.

11. Favorable to Mormon growth is the isolation of its seat of power, and the general segregation of the converts, by which much contact with non-Mormon civilization is generally avoided; also their concentration in a great gathering-place from all the nations, for which prediction was provided in the Book of Mormon.

The magnificent temple at Salt Lake City, whose total cost will be nine millions of dollars, and which has already been thirty years in building—this, and other grand and imposing structures, the creation of their own toil, and for their solemn mysteries, impress the people with a sense of power. Zeal in temple building is quickened by the doctrine that the living may be baptized for, and save the souls of their dead friends, or of heathen, but that the baptism, to avail, must be performed in the temple only.

The Mormons have a strong hold on their young people by means of their system of schools, from which non-Mormon teachers are excluded, and in which Mormon doctrines are assiduously taught.

The Mormon press and pulpit catch eagerly at calamities, by fire and flood, earthquakes, popular discontents, fears in high places, wars and rumors of wars, and crimes outside of Mormonism, as signs that the kingdom of the "saints" is to triumph.

Finally, by substituting church tribunals with closed doors in place of open courts, and by the apparent faith of the leaders in their ability to defy the Government, and, if it must be said, by the slowness of the Republic to awake to a sense of danger, this masterly tyranny has got a tightening grip, which can be broken only by vigorous measures applied speedily, and faithfully followed up.

Yet in the face of all this spectacle of corruption, political demagogues become fawning sycophants before the Mormon ballot and Mormon money. And in wholesale mercantile circles is whispered the fear that anti-Mormon agitation may injure trade with Utah!

Precept and Example.

It has been sarcastically said of some ministers of the gospel, that they are like guide-boards in the highways—pointing out the true path to others, but not going in it themselves! And so the apostle Paul suggests that one may proclaim the way to Heaven, and yet never himself reach that goal. "I keep under my body," he says, "and bring it into subjection, lest when I have preached to others I myself should be a castaway." I do not suppose he meant us to understand from this that he had any serious doubts as to his good prospects for eternity, for elsewhere he manifests abundantly the full assurance of hope which he exhorted others to attain; but he knew that his salvation was to be consummated, under God, by watchfulness on his own part against temptation, and by a persistent warfare with "the lust of the flesh, the lust of the eye, and the pride of life."—*J. C. Holbrook, D. D.*

JOHN BUNYAN was once asked a question about Heaven which he could not answer, because the matter was not revealed in the Scriptures, and he thereupon advised the inquirer to live a holy life, and go and see.

The Kingdom of Christ.

THE doctrine of the kingdom of Christ calls for special attention in this connection; though some may, at a first glance, think that it is not directly related to the subject of the Atonement. Here we may repeat a statement made, that there are no isolated, independent truths in the great plan of salvation. It takes all the truths and doctrines of the Bible to make one complete system; and the Atonement is the great central work, by virtue of which all other parts of the work of salvation and redemption are carried out. But the special reason why the subject of the kingdom should here receive attention is this: There is another class of texts in the Scriptures which speak of *Christ on his throne* which are misapplied by many religious teachers, who refer them also to his kingly priesthood. They seem to take it for granted that every Scripture declaration concerning his kingly authority must refer to him while sitting a priest on his Father's throne in Heaven. But the Scriptures themselves very clearly distinguish between these two classes of texts, and to amalgamate them is only to make confusion and to obscure the light of some precious Bible truths.

In Acts 1:6 it is recorded that the disciples inquired of Christ: "Lord, wilt thou at this time restore again the kingdom to Israel?" On this we first notice, that the term "Israel" primarily was indicative of *character*, and not of *birth*. Jacob was called Israel, and Esau was not, though they were children of the same parents—twin brothers. Afterward the term was applied to all the descendants of Jacob, though it never lost its primary signification. It was by this fact that Paul proved that the promises of God are strictly and literally fulfilled, though the unbelieving nation were rejected which claimed the sole right to that title. They are not all Israel which are of Israel, nor are all heirs of the blessings of Abraham who descended from Abraham. The promise of kingly glory preceded the existence of the nation (See Gen. 17:5-7), and the rejection of any part of the nation, or even of the whole *as a nation*, did not and could not destroy the promises. When Jesus, because of their rejection of the message from Heaven, foretold the rejection of the Jews, he did it in the following language: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43. That was to say, that the kingdom should be taken from *nominal Israel*, and given to the *true Israel*, the faithful overcomers. See also Gal. 3:29.

And with this agree the words of the Lord to David, as recorded in Ps. 89. "I have made a covenant with my chosen; I have sworn unto David my servant, Thy seed will I establish forever, and build up *thy throne* to all generations." Verses 3, 4. And again: "His seed also will I make to endure forever, and his throne as the days of heaven. . . . Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in Heaven." Verses 29-37. It is not merely a theory that depends upon the true interpretation of these promises. We shall endeavor to show that the truths which they contain are eminently practical, and that a misapplication of them leads to serious perversions of the gospel and of the relations of Christianity to the kingdoms of this present world.

We turn now to the question found in Acts 1:6. The opinion largely prevails among commentators of the present day that the disciples were indulging a very erroneous idea respecting the kingdom, which was the cause of their asking such a question. Dr. Barnes says: "They did not ask whether he would do it at

all, or whether they had correct views of the kingdom; but, taking that for granted, they asked him whether that was the time in which he would do it." And from this he draws the conclusion that nothing is so hard to remove as "prejudice in favor of an erroneous opinion." It might be suggested that prejudice against the truth is as blind and unreasoning as prejudice in favor of error. But Dr. Barnes thought that, from the teachings of the Saviour in regard to his kingdom, they should have better known its nature than to ask such a question. And his comment doubtless expresses the views of a majority of commentators of the present day.

We say, "of the present day," because the popular view of the present day was not always the popular view held in the Christian Church. But for that we care nothing; our inquiry is, "What saith the Scripture?"

The question of the disciples was solely in regard to *the time* of setting up the kingdom. The answer of the Saviour was in reference to the subject of the question, the time, and it was not at all calculated to correct a wrong impression in regard to the nature of the kingdom, if they were resting in an error on that subject. "It is not for you to know the times or the seasons, which the Father hath put in his own power." This answer was certainly well calculated to confirm them in the view which they held. Not the hint of the correction of an error, but, to the contrary, they were told that the time of which they inquired was not to be revealed to them. The Revised Version says, "which the Father hath set within his own authority." Margin—"appointed by." A careful examination of the whole subject must convince any one that this is parallel with Matt. 24:36. "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." The declaration that the time of which they inquired is set or placed within the authority of the Father, known to no others, is quite the reverse of an intimation that the question referred to something which would never take place.

Verse 3 says that, after his resurrection, Jesus was seen of the disciples "forty days, and speaking of the things pertaining to the kingdom of God." Some appear to think that the time and opportunities were rather limited for their gaining instruction on this important subject. But, remembering that "the kingdom" was the burden of all the teaching and preaching of both Jesus and his disciples during all his ministry, inasmuch that he called his gospel "this gospel of the kingdom," Matt. 24:14, we would rather take the chance which the disciples had of learning the truth on the subject, than to take a "three years' course" in any theological school now in existence.

We have another instance of the Saviour giving instruction on this subject where the question of time was first in their minds. "He added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Luke 19:11. In this parable he spoke of himself as a nobleman who went into a far country to receive for himself a kingdom, and to return. That this represents his going to his Father in Heaven to receive a kingdom, and returning to this earth, is evident, for, he said: "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass that when he was returned, having received the kingdom," then he rewarded his servants and destroyed his enemies. But this will apply to no other locality but this earth. And it exactly corresponds to his statement of what takes place at his coming, at "the end of the world." Matt. 13:41, 43. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that

offend and them which do iniquity. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." It must be borne in mind that "the field is the world;" that the workers of iniquity are represented by the tares, which grow with the wheat until the harvest. That the harvest is reaped at the coming of the Son of man is shown in Rev. 14:14-20, and other scriptures.

The kingdom and dominion over this world is given to Christ, the "nobleman," not at or near the beginning of this dispensation, as many believe, but near its close. This is proved by Rev. 11:14, 15. Under the third woe trumpet, which is the last of the seven trumpets, and which introduces the Judgment (verse 18), a voice proclaims: "The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign forever and ever." Under this trumpet the dispensation comes to its close.

Also the prophecy of Daniel is decisive on this point. In chapter two, in the dream of Nebuchadnezzar, the king or kingdom of Babylon answered to the head of gold of the image. This kingdom was succeeded by that of the Medes and Persians, see Dan. 5:30, 31, which answered to the breast and arms of the image. And the Persian was succeeded by the Grecian, Dan. 8:3-8, 20, which was represented by the body of brass of the image. Another kingdom, the fourth, was strong as iron—represented by the legs of iron,—stronger than all that preceded it; and it was divided into ten parts, or kingdoms, in the image represented by the feet and toes. This was the Roman kingdom, which was successor to the Grecian, and which bore an iron rule over all the world. It was divided into ten kingdoms. These are the several parts of the image which was seen by Nebuchadnezzar; and such was the interpretation of the dream, as given by Daniel.

But another object was seen in the dream, and it also represented a kingdom. "It was a stone cut out of the mountain without hands." The original is reflexive in form, conveying the idea of self-moving. This stone smote the image "upon his feet, that were of iron and clay." That is to say, that it smote the image *at some time after* the Roman kingdom was divided, for the stone could not smite the feet and toes of the image before they existed. Or, in the fulfillment, the kingdom represented by the stone could not smite the kingdoms represented by the feet and toes of the image until they had arisen—until the Roman Empire was divided into ten parts or kingdoms.

In the dream, the effect of the smiting of the image by the stone, is thus described: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." In the interpretation it is thus stated: "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:35, 44. This describes, not the *conversion* of earthly powers, but the entire *destruction* of all earthly powers, their places being filled by the kingdom of God, by which they are broken in pieces. See the same foretold in Jer. 25:15-33. In this chapter it is said that "all the kingdoms of the world, which are upon the face of the whole earth," shall drink of the wine-cup of God's fury, "and fall, and rise no more, because of the sword which I will send among" them. No such destruction as that described in Jer. 25 has ever taken place; but it will, for the word of the Lord declares it. Then will the interpretation of the dream of Nebuchadnezzar be fulfilled.

It is true that Dan. 2 does not definitely give the chronology of the setting up of the kingdom of God; but it does definitely place it *after* the full development of the image, including the divisions of the Roman power. This brings it down several centuries this side of the days of the apostles. But in Dan. 7: 9-14 it is located, as in Rev. 11: 14-18, in the time of the Judgment. In Dan. 7 is recorded a vision of the prophet, which was explained by an angel. Under the symbols of beasts and horns it presents the same kingdoms and the same events which are given in chapter 2 in the great image. In chapter 7, the Roman Empire and its divisions are represented by a dreadful and terrible beast with great iron teeth, which had ten horns. This chapter contains, however, two important points which are not found in chapter 2. (1) The rise and work of "another little horn," after the rise of the ten, which was quite different from the others, and at length became stronger than all the others. (2) The sitting of the Judgment, which takes place before the kingdoms of the world are given to the Son of man.

The work of the "little horn" was one of persecution. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." This wearing out the saints of the Most High—the most terrible persecution which the church of God ever suffered—was under the Roman power, but principally under its ecclesiastical form. The angel continued: "But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." These words contain a confirmation of the view we have advanced, that the Judgment sits before the end; before the coming of the Son of man; and before the dominion is taken from this persecuting power. And how noteworthy it is that within the last score of years the civil power has been *entirely* taken away from the church of Rome. "United Italy" has literally dethroned the head of the church, who now pays taxes to the Government as any other citizen! And the next event in the angel's interpretation of the vision is this: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 25-27. This closes the interpretation. The last event in every line of prophecy is the giving of the kingdom and dominion to Christ and to his people. And, as has been shown, and will be further noticed, this gift is speedily followed by the overthrow and entire destruction of all the kingdoms and dominions of the world.

