

The Signs of the Times.

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

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The Signs of the Times.

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THE LOVE OF CHRIST.

Art thou alone on earth, a stranger here,
Without one kindred spirit dwelling near
To soothe thy sorrows, or thy joys to share,
Or breathe thy name to Heaven in secret prayer?
Be comforted, for thou hast still a Friend.
Lo! Jesus loves thee—loves thee to the end.

Art thou in sickness? Lift thy weary eyes
Unto that cross whereon he bleeds and dies;
Behold the pierced hands, the riven side