It may not be objected that these prophecies refer to the introduction of the gospel and to the establishing of the church of Christ, in the present age. The scope of the prophecies forbids it. The events given in the vision of Dan. 7 cover the entire gospel dispensation, and even reach beyond it. If this be denied, we might as well deny the Judgment and future rewards at once. And—which ought to be decisive with all—the New Testament presents the possession of the kingdom as a matter of promise and of hope to the saints. Thus James says: "Hearken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Jas. 2: 5. In the same manner Peter speaks "to them that have obtained like precious faith with us," and informs them what they must do in perfecting their characters, "for so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 1-11. And Paul also

shows to his brethren the mystery of the possession of the kingdom. He says "that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1 Cor. 15: 50. In the scriptures already quoted it is said the kingdom is to be everlasting—to stand forever. "Flesh and blood" is an expression indicating a mortal, perishable, corruptible condition. A mortal, corruptible man could not inherit an everlasting, incorruptible kingdom; for he would die and leave it to successors. But that would destroy the scripture which says "it shall not be left to other people." In this present mortal state the saints are *heirs* of the kingdom; when they *inherit* it their heirship will cease. EDITOR.

(To be continued.)

OH, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

Oh, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall molder to dust and together shall die.

The infant, a mother attended and loved,
The mother, that infant's affection who proved,
The husband, that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The maid, on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised
Are alike from the minds of the living erased.

The hand of the king, that the scepter hath borne,
The brow of the priests, that the miter hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depth of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint, who enjoyed the communion of heaven,
The sinner, who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen—
We drink the same stream and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would shrink;
To the life we are clinging they also would cling;
But it speeds for us all, like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the tongue of their gladness is dumb.

They died; ay! they died; and we things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
Oh, why should the spirit of mortal be proud?

HONESTY obliges us to make restitution, not only of that which comes to us by our own faults, but of that which comes to us by the mistakes of others. Though we get it by oversight, if we keep it when the oversight is discovered, it is kept by deceit.

It is no fault, but our wisdom and duty, to alter our purposes and resolutions when there is a good reason for our so doing. Constancy is a virtue, but obstinancy is not.

Saved by a Caress.

"A kiss saved me!" Immediately every face bent forward. Richly, daintily-clad women and moneyed men filled the spacious room; but the silence that followed that statement could be felt, so eager were they to catch every word.

Some one had spoken lightly of the trifles that so surely make up the sum of human happiness or woe. Trifles count for nothing, they thought; it is the great events that determine the destinies of men for good or ill. It was this that had drawn forth the statement and the explanation that followed.

"I know nothing," he continued, "of my parents or the circumstances of my birth. Nothing in all the bitter past clings so close to memory as the certainty that I belonged to nobody and nobody belonged to me. In one of our large cities, in a locality where there are many little homeless ones, where baseness is the ruling element, I may or may not have had my birth—at least that was the first I knew of myself. Poverty isn't so hard if we've some one to love us; but no one cared for me, and all the days were alike, and the nights seemed an eternity of time. There is a bitterness of sorrow in the lives of the homeless of which God only can know.

"The snow had fallen, and the cold March winds were blowing, leaving us no choice, except the sunny side of the dismal street in which we found shelter. I, with others whose years were few, and whose homes were anywhere, had sought the sunny side, when a lady paused beside us, smoothed back my tangled locks and kissed me. That was the first caress I had known, and it saved me. I slept somewhere that night, and unlike all other nights that had preceded it, I was neither cold nor weary. The hand reached down to lift me up from the depths never unclasped its hold. Angels sang their sweetest songs through the long hours; the rapturous refrain echoes in my soul to-night. It was years before I grew out of that life to a better one; but whether I had where to lay my head, or had not, I knew no weariness. The warm glow of a perfect day lighted all the future, and in every dark hour I felt the presence of a light foot-fall, the soft touch of a hand.

"Out of the pure depths of her pitying womanhood she kissed me. It was a trifling thing indeed, to kiss a homeless, friendless child; but because of that kiss, and with the Father's help, I stand to-day upon the firm basis of an honorable manhood."—Selected.

The Way to Conquer.

In all past ages the pious in times of trouble have found refuge and strength in prayer. This weapon of their warfare—not carnal but spiritual—forged for them in the armory of Heaven, has been mighty through God for their own deliverance and the overthrow of their enemies. "Is any afflicted let him pray." Commit thy cause unto the Lord, and so engage him on your side. When good Hezekiah received a letter containing the sad information that Sennacherib, the formidable king of Assyria, was about to attempt the capture and destruction of Jerusalem, we are told that he "went up into the house of the Lord, and spread it before the Lord" in prayer. And he had power with God; his prayer was effectual, and the Lord sent a destroying angel against the Assyrian army, who slew in a single night 185,000 men. Thus Hezekiah upon his knees conquered Sennacherib; and this should be our resource in the hour of danger and distress. We should fight upon our knees. This will insure speedy and decisive victory. "Restraining prayer we cease to fight."

It is foolish to strive with what we cannot avoid; to obey God is perfect liberty.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST.—MAR. 23.

ACTS, CHAPTERS 14 AND 15.

The Gospel in Iconium.

THE first time that the Saviour sent forth the twelve disciples to preach, his instruction was, "When they persecute you in this city, flee ye into another." Matt. 10:23. The idea of being discouraged or giving up the contest was never entertained for a moment, even under the most adverse circumstances. "He that endureth to the end shall be saved." Verse 22. In harmony with the Master's precept and example, Paul and Barnabas, when expelled from Antioch and the province of Pisidia, patiently moved on to Iconium, the chief city of Lyconia. Here success crowned their first effort, and a great multitude both of Jews and also of the Greeks believed." Acts 14:1.

More Trouble.

BUT no true missionary of the cross ever found a very long stretch of smooth sailing; and the apostle but spoke his own bitter experience when, on his return trip, he assured the churches raised up on this tour that "we must through much tribulation enter into the kingdom of God." Verse 22. The experience of those ministers is in marked contrast with a recent comment in a leading denominational organ. Speaking of the improvements made by a prominent pastor in his church and parsonage, it was said that "he would soon have things just as nice as any one could wish." The first success at Iconium aroused the jealousy and envy of the Jews; their influence was at stake, as it had been at other places, and they stirred up strife against the new teachers. They incited the Gentiles to opposition, and invoked the power of the authorities of the city, bringing charges of evil designs on the part of Paul and Barnabas when they should have gained the adherence of the people. However, the Lord "gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Verse 3. Here again was the proof that no one can resist the wisdom and power of the Spirit of truth. All the temporary victories that have ever been gained by the enemy have been by falsehood and deception, or by brute force. And even these apparent triumphs have always been in some way turned to the glory of God.

Paul and Barnabas Fled.

FINALLY "there was an assault made," with the intent of stoning the ministers of Christ, and they being made aware of it, "fled unto Lystra and Derbe," in the same province. There was no cowardice about this fleeing. A "long time" they had abode there "speaking boldly in the Lord," notwithstanding the determined opposition of their enemies. Paul, especially, proved by his whole life that he was no coward, and his coming back to Iconium in a short time afterward is evidence that he was not actuated in fleeing by any dread of physical consequences. He could do no more good there at that time, and his mission to the Gentile world had but commenced. The Master himself evaded attempts upon his life by fleeing, when he could have conquered his enemies upon the spot. John 8:59; 10:39. No disciple is justified in unnecessarily exposing himself to danger, as the glory of God and the honor of his cause can in no way be upheld by mere bravado of puny humanity. Let all courage be in the Lord, and let his Spirit dictate when to stand and when to flee. A firm trust will insure the guidance.

Unselfish Zeal.

NEVER were the freaks of human nature, or the vicissitudes of the Christian life and ministry more clearly demonstrated than at Lystra, on the occasion of the first visit of the missionaries. There was no Jewish synagogue here, and but few Jews. Utter strangers, Paul and Barnabas gathered the people about them as best they could, and made known the gospel of Christ. In the assembly was a poor cripple who had never been able to walk. Paul saw that he had faith, and healed him. With all the excitement characteristic of heathenism, the people set about to worship the apostles. Had the ministers been seeking their own glory or pecuniary gain—as was charged against Paul by the false apostles of Corinth, and has often been charged by the enemies of Christ since—here was their opportunity. The people believed they were gods come down from heaven, and were ready to comply with any outward demand. But they disclaimed all honor, and endeavored to show the people that it was from this kind of worship that their teaching was designed to turn them. And the next thing we are told is that this same excitable community, under other leaders, are incited to put to death those whom they but a short time previous were ready to honor with sacrifice and worship. So much for the wisdom of men.

Characteristic Inconsistency.

WHILE the servants of the Lord were endeavoring to turn the heathen to the worship of the true God, they were followed up by their persecutors from Antioch and Iconium—representatives of the professed church of God. These bigoted zealots of the popular church now joined the heathen, whom they considered to be unclean, and instigated a riot against the reformers. To this envious extreme do all professors and churches go when they seek to maintain merely their own name and authority. The same spirit of envy has pursued the church from age to age until the present time, and must eventually take possession of every individual or body professing godliness, which refuses to keep pace with the light of truth, and with every advance step in the great reformation which God is working by his Spirit amongst his children. When men profess to believe the word of God, yet reject its plain fulfillment; when they assume the "form of godliness," yet "deny the power thereof" when it is plainly demonstrated before their eyes; they are prepared for almost any degree of inconsistency—even to a rejection of the "commandments of God and the faith of Jesus."

The Stoning of Paul.

THE idol-worshippers of Lystra, not receiving the word of truth sent unto them, and being greatly disappointed on learning that the apostles were not the gods which they had supposed them to be, were in a proper frame of mind to be incited to any extreme action. When, therefore, the Jews from Antioch and Iconium had given out false impressions of the disciples, the people were only too ready to rush upon them with deadly intent. And thus it ever has been,—those who refuse to obey the truth are easily led to believe a lie; and such a condition is specially pointed out by this same apostle as pertaining to the last days. 2 Thess. 2:11. Paul was stoned and dragged out of the city as dead. But as the disciples mourned around him, he rose up, praising God, and entered with them into the city again. This occurrence was no doubt of great value to the new converts of Lystra, in confirming their faith. Here it was demonstrated to them that those who followed Jesus not only had the power of God accompanying them, but that part of their calling was to suffer for his name who had died

for them. The young man Timothy learned a lesson here that did much toward preparing him for the important station which he filled in after years. Not a drop of Christian blood was ever spilled in persecution that did not in some way yield fruit to the glory of God.

To Derbe and Return to Antioch.

THE next day after their dreadful experience at Lystra, Paul and Barnabas went on their way to Derbe. Here they are said to have secured many converts, and apparently without any demonstrative opposition. Then they returned, by the same route they had come (except that they passed by Cyprus), to Antioch, "whence they had been sent forth." On their return they preached the word at Perga, in Pamphylia, which place had previously been passed by.

This journey, undertaken in A. D. 45, included about 1,400 miles of travel, and occupied in time about one year and a half. We can imagine the returned missionaries received a joyful greeting by the church at Antioch, "from whence they had been recommended to the grace of God for the work which they had fulfilled." And it is enough to arouse the dormant missionary spirit of the most careless Laodicean to contemplate the rejoicing over the results of that enterprise, as Paul and Barnabas "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

The First Internal Strife.

THE 15th chapter of Acts gives an account of the first serious internal trouble in the church. The Judean Jews were slow to believe and acknowledge that the Gentiles were on an equal footing with themselves under the gospel. We find even Peter, under whose ministry the broken partition had first been fully demonstrated, at one time so manifesting his prejudice that "even Barnabas was carried away." Gal. 2:11-13. In the midst of the prosperous times enjoyed at Antioch, after the return of Paul and Barnabas, certain ones came from Judea and taught the brethren that they should be circumcised and keep the law of Moses. Paul and Barnabas resisted the doctrine, but the dissension grew to such an extent that it was decided to have the matter settled at Jerusalem. At this meeting Peter gave his testimony, during which he raised a pointed question: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples which neither our father's nor we were able to bear?"

In modern times, some who are sore pressed for excuse to disregard the moral law have grasped at this straw, and teach that the "yoke" here referred to is the ten commandments. But the idea is not advanced by any of the standard commentaries, and in fact was little thought of by any one till all other arguments against the Sabbath of the Lord had failed. Circumcision was the main question at issue, it being a prominent part of the ceremonial law; but the moral law says nothing about circumcision, nor indeed any other ceremony. That law the observance of which is the evidence of love, Rom. 13:10, cannot be called a yoke of bondage in the sense of being burdensome. To the obedient follower of Christ, his law is a yoke only in the sense of submission, with *rest*—it is "easy" and "light." Matt. 11:28-30.

But this first internal disturbance in the church was happily adjusted by all concerned agreeing to the decision of the arbiters. Although the question was a momentous one for that age and people, we do not read of any faction growing out of it, or the setting up of an Independent Church of the Circumcision, or any "agreement to disagree." It was settled by honestly "endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:3.

W. N. GLENN.

Temperance.

"Things Indifferent."

THE fact is, that the people do not need laborious efforts to uphold an indulgence in "things indifferent." They are led astray by them. The young man thinks that wine-drinking is a "thing indifferent," and next he acts as if it were a "thing indifferent" whether he be a drunkard or not. The indifferent cards are shuffled for amusement until he is educated for gambling; and what difference is it, if he spend whole nights in cheating and being cheated? The indifferent dance engages the young men and maidens, and they whirl through ball-rooms and trip into perdition with bad company. So of other amusements leading to vice. In the very last excesses of their sins, such persons still plead "indifference," for they do become indifferent to God, to conscience, to religion, to the soul, and to salvation. These "things indifferent" are the first steps toward wretchedness and ruin.

Are they indifferent? They *might* be, one says. They might be, if the person kept himself within the bounds of innocence. But where are those limits? Tell us just where a lamb becomes a sheep, and we may draw the line. Nay, we cannot then. For these things are not to be considered simply *per se* (by themselves). Their tendency and influence must be taken into account. There is no such thing as drinking a glass of wine *per se*. It is not an act beginning and ending in itself. Who doubts that the tendency of card-playing is to gambling, and that of dancing is to reveling, and that of occasional drinking is to frequent drinking and to intoxication? Who denies that many moderate drinkers become excessive drunkards? Who denies that many young men begin by imitating moderate drinkers, and end in the excesses of drunkenness? Look into the social circle where the glass circulates, and mark those who drain it. Follow them through life. Into how many hovels must you go? Into how many crimes? Into how many prisons? Into how many dreary abodes to bear a drunkard to his grave? The statistics of the past are alarming. The present increase of social tipping must make them frightful. In what had they their beginning? In those "things indifferent."

But are they indifferent? They cannot be if they lead to crime, to misery, to self-destruction. They cannot be if they insult God and blast the soul forever. Nay, they are matters of conscience. Ought I not to have a tender conscience in regard to my tastes, my appetites, my habits, and my influence? Grant that it be not a sin *per se* for me to take a glass of wine; ought I not to have a scrupulous conscience in regard to the influence of that glass upon others? If I take one in the drawing-room, they may take scores of them in the dram-shop. Surely, it is not a perverted conscience that reproves one for his evil influence. Then is it any perversion of conscience for one to feel that it is a sin to take the social glass? Surely not. Then total abstinence is based, not on expediency alone, but on conscience.

Will the church allow itself to be moved and placed upon the ground of total indifference? Will Christians take that position? It is not solid ground. It has not an enlightened, rectified, and sanctified conscience as the substratum for a good foundation. It is but a quagmire of quicksand. The church cannot stand securely upon it. Yet its white spire may be seen. The tried and the tempted will see it when laboring at the helm to make their entrance into the port of safety. They will see it in the wrong place, it having been removed from the foundations built for it by Christ and his apostles. They will not know of the removal; and, with

an eye upon it, they will make shipwreck upon the hidden sands of intemperance.

Shall this be so? Shall our young men perish saying, "We began our career with the doctrine that our amusements and indulgences were 'things indifferent.' The church taught it to us. We were deluded by it; for it was so tenaciously held and so largely expounded. It made up the thunders that we heard, while the warning to abstain, lest we should injure ourselves and others, came in feeble whispers. Christians were ever saying, 'No harm, it is not a sin in itself;' but we scarcely heard the wise advice, 'Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.' We looked, we took, we drank, we gave, we were ruined." Shall they say this when writhing under the adder's sting? Not if the church stand on the ground of self-denial, and heed the doctrine upon which Paul insisted, "That no man put a stumbling-block, or an occasion to fall, in his brother's way." "When ye sin so against the brethren, and wound the weak conscience, ye sin against Christ."—*Sel.*

The Fountain of Crime and Suffering.

JUDGE PITMAN, of Massachusetts, tells us that in 1871 about \$600,000,000 was the amount paid for liquor in this country. The total expenditure for all schools, public and private, for the same year was less than one-sixth of that sum. "All the libraries of the country, public and private," says the same authority, "are said to contain 45,528,938 volumes, which, valued at \$2 a volume would give \$91,057,876. So we drink up all our books in less than two months!" This, be it remembered, is only the direct cost. The indirect, though it cannot be estimated, it is safe to say, will probably equal the direct. The malt liquor traffic rose from 2,000,000 barrels in 1863 to 13,000,000 in 1880.

In the State of Ohio, of which I wish to speak in particular, according to Governor Foster's last message to the Legislature, there are about 16,000 saloons—one to every 225 of the population; one to every 45 voters; one to every 30 families, even in Cleveland—one of the most moral cities in the State. "The entire traffic in the State," he adds, "will probably exceed \$70,000,000 annually." "The Cincinnati annual grog bill," says the *Gazette* of that city, "is \$9,036,000, or \$30.12 for each man, woman, and child in the city."

The Ohio statistics for 1881 give the amount received for distilled liquors in Cincinnati as a little less than \$30,000,000, while the aggregate value of the receipts for the coffee, sugar, molasses, and rice of the city was only about \$12,500,000. The Hon. Mills Gardner says that, within the past thirty years, the "manufacture and consumption of malt liquors have risen from an almost nominal amount to more than 2,000,000 barrels annually in Ohio alone." These figures may serve to give some approximate idea of the "innumerable trap-doors" upon which the people are being pushed, and through which they are falling into the "great tide of eternity."—*Rev. James Brand.*

THE Woman's Christian Temperance Union of Yonkers, N. Y., failing to secure the introduction of temperance books into the public schools, have organized a temperance school in the largest hall in the place, and have several hundred children together every Friday afternoon. They have a noble band of women who take and pledge the children, teach them the "Catechism on Alcohol," and now have introduced the "Boys' and Girls' Temperance Text-Book." These children are taught the fundamental truths of the nature and effects of alcohol upon the human system, and go through a drill equal to any other day-school.

A Word to Physicians.

THERE is reason to believe that a large percentage of the drunkenness among men and women, is caused by physicians' prescriptions. That many obstinate cases have been brought about in this way can be proved beyond a doubt. There is, however, a marked improvement of late, even among physicians, who are giving the subject much thought, the result of which is favorable to the disuse of liquors in their practice.

The eminent physician, Dr. Muzzy, says: "That alcohol is a poison to our organization, is evident from observation. It is that substance, in whatever form it may be, which, when applied to a living surface, disconcerts life's healthy movements. Such a poison is alcohol; such in all its forms, mix it as you may. It is never digested and converted into nourishment." Says another: "I have come to the conclusion that alcohol, as a medicine, may be wholly dispensed with, and the more speedy and thorough restoration of health, and the prolongation of life be insured." Baron Leibig also says, "Beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fiber, or any part which is the seat of the vital principle." These and many others furnish testimony which is indisputable, and it is to be hoped that soon all physicians will protest in like manner against the use of liquors in their practice.

Moderate Drinking.

A YOUNG man, with an inherited taste for liquor, was at a Masonic festival, where was also an English clergyman who was in the habit of freely drinking beer. He called for a bottle, and offered a glass to the young man: "Mr. Cushing, have a glass of beer with me." I looked at him and said, "Don't you dare to touch it." Said the clergyman, sneeringly, "Are you his mental adviser? I hope you are able to take a glass without making a fool of yourself." The young man said, "If my pastor can drink, so can I." He took it. At the end of three weeks he died of strong drink. During his deliriums he exclaimed, in his agony, "God won't damn me for drinking unless he also damns Dr. Richmond." That minister murdered my friend, but he walks the earth to-day, unhung.—*Mrs. Molloy.*

GRIEF banished by wine will come again,
And come with a deeper shade,
Leaving, perchance, on the soul a stain,
Which sorrow had never made.
Then fill not the tempting glass for me;
If mournful, I will not be mad;
Better sad, because we are sinful, be,
Than sinful because we are sad. —*Sel.*

WITHIN the last few years the annual production of native opium in China is said to have increased from 100,000 to 300,000 chests, and it is stated that in some provinces as many as sixty out of one hundred of the whole population are opium-smokers. Hitherto, complaint has been made chiefly against the importation of foreign opium. But the cultivation of the poppy has spread rapidly over extensive districts, and it is now said that three times as much is produced as is imported. If the use of the drug, and the cultivation of the plant which yields it, shall increase for a generation as during recent years, that whole populous country will be on the highway to ruin from this vice alone.

THOSE parents who permit the introduction of cards to their premises may soon learn that their sons visit gambling-houses for the most dangerous sort of "amusement." Total abstinence from card-playing, as well as drinking, is the safest rule everywhere. Christian parents particularly should not allow cards to enter their dwellings; and if found there they should go into the fire with no special ceremony.—*N. Y. Independent.*

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, MARCH 13, 1884.

Pacific Coast Council.

LAST year Elder Haskell advised the holding of councils on the Pacific Coast. We are so far removed from the places of holding the General Conference, that very few of our citizens, and comparatively few of our laborers, have much knowledge of such meetings. Of course it is understood that our councils have no strong resemblance to a regular Conference meeting; and yet they may add greatly to the interest and usefulness of our Conferences.

Last week we published an article from Elder Haskell on this subject; and we received it with especial pleasure, because there had been consultation in regard to it of late in this State.

At our camp-meeting in San Jose, in 1883, we were much pleased to meet Bro. Colcord of the Upper Columbia Conference. And at a recent, and very important meeting in Healdsburg we were again made glad by the presence of Bro. Boyd, of the North Pacific Conference. We believe that the cause in these two Conferences was benefited by the attendance of their Presidents at these important meetings.

In consultation with Eld. W. C. White, who is on the General Conference Committee, it was decided to recommend that a council be convened at the next North Pacific Camp-meeting, which we expect will be held in East Portland. East Portland is separated from Portland only by the Willamette river. A more important place for a camp-meeting cannot be found north of the California line. It is expected that that will be the largest meeting ever held in the Northwest.

Within the next year, we may reasonably expect, our work will be vigorously pushed into new fields. We speak more particularly of the country known as "the Pacific Slope." Our College at Healdsburg is doing a great work in preparing laborers for missionary work of various kinds. There is a large extent of territory east of California, Oregon, and Washington Territory, which calls for laborers. Indeed, there is a large amount of territory *within* California, Oregon, and Washington, which urgently calls for helpers. We hope that soon Nevada may have labor bestowed on her ripening fields. Idaho is ready and waiting, yes, calling for help. The islands of the Pacific demand attention. "The harvest truly is plenteous, but the laborers are few."

Seventh-day Adventists believe in order. Almost all Adventists, after the churches so generally shut their doors against the doctrine in 1844, were opposed to organization. But twenty-five years ago or more we plainly saw that without organization there would always be confusion, and our work would be crippled. Even at that time, when our numbers were so few, our churches were constantly laboring under difficulties; and much time was lost by the ministers, which might have been saved if order had been sooner established. Every year has confirmed us in the conclusion at which we then arrived, that there must be organization if we would remain united and have our work effective.

And it has become apparent that the work, especially in our younger and weaker Conferences, may be greatly strengthened and expedited if there are councils where the workers and representative men of several Conferences can meet together, to canvass the prospects and wants of their several fields, and of new fields, and to devise means to best carry

on the work under their circumstances. These also become seasons of special religious effort, to increase the spirituality of the laborers and the people, and by thus together drawing nearer to God. In this our courage is renewed and our strength is increased.

At the coming meeting in East Portland we think we may safely promise that, of those now in California, there will be present, Eld. White, of the General Conference, Eld. Corliss, the editor of the SIGNS, and Bro. Ings. We are not now able to speak for others. The ministers and principal workers, and the officers of the Conference, should attend from Upper Columbia. There should be no failure in this. And there should be some from Idaho. Boise City should surely be represented.

Idaho, being outside of any organized Conference, is, according to the Constitution of the General Conference, missionary ground. As such it is placed under the jurisdiction of the General Conference. Laborers going there should go under the sanction of the General Conference. But as the General Conference will be represented at East Portland, and the neighboring Conferences will there meet in council, it is of the greatest importance that Idaho be represented there. If there shall be even two or three friends of the cause from that Territory, or even one if no more can go, it will be the means of so interesting the brethren in that field, and so informing them of its wants, that the work may be greatly forwarded there. If Idaho is not represented there, if her wants and situation are not set before the council, it may hinder the work more than can be readily appreciated. There is a strong desire now arising to do something for Idaho. We earnestly hope that we shall meet some friends of the cause from that Territory.

It seems unnecessary to speak for a general attendance from all parts of the U. C. and N. P. Conferences. This will be the most important, and therefore the most interesting meeting which has ever been held in the Northwest. We shall further speak of it hereafter.

What Is Theology?

WEBSTER enumerates five heads under which he classifies the science of theology, namely: Moral, natural, revealed, scholastic, and speculative. There are, doubtless, even in this age, some good and acceptable works on moral theology, and some works of value on revealed theology. But if we may judge by the popular church teaching we must decide that such works do not exercise any strong or controlling influence over the current theology of the denominations. This seems to be an age of disintegrations. Old landmarks are fast being removed. The popular standard of faith is variable and superficial. Confidence in the Bible is giving way; its plainest facts and precepts are yielded to any tyro who presents a tolerably plausible theory and labels it "science." We have been led to remark—and our opinion is being confirmed by yearly observation—that men often profess to love the Bible when in fact they love only *their opinions of the Bible*. This is proved to be a truth by their so frequently giving up the Bible rather than to give up their opinions.

When they start out in that direction they have no idea of the terminus of the journey. Nor do they generally appreciate the influences which are moulding them until their faith is undermined. And so liable are they to be mistaken in themselves—so subtle are the deceptions of the enemy—that we have seen them *pose* as model Bible believers even after they had openly set it aside as of no authority.

Some years since we presented our present faith—the doctrines of the Lord's coming, the Sabbath, etc.—before the members of a certain church in Wisconsin. A prominent member said to his brethren

that they were bound to accept the teaching because it was according to the Bible, and in their covenant they had promised to take "the Bible as their rule of faith and practice." This was denied by another, who said they had covenanted to take only the New Testament. To settle the dispute a meeting was called, and the covenant was produced, and it said "the Bible." Whereupon a motion was made, and passed by a goodly majority, that they strike the Bible out of the covenant! and the New Testament was inserted in its place. That was twenty-six years ago. We do not know how many would like *openly* to take the same position; but we do believe there are many who, if they acted out their feelings, would vote the Bible out of their churches.

Representative men of nearly all the churches now are putting forth their theories which are undermining the authority of the law of ten commandments; and in furtherance of this object, they are setting aside the entire Old Testament. Recently a church member, in his efforts to evade the position of a Seventh-day Adventist, in answer to the statement that the Bible is the rule of our life, said that the Bible was only of use to us to prove that Christ is come. Now we are to look to him alone.

It is quite true that we are to look to him alone as the author and the way of salvation, whose blood alone can cleanse from sin. But it is equally true that "sin is the transgression of the law," and that we are not permitted to transgress the law under the pretext of causing grace to abound. Rom. 3:20; 6:1-3. The Saviour prayed to the Father, in behalf of his disciples, "Sanctify them through thy truth; thy word is truth." John 17:17. Any theory which sets aside the word of God—and the Old Testament is the word of God, and to it the Saviour referred in his prayer—is subversive of the principles of righteousness; it is opposed to the sanctification of the believer on a true Scriptural basis.

Another instance of giving up the landmarks, and yielding the Scriptures to the life-long opponents of the orthodox faith, is found in the tendency to spiritualize the declarations of the Bible in regard to future rewards. The following paragraph is copied from a Congregationalist paper, being part of a sermon preached by a minister of that church:—

"I hold that the soul is immaterial, and that its happiness and misery are internal to itself, the result of no moral surroundings, but exclusively the result of its own moral condition. The soul is in Heaven when in a state of equilibrium and peace; it is in hell when in a state of unrest, out of harmony with itself and with God."

In our younger days we lived some time in a neighborhood which was almost a stronghold of Universalism; and we attended their preaching, and read extensively their papers and books, and (we say it with regret), we became so deeply interested that we were almost persuaded that they had the truth of the Bible. We speak of this to show that we became well acquainted with the system. And we affirm, without any fear of being contradicted by any one who understands the subject, that the above paragraph, as far as the final condition of the sinner is concerned, is pure and unadorned Universalism. Every soul "in a state of unrest, out of harmony with God," is in hell already! And yet some such souls enjoy that position, and would fain remain in hell; indeed, they cannot be urged to leave it when the door is opened before them. And if hell in the future is no more crossing to their feelings than is hell in the present state, most of them will be willing to risk it, and—not *go to hell*, as they are there already, but—remain there to all eternity! Only prove to them that this old Universalist theory is truly orthodox, and the preaching of the cross of Christ will be foolishness indeed in their sight.

As to the reward of the righteous, if they are already in Heaven, with cares, and tears, and groans,

and tribulations, what assurance have they that these afflictions will not always attach to them in Heaven? Is this the teaching of the Bible? No, no. It is only a perversion of gospel truth, and is part of a spiritualizing system which makes the Bible a mere plaything in the hands of every dreamer. By just such things as these, made popular in large denominations, "the way of truth shall be evil spoken of."

The Bible is a plain book, well suited to the wants and conditions of plain people. It is said in the gospel that, when Christ spoke, "the common people heard him gladly." But if his preaching had resembled that of the spiritualizers, the common people would have gone away uninstructed.

We deeply regret that such teaching as that of the paragraph above quoted is becoming popular. Man is a fallen being; the race is inclined to have its own way. However faithfully the Bible is preached, it is difficult to arouse people to a sense of their condition and their danger. But such doctrine as that here noticed is only calculated to lull them to sleep. May the Lord in mercy open the eyes of the blind shepherds, before the day comes spoken of by Jeremiah the prophet: "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel." Jer. 25. That day will surely come, and the unfaithful ones, who have misled the people, and virtually taught them that no evil shall befall them for their evil doings, will have their portion with the hypocrites.

We are aware that it may be said, These people are sincere, and you should have charity. But we dare not hold our peace. We believe the Pharisees, in the days of the Saviour, were generally sincere, and that they thought they were the only safe leaders of the people. We do not accept man as our standard. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We pity them, but duty compels us to warn the people of the danger of such teachings.

Progress of the Work at Healdsburg.

THE first Sabbath in this month was a day of interest and profit to the church at Healdsburg; of profit not only to the church, but to the College, and through it to the cause throughout the State. In the forenoon, Eld. Corliss preached from Col. 3:2, 3: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." The responsibilities resting upon those who profess to be members of Christ's body, were clearly set forth. We belong to the family of Christ, and are individually responsible for the reputation of the family. The danger of becoming estranged from Christ by following the vain and silly fashions of the world, was dwelt upon with earnestness. The true Christian will indeed be dead,—insensible to the allurements of the world.

After the sermon, the congregation repaired to the usual place of baptism, where six souls were baptized, as evidence of their faith in the death and resurrection of Christ, and their determination to be henceforth new creatures in Christ. Four of this number are students at the College,—two of them from Mendocino County, one from Humboldt County, and one a resident of Healdsburg.

In the afternoon some twenty of those who intend to labor in the various capacities in the field during the summer, met in one of the rooms of the College building, together with Elds. White, Corliss, Israel, and Healey, to consider some plans for the coming campaign. So far as a division of labor had been made, all heartily acquiesced in the suggestions of

the Conference Committee, expressing themselves as willing to labor to the extent of their ability, in any field to which they might be assigned. As testimonies and exhortations were given, the Spirit of the Lord came into the meeting, and all felt strengthened and encouraged.

We believe that the spirit of love and harmony that exists among the workers, and which seems to be increasing, augurs well for the success of the work. As was stated by one brother, the laborers must press together if they would see the work prosper. But it is God who sends prosperity, and blesses our efforts; in order to succeed, we must draw near to God, and when we all get near him, it follows as a natural consequence that we will be near to one another. We confidently expect to see the cause of God advance greatly this year. If God is in the work, of which there can be no doubt, and the workers go forth accompanied by his Spirit, we certainly may expect great things.

During the past two weeks the missionary class has enjoyed the presence and labors of Bro. White, who has given much valuable instruction in regard to canvassing, doing colporter work, and preparing a field for tent labor. Certainly those who go into the field with a definite plan of operations in mind, and are fortified, as far as possible, against every objection that can be made, have a far better prospect of success than those who go out trusting alone to their general, unclassified knowledge, and the inspiration of the moment, for the means to awaken the interest of the indifferent, and to answer those who make objections. It is just this definite, practical knowledge that the instructors at Healdsburg College aim to impart. Brethren, remember the work, and pray for the workers.

E. J. W.

For Deeds Done.

In reference to the subject of the sanctuary, and the investigative Judgment which we teach is now going forward, a question sometimes arises in substance as follows:—

A man's influence for good or evil, as exerted through his example, teachings, and life, is felt, and helps to mold the characters of others as long as time shall last. How, then, when his case comes up in the investigative Judgment, can he be judged for his deeds and life, before the results or effects of that life have ceased?

This is indeed an insuperable objection to the view that a man is judged as soon as he dies. In that case a large portion, perhaps much the larger portion, of the evil influence of some persons is either left out of the count, or the Lord is obliged to anticipate in their judgment.

This difficulty we conceive is entirely obviated in our views of the investigative Judgment of the heavenly sanctuary. The natural order would seem to be that the work should commence with the first generation of men, and come down through succeeding generations in consecutive order to the end. And we know that of all the earlier generations of men there are none, with but exceedingly few exceptions, whose influence has not for generations been as dead as their bodies. The account with such persons can be at once closed up, and the decision of the Judgment rendered.

This is especially the case with the wicked. It strikes us as something a little remarkable, as we think upon it. If we go back only three or four generations from our own time, how many ungodly persons can be named whose teachings, life, or example is exerting a pernicious influence on the world to-day? It is marvelous how soon the influence of the wicked is cut off. With the righteous it is not wholly so; for even Abel, with many of the ancient worthies who are set forth as examples, and all Bible writers, are to the present day exerting an influence upon multitudes for good. Perhaps a few

ancient heathen philosophers may be counted on the other side.

But giving this the widest scope possible, it is seen at once that but very few of those who have long been dead are wielding any potent influence over the human family at the present time. And if the number were ten times as great as it is, it would involve no difficulty; for we can readily see how easy and appropriate a thing it would be to count that man in the Judgment work, whose influence is still alive and active among men, as himself still with the living, and leave his case to be decided with the cases of the living, at the very close of the sanctuary work and of probation.

But, further, we are to consider that the investigative work in the sanctuary is not for the purpose of tracing out the full guilt of the sinner and determining the degree of his punishment, but simply to decide the question whether, taking into account his deeds to that point where his probation ended, he should be assigned a place with the righteous or the wicked. And this is all that need be determined in this Judgment, all else being left till after the coming of Christ, to that Judgment of the thousand years, 1 Cor. 6:2, 3; Rev. 20:4, in which the cases of the wicked will all be examined, their deeds, and the influence of them while time lasted, be taken into the account, and the punishment to be rendered in the second death be accurately adjusted to the degree of their guilt.

U. S.

South Lancaster, Mass., School.

It may be interesting to the readers of the SIGNS, especially those on the Pacific Coast, to learn something of the progress of the school at South Lancaster, and more particularly so considering that the school at Healdsburg, Cal., and the one at South Lancaster commenced at nearly the same time, and were established upon the same principles.

With us it was more of an experiment, although we have always had great faith in the plan adopted by these schools; that any school established upon correct principles will prosper, and that God will add his blessing to efforts put forth in the right direction, and we shall see them succeed. We serve a God who is all-powerful, and his providence is over his own work; neither does he leave his people to fight their battles alone, but he goes before them and works for them to his name's glory.

We believe that the school upon the Pacific Coast will yet furnish laborers for the islands of the Pacific Ocean, Australia, New Zealand, and many places where as yet the living preacher has never gone, in addition to its influence in America; and we hope as great results will be achieved by the College at South Lancaster, in the country bordering upon the Atlantic Coast and the islands of the Atlantic Ocean, and distant lands east; while the Battle Creek College will furnish a class of laborers that will form a clasp to bind the influence of the two schools in the one great work until the influence of all will encircle the world. From these schools there should be hundreds of teachers that will commence smaller schools in every Conference of S. D. Adventists in America, and we know of no reason why the same spirit should not reach the European Continent where our missions are established.

It is now nearly two years since these schools, were opened. Our brethren in the East, realizing the nearness of the time of trouble, thought that there should be a school for the benefit of those who could not have the advantage of the one at Battle Creek, Mich. They have labored under some disadvantages that our brethren in California have not experienced, having no suitable school buildings. During the first term of the school, although numbering less than forty, students were under the necessity of reciting in three separate buildings. In the winter the number so increased that they were

obliged to occupy the meeting-house, in which the school has been held from that time to the present. Having no suitable rooms in the boarding-house in which the students could study, they have been under the necessity of spending all their study hours in the meeting-house. Notwithstanding these difficulties, the results of the first year were far greater than our most sanguine expectations. This encouraged our brethren to go forward; consequently, at a general meeting held in Lancaster about one year ago, a resolution was passed authorizing our School Committee to proceed to erect such buildings as would be suitable for the school; but owing to circumstances, nothing was done in this direction until the present winter.

At the general meeting held at Lancaster in December, it was voted to proceed at once to raise \$25,000 to purchase land and erect buildings. One-half this sum was pledged at this meeting. In less than one week from the close of the meeting twenty-six acres of desirable land were purchased in the village of South Lancaster, for cultivation and a building site. During this week a corporation was organized with the following persons as directors: S. N. Haskell, D. A. Robinson, G. H. Bell, E. P. Farnsworth, C. W. Comings, J. C. Tucker, and C. E. Palmer.

At a subsequent meeting the board was organized, electing S. N. Haskell, President; D. A. Robinson, Secretary; E. P. Farnsworth, Treasurer. A stock-book was opened and stock has been issued representing 226 shares at \$25 each. Others have paid in their pledges in part, so that there has been paid up to date upon real estate, including what was paid for lumber, school furniture, etc., over \$10,000. A portion of the lumber and stone for the foundation of the buildings are already upon the ground. Building will commence early this spring. It is decided to erect two school-buildings, one 45x65 feet with a 13x20 front, in which will be placed the stairs, leaving the main building for recitation and lecture-rooms, etc.; and another about 40x75 or 80 feet, three stories high, with basement.

Believing it would be for the interest of the students to have manual labor connected with the school, and that this manual labor should be directed in useful trades, it has been arranged to connect with the school at least six trades, four of which are now in active operation, viz., the manufacturing of tents and brooms, mending of boots and shoes, and printing; and it is hoped before spring opens two other trades will also be introduced, besides gardening.

It is needless to state that there have been discouraging circumstances connected with the school, but no more so than might be expected with any new enterprise. Looking back over the past two years, it can truthfully be said that God has dealt with this school in great mercy and given largely of his Spirit. Quite a large number have been converted and baptized, some of them as marked cases as we have seen for a number of years.

At least twelve of the students are now active laborers in the cause in different Conferences, a number of whom came to the school without any idea of engaging in the work of God. Some of these were converted here, and so partook of the missionary spirit that they have gone forth and become successful in colporteur work. There has also been a school started in Rome, N. Y., by a student from this school, which is now in successful operation; while Maine and Vermont have efficient secretaries who received their instruction in this branch of the work in connection with this school during the first year. For these things we thank God and take courage.

During the next term, which will commence the 17th of March, there will be a course of instruction given, especially adapted for those advanced students who expect to enter the field as laborers the

coming season, and also those of more mature years who have not had the benefit of instruction at this school.

These various steps are entered upon not without much prayer and careful consideration. It is expected that during the next term we shall see at least a score of men and women from the New England Conference, and as many more from other Conferences, who will enter the field as laborers during the summer of 1884.

There are hundreds of young men and women, as well as those of gray hairs, who by a few weeks or months instruction in language, letter-writing, general missionary and colporteur work, and how to conduct Bible-readings, will be qualified to become efficient laborers in the cause; and others who have had some experience in the field, but have found themselves deficient in some respects, can be greatly benefited by the special course of instruction to be given next term.

Many have a heart to do, but do not know how to set themselves about the work; a little instruction and mental training may change their entire course of life, when they can enter upon a sphere far more useful.

Another feature of the school is to connect actual labor for souls with the instruction received, if individuals are being educated for teachers or colporters, or in any feature of the missionary work. There will be long vacations in the summer, during which schools can be taken in our churches and the same principles be taught which have been received during the winter, and also canvassers, colporters, and ministers will exercise the gifts which God has given them, during the long summer vacations. Indeed it has been the aim, and God has seemed to signally bless the effort, to have such a school as will contribute to the advancement of the truths which we believe are applicable at the present time and also to enable those attending the school to form habits of industry that will fit them for usefulness in any sphere where the providence of God may place them. We look forward with a degree of hope to the future of the schools among Seventh-day Adventists, believing, if they are conducted properly, they will contribute largely to the carrying forward of the work of God in the earth. It is altogether too late to look forward to three, four, or six years of mental training before the individual enters upon the work of God which he is seeking to fit himself to do. There should be a combination of the practical with the theoretical, and an experience should be had in every step taken. It is the building up of the character in every particular that will fit men and women for the kingdom of God. As the stream can rise no higher than the fountain, so individuals can be useful only as they have had experience themselves. If this experience is connected with the acquiring of their education, then they will be qualified to lift the fallen, and make their work practical as they go forth from the institution of learning.

S. N. HASKELL.

AN event worthy of note occurred at the First Baptist Church, on Columbia Avenue, Boston, on Sunday the second inst. The pastor announced that he would omit the regular sermon, as there was a more important duty on hand. One of the deacons then came forward and stated that it was his greatest desire that the church debt, amounting to \$55,000, should be wiped out. As proof of the sincerity of his desire, he stated that he had been laying aside a sum of money each year for several years, with which to purchase a farm to which he could retire in his old age, and that he would now give the entire amount toward the cancellation of the church debt. His sacrifice stimulated others to give, and in less than an hour the entire amount was subscribed. This simply shows what may be done when men do not regard their own work as of greater importance than the Lord's.

The Missionary.

Religious Persecution.

In giving the following from one of our subscribers we withhold the name and place, as it might possibly be the means of further injury to the persecuted individual, or hedge up the way of his future labors to publish them:—

"I could write much about the persecution here in S—, which is being carried on by the Catholic Church against one who has left them and united with those who keep the seventh day. He has been knocked down with stones and fired at with pistols. Last night he was assaulted by three men.

"Since he left that church he has been ordained and been preaching in the different churches, and is now a firm believer in the seventh-day Sabbath. His preaching in the different churches was always crowned with success. His name is—. Please remember the name; he intends to be at the—camp-meeting next summer, if the Lord permits. The half in regard to his persecution is not told."

We shall forward this letter to the President of the Conference from which it comes.

SIGNS.

The Work in California.

OUR good meetings held at Healdsburg and Woodland were, in some respects, the best we have ever had in the State. The Bible-readings and close, practical sermons, attended by the Spirit of God, caused all to feel that in the past we have come far short of our duties and privileges in love to God and man. Earnest petitions ascended to Heaven for a nearer walk with God, and answers of peace were returned. Testimonies of gratitude to God were given and an increased spirit of brotherly love was manifested on the part of ministers and people.

We feel grateful for the evidences of God's willingness to bless his people and prosper his work in California. He has planted our pioneer missionary paper, THE SIGNS OF THE TIMES, in our midst, which is visiting thousands of families, introducing to them in all parts of the world the precious truths of the last message of mercy to the world. Then we have the School at Healdsburg, where scores of our young people are being fitted for usefulness in the cause. Not less than twenty will be ready to enter the field as laborers at the close of the special Biblical course of study, April 4. Some of these are from Oregon and Nevada, and will go out as canvassers or colporters, and quite a number to preach the message.

The prospect for laborers never has been so favorable in this Conference, and with the blessing of God a great work may be done the coming season. At the Healdsburg and Woodland meetings, and one more recently held in Healdsburg, March 1, the wants of the cause in this Conference were quite freely discussed, and calls for labor considered, and as far as practicable, plans were laid for work during the coming season. A general meeting will be held in Oakland, April 18-28, similar to the one in Healdsburg, in connection with the State Quarterly T. and M., and Publishing Association annual meeting. This will be a very important meeting, at which it is expected Elders Loughborough, Waggoner, and White, and Sister White and others will be present.

The spring camp-meeting will be held at or near Los Angeles, preceded by a tent-meeting to be conducted by Elders Healey and Briggs, and others. We hope to charter cars or obtain reduced rates, so that many of our brethren and friends from the northern portion of the State may attend this camp-meeting.

Elder Ballou and Bro. Rieck will labor in Humboldt County until July, when, if thought best, they will go to Nevada and hold a tent-

meeting there. Bro. and Sister McClure and Bro. Henry Scott expect to labor in Humboldt County. Brethren Lucius Church and Frank Lamb go to Etna Mills, Siskiyou County. Brn. L. A. Scott and A. La Rue expect to go to Honolulu in May, after spending a few weeks with Brn. Ings and Brorsen at the mission in San Francisco. Elder Healey and myself expect to visit the churches in Fresno and Tulare Counties, commencing meetings Thursday evening, 13th inst, at Fresno. After the Los Angeles camp-meeting it is expected a tent-meeting will be held at Modesto by Elder Healey and Brn. Buckner and Swayze; and another at Orange or Santa Ana, by Elders St. John and Briggs. We ask an interest in the prayers of all that are interested in the work, that a great harvest of souls may be the result of the labors of the tent season of 1884. M. C. ISRAEL.

Oakland, March 9, 1884.

North Pacific Camp-Meeting.

It is time to be thinking about this meeting. Preparations should be made at an early date as something unforeseen may hinder us in making our arrangements. At the last camp meeting the Conference instructed the committee to find a suitable place as near Portland as possible. A good location has been found, and one which will be unusually convenient to reach from both East and West Portland; and we think this place can be obtained for our use. When this is determined, more will be said about the matter.

Hundreds of persons have been interested in the truth through the SIGNS, and other missionary work, in and about Portland during the past year. A good camp-meeting will be just the place for these to receive further light, and also to bring hundreds more under the influence of this last message of warning. Brethren and sisters, this is not the time to ease up on our oars. The current is too strong. Where we have reached a few in the past, we want to reach thousands in the *living present*. Do you ask, "What can I do for this meeting more than to attend it myself?" Get as many of your neighbors and your missionary subjects to attend as possible. Pray to God until, like Jacob, you prevail upon the angels of Heaven to come to our encampment.

Parents, bring your unconverted children. Do not leave them at home. God's arm is not shortened, and we want to see if unitedly we cannot prevail on him to open Heaven's window's to pour us out a blessing, and we want many here to receive it. CHAS. L. BOYD,
For N. P. Conference Com.

CAMP-MEETING COMMITTEE.

THE following named brethren are requested to act as a Camp-meeting Committee for the N. P. Conference the present season: Henry Atkins, John C. Hall, J. Kingsbury, J. E. Wilson, John Burden.

A REQUEST.

WILL those men who are willing to spend a few days in preparing the grounds for this important camp-meeting, please notify Eld. Chas. L. Boyd, East Portland, Or., Box 18. Provision will be made for the board of those who labor on the ground. N. P. CONF. COM.

Nebraska.

WE are now preparing to hold a large camp-meeting in southeastern Nebraska, in the latter part of May or first part of June, 1884. We invite all to work and pray for the meeting. We want a *large* attendance, not only of our own people, but thousands of those not of our faith. Important matters pertaining to all branches of our work must be considered at this meeting. Exact place and date will be given in due time. A. J. CUDNEY.

Women's Rights.

DEAR SIGNS: As the question of women's rights is receiving so general attention, a word on one branch of this question may be of interest to some of your readers. The Saviour recognized woman's right to help support the cause of God, and to pour upon her Lord the precious ointment. It was woman's right to be the recipient of the last expressions of the care of Him whose words she had kept, and pondered in her noble heart; to be the first to receive words from a risen Saviour, and the first to embrace an ascended Redeemer.

Although not personally with us now, this same Jesus has said that when he returns, "The King shall say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." The following quotations from a letter recently received, may be taken as an index to the manner in which some of our missionaries are exercising their rights as women. The writer first speaks of visiting a sick sister living several miles distant, and, because the river was frozen over, she had to walk both ways. I take the liberty to quote as follows:—

"On my way back I called on Sister ——. She had not seen a woman's face since she saw mine last, which must be four or five weeks ago. I went through the subject of the sealing with her. She seemed so thankful. She has been quite sick, and so have some of her children. We had a good season of prayer, and she seemed much encouraged. . . . I have received a letter to-day from Mr. —, of ——. He says he commenced to keep the Sabbath the 2d of this month [February]. I am so glad. Says by God's grace he hopes to be faithful. God is blessing our efforts. He is one of the first I sent the SIGNS to after coming here. He has been reading about two years. Others may commence keeping the Sabbath yet. They move more slowly when they come out by reading. . . . What an important time we are living in! we must be faithful.

"I went and called on Mrs. —, and had a good visit for an hour and a half. She urged me to stay longer. I am much more hopeful of her. The Lord seems to be working on her mind. I think she will do good. She has a Bible-reading appointed for next Friday evening, to examine the Sabbath question with a number of her friends. She has got some of our tracts to help her. She is a nice woman."

It is one of woman's rights for our sisters to engage in faithful missionary work, and, amidst the fast-increasing perils by which we are surrounded, to unite with the sons of Adam in undoing, as far as possible, the evil brought upon the race by the united action of our first parents. And in view of the promised reward, this right becomes a joyful privilege.

CHAS. L. BOYD.

West Chehalem, Or., Feb. 21, 1884.

Sow the Seed.

"IN the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11 : 6.

Youth is here represented by the "morning," old age by the "evening," showing the necessity there is for all, young and old, to be at work. Each has his place to fill, his work to do, and as we are living in the closing days of the gospel dispensation, how necessary it is that all should be at work "while it is day," remembering that "the night cometh, when no man can work." John 9 : 4. Jesus is soon coming; probation will soon close; the world must be warned; the time to sow is almost

past. Oh! where are the sowers? Where are those that have been sowing? "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9 : 62. Where are those that want to work, and no one has hired them? "Go ye also into the vineyard and whatsoever is right I will give you." Matt. 24 : 7. Jesus is talking; do you believe him? Will you work for Jesus? He will see that you are paid.

"For we are laborers together with God; ye are God's husbandry, ye are God's building." 1 Cor. 3 : 9. "Husbandry," the business of cultivating the earth. Paul here gives us an illustration that all may understand. We all know how the farmer goes to work to raise a crop. He plows the ground, harrows it until all the clods are thoroughly pulverized, sows the seed and covers it so that the fowls will not pick it up, and leaves it to grow. But all this labor would be in vain if God did not give the increase. "Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place? For his God doth instruct him to discretion, and doth teach him." Isa. 28 : 24-26.

God works by means, and when he has a work to do on the earth among men, he raises up a people to do it; and if they fail he will raise up others to take their places and their crowns. The time for the third message arrived; the Seventh-day Adventists were raised up, and are now carrying this message to the world. The day of its proclamation is far spent, and we know it is to go with a "loud voice."

Now for the work. A husbandman does not sow his seed before the ground is plowed, and if it is cloddy after he has broken it up, he will harrow and roll it, until he gets it thoroughly pulverized and level; then he will sow the seed. The seed to be sown is all ready, in the shape of tracts, pamphlets, books, and papers. The man that sows no grain in seed-time cannot expect to reap in the time of harvest. If he does not prepare his ground, he cannot expect to reap much but weeds; there may be a few sickly stalks, but very little grain. So if we want a plentiful harvest, we must first prepare the ground for the seed. Do this by gentleness. If the man with whom you are conversing breaks up rough and cloddy, smooth him down with love and kindness; get all the anger out of him, and then before leaving hand him a tract on the subject you have had under discussion. Pursue this course in the fear of the Lord, being very careful not to offend, so as to choke the seed already sown, and persevere until you have his mind well seeded with the truths of the message. Then the living preacher can water the seed, and God will give the increase. But we must first have our own hearts broken up and brought into subjection to God's will, getting self entirely out of the way.

"Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labors." 1 Cor. 3 : 8. The devil will be at work, picking up all the seed he can before it gets rooted; and you will see some that will not understand. Others will receive the truth with gladness, but in a short time they will give up and go back to the world; while others will bring forth fruit, some sixty, some an hundred fold. Matt. 13 : 18-23.

"Blessed are ye that sow beside all waters." Isa. 32 : 20. "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126 : 5, 6. Who will sow the seed? —Eld. J. N. Ayers.

The Home Circle.

THE CARELESS WORD.

A word is ringing through my brain—
It was not meant to give me pain;
It had no tone to bid it stay,
When other things had passed away;
It had no meaning more than all
Which in an idle hour do fall;
It was, when first the sound I heard,
A lightly uttered, careless word.

It was the first, the only one
Of those which lips forever gone
Breathed in their love—which had for me
Rebuke of harshness at my glee;
And if those lips were here to say,
"Beloved, let it pass away,"
Ah! then, perchance—but I have heard
The last dear tone—the careless word.

Oh, ye who, meeting, sigh to part,
Whose words are treasures to some heart,
Deal gently, ere the dark days come,
When earth hath but for one a home;
Lest, musing o'er the past, like me,
They feel their hearts wrung bitterly,
And, heeding not what else they heard,
Dwell weeping on a careless word.

—Mrs. Norton.

Keeping Promises.

"HENRY," said Mrs. Allen, as she tied down the cover of his little basket, "here is your dinner, and I want you to do two or three errands for me to-day."

"Yes, ma'am, I will," said Henry, tying on his tippet.

"I want you to go over to Mrs. Mason's this noon, and give her this note which came in my letter yesterday. It is important that she should have it as soon as possible."

"Yes," said Henry; "and, Carrie, you be sure and feed the hens this noon."

"Yes, indeed," said Carrie; "I should think I might remember it by *this* time."

"Then," continued his mother, "after school is done, you may go into the store and buy a spool of cotton, No. 40, and a pound of tea. We're all out of tea. What number of cotton did I say?"

"No. 40, mother; I'll remember everything if you won't make me say it over so many times."

"And when you are there," said Aunt Mary, "will you do an errand for me? I have written it on a slip of paper, and put it in the purse."

"Yes, ma'am. Oh, mother, can you mend my mittens to-day? They've got great holes in them."

"Great holes! your new mittens?"

"Well, one of them has, at any rate. I guess it's got cut or something," said the little boy, producing a mitten with a large cut across the palm.

"How was this done?" inquired his mother.

"I don't know, without I did it chopping sticks this morning. I found it down amongst the wood, any way."

"Leave them for *me* to mend," said Aunt Mary. "Your mother has enough to do."

"Can I leave my geography for somebody to cover?" asked Henry.

"Yes," said his mother, "I'll do that. Now run away to school, and come home promptly when it is done."

"Yes;" and away he sped.

"Can one of these boys take a package to Mr. Sawyer's for me?" asked the teacher, at noon.

"I will; I will," answered several. "I will go, sir," said little Henry, pressing forward, and reaching out a hand.

"Thank you," said his teacher; and he gave it to him.

And so it fell out that Henry forgot to go to Mrs. Mason's.

And when school was dismissed he stopped

to snow-ball a few minutes, till a neighbor, passing by, drew up his horse, and offered him a ride. Such an offer was not to be refused, and Henry tumbled into the sleigh, quite out of breath, quite unmindful also of his errands at the store. But suddenly, when they were about half-way home, he bethought himself.

"That is *too* bad!" he exclaimed. "Mother wanted me to get something at the store."

"We'll go back, if you say so," said the man, looking behind him; "but I guess your mother won't mind waiting till morning, will she?"

"No, I guess not," said Henry, ashamed to *make* any trouble, unwilling also to *take* any.

"Well, Henry," said his mother, as he came in, "what did Mrs. Mason say?"

"Mrs. Mason! I declare, mother, I never thought of it till this minute! The reason was—oh, the reason was, I had to go on an errand for the teacher, this noon."

"Had to?"

"Why, yes; he asked who would go, and I said I would."

"Didn't any others offer?"

"Yes; but I didn't think as there was anything else to do."

"Didn't think! Oh, Henry, I am *very* sorry. Did you think to buy us any tea?"

"Why, no, mother; the way of it was, Mr. Hardy came along just as I was going home, and asked me to ride with him, and I jumped right in, and never thought a word about the tea, till we were half way home; and then I didn't want to make him turn round and go back."

"Well, I don't care so much about the *tea*, because I have found a little in the blue canister; but I *should* think you might have remembered to go over to Mrs. Mason's. Poor woman! I know she can't sleep nights, she's so anxious. And I suppose plenty of the boys would have been glad to do the errand you did. There's Aunt Mary's errand too, that's forgotten, of course, and here she's been at work half the afternoon over your mittens."

"Thank you, auntie. How nice they look!"

"And I," continued his mother, "have been sewing for you all day, and you come home at night without doing one of the things I spoke about this morning."

"Mother," he answered petulantly, "you have so many errands, I *can't* remember them all. I never go out of the house but you want something."

"That sounds well," said his mother, severely, "very well, for a little boy that has so much done for him as you have. You deserve to be sent back now, only you wouldn't have time to do your work."

"Carrie, did you feed the hens, as you said you would?" asked Henry, willing to change the subject.

"Yes," said Carrie, "I fed them."

"Wasn't it nice," she said, after he left the room,— "Wasn't it nice that he didn't say this noon? I don't suppose it made much difference to the hens, whether they had their dinner then, or at three o'clock, do you, Aunt Mary?"

"Not so much difference to the hens, as it does to Carrie, whether she keeps her word or not."

"Well, you see, auntie, I forgot."

"Ought you to forget a promise?"

"Why, I can't help it. Mother forgets sometimes. She hasn't covered Henry's geography, as she said she would."

"Hasn't she?" said Aunt Mary. "Well, I will do it now, so that it may be ready for him when he comes in."

"Where have you been, Aunt Mary?" asked Henry, when he came in to his supper.

"Over to Mrs. Mason's, and then to the office."

"Oh, it's too bad for you to take that long walk for me! But you needn't have gone to the office. I'll carry all your letters, auntie."

"No," said auntie, smiling, "I can't let you

make any more promises till you keep some of those you have made."

Henry was silent, but after supper, when he sought his aunt's room for some help in his studies, he said to her,—

"I'm real sorry I forgot those needles. Did you want them to-night very much?"

"No; but I want Henry to fulfill his promises."

"Here is the money," said he, opening the purse.

"No; keep it, and remember to-morrow."

"Aunt Mary," he continued, after a pause, "I've got a very poor memory."

"Have you forgotten what I promised you for Saturday?"

"No; I think of it every little while. I kept thinking of it in school last week, and to-day I thought of it too."

"Do you remember any plan for Wednesday?"

"Yes; I'm going to grandpa's in the afternoon, if the sleighing is good."

"And Thursday?"

"Thursday,—no; there isn't anything going on Thursday,—is there?"

"Only you promised to carry some eggs to Mr. Parker."

"There! I never should have thought of it."

"A very poor memory it is, Henry, if it always remembers for itself, and not for others. I am afraid it is a selfish memory."

"How can I help it?"

"When you love others as much as yourself, it will not be so hard. But in the meantime, when you have forgotten a promise, keep it as soon as you remember it, unless it would be *wrong* to do so. Now, to-night, when you first thought of your mother's errand, you should have gone back to the store."

"Then I should have lost my ride."

"Yes; but it does not hurt a boy so much to lose a ride as to lose his character for faithfulness."

"But mother didn't care much about the tea, she said."

"That made no difference. You had promised, and you did not know it. And then," she continued, "do not be in haste to promise. I should not dare to make half the promises you do."

"But you always keep yours. I mean to try your way, Aunt Mary."

"Do," said she. "It *costs* something, but it is *worth* all it costs."—Sel.

Jessie's Good Day.

"I don't think it has been a 'good day' at all, Jessie Emery," said Cousin Pansy.

"The sunshine has melted the snow, so we can have no fun on our sleds, and the streets are so bad mamma will not let us go out. The snow is so deep it will be wet and muddy for a week, most likely; and here we are all shut up in the house. I think it is just miserable."

Pansy had not been a bit of a "heart ease" to anybody that day.

"The day has not been long enough for me," said Jessie, brightly, as she threaded a needle to take a few more swift stitches before the light quite faded.

"I can't see what you have done so pleasant?"

"In the first place, I assorted a pile of papers papa gave me to do with just as I pleased. I laid aside those I wished to send away, in a pile by themselves, and then cut wrappers for them and sealed them up. I directed all the parcels, and weighed each on papa's postage scales. Then I put stamps on each, as papa told me I might draw on his desk for all the postage I needed for such a good work."

"I saw you fussing with those old papers, and I was most sorry I let you tease away two of my nice magazines to put with them."

"Oh, you wouldn't be, Pansy, if you could see

the poor little fellow they went to. He has not walked for seven years, and is always in pain; sometimes very great. He is ten years old, and can read. The magazines will be such a feast to him. Now, I know you are glad I sent them."

"You must have had a dozen of those packages, Jessie. It would take a lot of money."

"No; I only had nine. I did wish I had a dozen. But then, it makes me happy to think of giving so much pleasure to nine people, for all of these are people who have but few papers. Likely the whole family will read them. Now I think, Pansy, it was a very good morning's work."

"What did you do with the others? I saw you put on your rubbers, and run out somewhere with as big a parcel as a newsboy."

"Those left over ones I assorted again, and took a large bundle across to Becky Maurice. She always wants a large paper to cut a pattern for somebody. She is so obliging; and she likes to keep her shelves as tidy as a pin. She puts on clean papers twice a week, if she can get them. You should have seen how pleased she was with that bundle. She will read them all first, she says."

"Well, I must say it has been 'paper day' with you. What were you doing so long upstairs when I wished you to play a game with me?"

"Just fixing up the closet for mother, putting new papers on the shelves, and arranging boxes. Miss Becky's fine order made me feel a little ashamed."

"Well, I think you have had a happy day of it, just mousing about among old rubbish the whole time. Reading this story book in this easy chair has been too much for me. Most of the time I looked out of the window at the miserable streets, and the miserable people wading through them."

"You may not believe it, Pansy, but the very surest way of being happy yourself is to do something for some one else. It makes you happy at the time, and when you think of it afterward. Now, if you really think it over, I believe you feel better pleased about those two magazines than about anything else you have done to day. Just try my way to-morrow, and see if it does not work well."

"I don't see what I could do."

"Only make your mind up in earnest and you will find ways enough. The trouble will more likely be you'll not know which to do first. It often puzzles me."

It was likely that Jessie saw more than Pansy about some things, because she had learned to see. There is a great difference in people about this, yet any child with a heart for the work can begin to learn right away the blessedness of doing good to others.—Mrs. McConaughy.

Interesting Facts.

- GLASS windows were used for lights in 1180.
- Chimneys first put up to houses in 1236.
- Tallow candles for lights, 1290.
- Spectacles invented by an Italian in 1240.
- Paper made from linen, 1302.
- Woolen cloth made in England, 1341.
- Art of printing from movable type, 1440.
- Watches first made in Germany, 1447.
- Telescopes invented by Porta and Janson, 1590.
- Tea first brought from China to Europe in 1501.
- Circulation of blood discovered by Hervey in 1610.
- Newspaper first established in 1629.
- Pendulum clocks first invented in 1639.
- Barometer invented by Torricelli in 1535.
- Steam engine invented in 1649.
- Bread made with yeast in 1650.
- Cotton planted in the United States in 1759.
- Fire engine invented in 1685.
- Telegraph invented by Morse in 1832.

Lincoln's Advice.—Good for All.

THE following letter was written many years ago by Abraham Lincoln to his half-brother. It is worthy the careful attention of all young men, and in fact of all:—

DEAR JOHNSTON: Your request for \$80 I do not think it best to comply with just now. At the various times that I have helped you a little you have said to me, "We can get along very well, now," but in a short time I find you in the same difficulty again. Now, this can only happen by some defect in your conduct. What the defect is I think I know. You are not lazy, and still you are an idler. I doubt whether, since I saw you, you have done a good whole day's work in any one day. You do not very much dislike to work, and still you do not work much, merely because it does not seem to you that you could get much for it. This habit of uselessly wasting your time is the whole difficulty, and it is vastly important to you, and still more to your children, that you should break this habit. It is more important to them, because they have longer to live, and can keep out of an idle habit before they are in it easier than they can get out after they are in.

You are now in need of some ready money, and what I propose is that you shall go to work, "tooth and nail," for somebody who will give you money for it. Let father and your boys have charge of things at home—prepare for a crop and make the crop—and you go to work for the best money wages, or in discharge of any debt you owe that you can get. And to secure you a fair reward for your labor I now promise you that every dollar you will, between now and the 1st of May, get for your labor, either in money or on your own indebtedness, I will give you one other dollar. By this, if you hire yourself at \$10 a month, from me you will get \$10 more, making \$20 a month for your work. In this I do not mean that you shall go off to St. Louis, or to the lead mines, or to the gold mines in California, but I mean for you to go at it for the best wages you can get close to home—in Coles County. Now, if you do this you will soon be out of debt, and what is better, you will have a habit that will keep you from getting in debt again. But if I should now clear you out, next year you will be just as deep in as ever. You say you would almost give your place in Heaven for \$70 or \$80. Then you value your place in Heaven very cheap, for I am sure you can, with the offer I made you, get the \$70 or \$80 with four or five months' work. You say if I will furnish you the money you will deed me the land, and, if you don't pay the money back, you will deliver possession. Nonsense! If you cannot now live with land, how will you then live without it? You have always been kind to me, and I do not now mean to be unkind to you. On the contrary, if you will but follow my advice you will find it worth more than eighty times \$80 to you. Affectionately, your brother,

A. LINCOLN.

A SENSIBLE writer expresses his opinion of old maids in the following manner: "I am inclined to think that many of the satirical aspersions cast upon old maids tell more to their credit than is generally imagined. Is a young woman remarkably neat in the person, she will certainly be an old maid. Is she perfectly reserved toward the other sex, she has all the squeamishness of an old maid. Is she frugal in her expenses and exact in her domestic concerns, she is cut out for an old maid. If she is kindly humane to the animals about her, nothing can save her from the appellation of an old maid. In short, I have always found that neatness, modesty, economy and humanity are the never-failing characteristics of that terrible creature."

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News and Notes.

RELIGIOUS.

—Charlotte, S. C., has a colored Salvation Army.
 —The Toronto Presbytery has denounced secret societies as opposed to religion.
 —The General Conference of the M. E. Church will meet May 1, at Philadelphia.
 —The next consistory at Rome is fixed for March. Probably four cardinals will be appointed.
 —The City of Mexico organ of the Catholic Church, *El Cronista*, has suspended publication.
 —"The Religious and Benevolent Association" is the title of a Spiritualist society recently organized in Waco, Texas.
 —Dr. John Hall wrote: "I would rather have a church of five-and-twenty members than a crowd of twenty times that number."
 —Rev. J. Hyatt Smith, one of the great Baptist preachers and ex-member of Congress, has gone over to the Congregationalists.
 —Rev. S. L. Beal, until recently pastor of the Universalist Church in Brockton, Mass., has abandoned that belief and embraced Spiritualism.
 —Chicago doesn't know what to do for audiences in her 300 churches, but her 4,000 saloons are amply provided for.—*N. Y. Commercial Advertiser*.
 —Mennonites in Nebraska occupy three entire counties, are good farmers and hard workers, and so economical that their prosperity is remarkable.
 —A prominent clergyman of Lockport, N. Y., positively refuses to marry any young couple unless the bridegroom first signs a temperance pledge.
 —A misanthrope, named Warren, recently deceased at Barnardstown, Vt., bequeathed all his property "to oppose that horrid old monster of kingcraft called religion."
 —The *Bible Banner* is "glad to note" that Rev. Joseph Cook assures the public that Wendell Phillips "was a genuine believer in Christ." Mr. Phillips had a world-wide reputation; and the Christian belief of such a man, that is not known until publicly proclaimed after his death, could not have been of a very emphatic character, in fact hardly worth speaking of.
 —Dr. Sprecher, of Calvary Presbyterian Church, San Francisco, preached a sermon Sunday before last, on the "New Heavens and New Earth," in which he took the Bible position that Heaven is as real and tangible a place as this earth, and that the future abode of the redeemed will be this earth renewed and purified, and made a fit habitation for holy beings.

—W. J. Colville reports to the *Banner of Light* that Spiritualism is fifty per cent. stronger all over England than when he was last there. Also, that the doctrine is making rapid headway in France.

—Rev. Nelson Ayers, rector of the Church of our Saviour, New York, Sunday, Feb. 24, declared his belief in the doctrine of purgatory, for which he was complimented by the Catholic clergy but was compelled by his congregation to resign.

—The remains of a young man who was supposed to have committed suicide, at Lafayette, Ind., were denied interment in the cemetery of his church (Catholic). His father sought redress in one of the courts, and defeated the church authorities. The remains were buried in the cemetery, whereupon the father was officially excommunicated and the ground declared desecrated.

SECULAR.

—Snow lies twelve feet deep at Lake Tahoe, in the Sierra Nevada.

—A fire at Utica, N. Y., on the 2d inst., destroyed property valued at \$800,000.

—The City of Mexico is now connected with all parts of the United States by railroad.

—The fire record in the United States for the past two months shows a loss of \$19,000,000.

—Extensive mines of tin have been discovered in Harney Peak District, Black Hills, Dakota.

—A Nebraska City bar-keeper gives away a sack of flour to every purchaser of one hundred drinks.

—A cave in a shaft of the Prietas mines, Sonora, Mexico, two weeks ago, buried twenty miners hopelessly.

—The city of Los Angeles is again reported to be suffering from an overflow of the river, with great damage to property.

—On the 3d inst., John Glasscock of Delaplane, Va., murdered his wife and three children, and then shot himself through the heart.

—Men on snowshoes now carry the mails up to Moore's Flat, Graniteville, and other high mountain post-offices in the Sierra Nevada.

—Desire Roudoir has confessed that he killed Edward Grant at Grant's Falls, N. H., for which crime his father is now awaiting sentence.

—The Nevada Live-stock Association, recently organized at Winnemucca, is to embrace Nevada, California, Oregon, Idaho, and Utah.

—A bill has passed the Senate providing that any West Point cadet who has once been dismissed for hazing shall be ineligible to reappointment.

—One hundred and fifty miners have been discharged from the mines at Cole City, Ga., to make room for a large invoice of convicts received.

—A recent affray in Roumelia, between railroad laborers and citizens of Presbe, resulted in the killing of eight and the wounding of fourteen persons.

—A negro named John Barnes, at Spartanburg, S. C., on the 28th ult., tied up his seven-year-old nephew and whipped him to death, because he did not get up when called.

—It is estimated that 369,000 people in the river counties of West Virginia, Ohio, Kentucky, Indiana and Illinois are more or less dependent upon charity for every necessity of life.

—The Senate has passed the bill appropriating \$350,000 for a new post-office building in San Francisco. A city daily estimates that this sum will buy a site and lay the foundation.

—Governor Stoneman has issued a proclamation convening an extra session of the Legislature on the 24th inst. The subjects to be considered pertain to railroads and the public revenue.

—The German newspapers, referring to the dynamite outrages in London, say that England is now reaping the fruits of her hospitality to anarchists and cut-throats from all parts of the world.

—Cornwallis West, in a letter to the *London Times*, says: "The time has come for England to demand of friendly Governments protection from the attempts of O'Donovan Rossa and his bloodthirsty crew."

—Foote, the editor of the *London Freethinker*, has completed his year's imprisonment for blasphemy. Mr. Bradlaugh, with 2,000 sympathizers, met him at the gates of the prison as he came forth.

—The German Ministerial organs associate the alliance of Russia, Germany, and Austria with a coming league of Continental Powers against the maritime and commercial preponderance of England.

—J. G. Kennedy, Superintendent of schools at San Jose, Cal., shot and seriously wounded a noted capitalist named Daniel Bohem. The affair grew out of charges of corruption in the management of school affairs.

—American wine merchants and large hotels annually import 5,000,000 gallons of foreign wines, and sell 20,000,000 gallons. The balance is native wine under foreign labels, or manufactured out of something a great deal worse.

—The United States Government is pressing its claim against Spain for \$493,000, balance of awards due on account of American losses during the rebellion in Cuba, and also for \$6,000,000 for estates embargoed at the same period, and not restored to their American owners.

—The latest phase of legislation is a bill in the U. S. Senate to relieve the Judge-Advocate and members of the Fitz-John Porter Court-martial from the secrecy imposed by their oath as to the vote of the court. It is some consolation to know that there are yet a few public men whose integrity requires such a law.

—The floods continue to devastate the overland railroads. In the Sierra Nevada, and at Blue Creek, near Ogden, there are extensive washouts on the Central Pacific. The Southern Pacific line is in a still worse condition. On Mohave Desert, at Soledad Pass, and various other places along the route, there are disastrous breaches, which will delay regular travel and traffic for some time.

—HALIFAX, March 2.—The steamer *Juliet* from Newcastle, Eng., reports fearful storms and seas, revolving hurricanes, heavy fields of ice and innumerable icebergs. She sighted a two-masted steamer apparently hard and fast between two bergs, but could not make out her name. Later she passed an oil-cake or petroleum ship afire. The crew are believed to have been rescued by a passing ship.

—The new wharf of the San Francisco and Alameda ferry, on the Alameda side is a great work. It is two and a half miles from the shore at China Point, with which it is connected by a trestle-work on which is a double railroad track, a wagon road twenty feet wide, and a sidewalk for footmen. In the construction of the whole there were used 10,000 piles and 60,000,000 feet of lumber. The depot buildings are very substantial and commodious. The most wonderful feature is the fresh water supply. The immense tanks (60,000 gallons) are supplied from an artesian well sunk to a depth of 300 feet underneath sixteen feet of salt water, and flows at the rate of 100,000 gallons daily. The entire cost of the improvement was \$700,000.

—A special to the *Star* from New London, Conn., of March 3d, says: E. D. Thrall, General Agent of the State Humane Society, has found at East Lynne a family, consisting of a man, wife and five children, the latter ranging from seven to thirteen years of age, the father beastly drunk and all the children in the same condition, one child being in the last stage of delirium tremens. A gray-headed old man of the same neighborhood was found to be forcing his thirteen-year-old boy to do the work of a grown man, denying him school privileges, and brutally beating him for the most trivial neglect of duty. A few days ago, for a trivial offense, the father had handcuffs forged for the boy's wrists and manacled him with a chain to a cow's horn. He then drove the cow and boy to a bleak hillside and left them together all day in the face of a cutting wintry gale.

Obituary.

ABBOTT.—Died in Newcastle, Placer Co., Cal., March 2, 1884, of spinal meningitis, Louis, son of A. G. and Martha E. Abbott, a native of Lodi, Wis., aged 16 years and 19 days.

Louis signed the covenant when "present truth" was preached in Newcastle; and though circumstances prevented his uniting with the church, he never lost his regard for the truth, and we hope to meet him in the resurrection of the just.

We unexpectedly found in Sister Abbott a member of an extensive circle of old friends in Wisconsin, some of whom are in the faith. We pray that this affliction may be sanctified to the good of them all, both here and there.

The funeral was largely attended, on Tuesday, March 4. Good Templars' Hall being filled with sympathizing friends and neighbors, who listened attentively to a sermon from 2 Sam. 14:14.

The children of the school which Louis attended when he was taken sick, marched in procession to the grave where they sang the piece, "Shall we gather at the river?" J. H. WAGGONER.

Deep Ploughing.

DEEP ploughing for a crop. Deep ploughing for a soul. He who makes light of sin will never amount to anything in the church or in the world. If a man speaks of sin as though it were an inaccuracy or mistake, instead of the loathsome, abominable, consuming and damning things that God hates, that man will never yield a harvest of usefulness.

When I was a boy I ploughed a field with a team of spirited horses. I ploughed it very quickly. Once in a while I passed over some of the sod without turning it, but I did not jerk back the plough with its rattling devices. I thought it made no difference. After a while my father came along and said: "Why, this will never do; this isn't ploughed deep enough; there, you have missed this and you have missed that." And he ploughed it over again. The difficulty with a great many people is that they are only scratched with conviction when the subsoil plough of God's truth ought to be put in up to the beam.

My word is to all the Sabbath-school teachers, to all parents, to all Christian workers—Plough deep! plough deep! And if in your own personal experience you are apt to take a lenient view of the sinful side of your nature, put down into your soul the ten commandments which reveal the holiness of God, and that sharp and glittering coultter will turn up your soul to the deepest depth. If a man preaches to you that you are only a little out of order by reason of sin, and that you need only a little fixing up, he deceives you! You have suffered an appalling injury by reason of sin. There are quick poisons and slow poisons, but the druggist could give you one drop that would kill the body. And sin is like that drug; so virulent, so poisonous, so fatal that one drop is enough to kill the soul. Deep ploughing for a crop. Deep ploughing for a soul. Broken heart or no religion. Broken soil or no harvest. Why was it that David and the jailer and the publican and Paul made such ado about their sins? Had they lost their senses? No. The ploughshare struck them. Conviction turned up a great many things that were forgotten. As a farmer ploughing sometimes turns up the skeleton of a man or the anatomy of a monster long ages buried, so the ploughshare of conviction turns up the ghostly skeletons of sins long ages entombed.—*Dr. Tal- mage.*

International Tract and Missionary Society.

The International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883 it placed in free public libraries in this country over 6,000 volumes of standard religious books, at a cost of over \$6,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, and supplied reading-rooms with health and religious periodicals.

It has a free reading-room, No. 371 Third Avenue, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. William J. Boynton, 200 East 27th Street, manager and city missionary.

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

Free reading-room on L Street, near corner of Fifth, East Portland, Oregon.

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

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 13, 1884.

Various Matters.

THE camp-meeting in Los Angeles will be held May 15 to 25.

IN a note in the *Review* of Feb. 26, Eld. Loughborough announces that himself and family intend to start for California, April 1. He will receive a hearty welcome.

THE difficulty in the telegram noticed last week was occasioned by an error in transmission. Instead of "third" the original copy read "13th." The meeting in Fresno was appointed for March 13. We trust there may be no disappointment, as steps were taken to correct the notice.

B. D. A. You can procure a pamphlet at this office, or at the office in Battle Creek, entitled, "Vindication of the Doctrine of the Resurrection of the Unjust." Your query, and all others of like intent you will find answered there.

TO E. A. D., and others: the relation of the seventy weeks of Daniel 9 to the two thousand three hundred days of chapter 8, you will find fully explained in the book entitled, "The Sanctuary and Twenty-three Hundred Days," and "Thoughts on Daniel," and in "Life Sketches," and in the tract on the Sanctuary, and in places "too numerous to mention" in our papers and other works.

THE record of creation in Gen. 1 and 2:1-3, is complete in itself—a synopsis of the whole work. The division, chapter two, should have been between verses 3 and 4 of the chapter as it now stands. With verse 4 a new and more extended account begins, in which are noted many points, especially relating to man, which were not noticed in the first brief account. Read it in this manner and your difficulties will vanish.

T. B. C. Eph. 1:13 and Rev. 7:2 do not refer to the same thing. We can only express our surprise that any one should assume that they do. A little study of the subjects presented in the two texts must convince all that they differ. "The earnest of the Spirit" is the seal of the new covenant, without which no one is recognized as a servant of God. The sealing in Rev. 7:1-4, is a special work, at the very close of the dispensation, the same as in Eze. 9:1-4, and is placed only upon those who have fully proved themselves servants of God by rejecting the worship of the beast and his image and his mark. One is in the forehead; the other in the heart. One is in a prophecy with symbols; the other is not. See "Thoughts on the Revelation," remarks on chapter 7:1-3.

CALIFORNIA'S dreaded dry season is greatly disappointing the people. As we close our paper it is still storming, after a long storm of unusual severity. The rain is accompanied with much hard wind. The rainfall in the southern counties is almost without precedent in amount, and the damage to railroad and other property runs up into the millions. Just enough to caution Californians against boasting over the East!

Honor Due to God.

THIS pamphlet (64 pages) on tithes and offerings will be ready to mail by the time the orders can reach us. Before any steps were taken to print it in this form we received requests that it might be done. And within the last week we have received questions on the subject of tithing, every one of which is fully answered here. Ministers cannot do a better service to the churches than to see that they are well supplied, and that they give it a *careful, studious reading*. Send in your orders. Price, ten cents per copy.

WITH the change of the State T. and M. Secretary for Texas, there is a change in the location of the Repository. The address will now be, Clement Eldridge, Denton, Texas.

Old Testament Ethics Vindicated.

THIS is the title of a book of 288 (large) pages, written by Rev. W. A. Jarrell, of the Baptist church. When we first saw a notice of this book the title attracted our attention, and we had a desire to obtain it. A few days since we were pleased to receive a call from the author, from whom we received a copy. We have not had time to read it; but have examined the plan and contents, and can speak only favorably of it. We have read some portions of it, and feel assured that it is calculated to do much good in this age when many are so greatly undervaluing the Old Testament. We shall speak of it again, and give an outline of its contents, and make some selections from it for our paper.

It is receiving strong commendations from prominent men of different denominations. Bishop Hurst recommends it, and Bishop Wilson, of Baltimore, says he shall use its facts and arguments, which is the best evidence of his appreciation.

Eld. Jarrell has come to California for his health, and is now in this city. Those who wish to obtain a copy of the book can address him at Oakland, Cal. The price is \$1.50.

Conscientious Observance of Sunday.

THE Railroad Commissioners of Massachusetts gave a hearing to a discussion of the question of running railroad trains on Sunday, when a Mr. Merriam of Greenfield spoke in opposition to Sunday trains. An exchange quotes him as stating that when he was postmaster he had been many times solicited by citizens to open the office for an hour on Sunday morning, so that they could obtain their letters. He however uniformly refused to do so; but finally an order for the opening came from Washington. He reflected upon it, and almost concluded to resign his position rather than comply with what he deemed a wrong action. Finally he consulted his good friend, Governor Washburn, "a consistent Christian," and the Governor advised him to get his clerk to open the office on that day and attend to the distribution of the letters instead. Mr. Merriam said that he took Governor Washburn's advice, and had thus *never been guilty of working on the Sabbath!* Now the question arises, If a postmaster may have his business attended to on Sunday by an employe, without violating his conscience, why may not a railroad company be allowed the same elasticity?

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UNIFORM DAY OF REST,

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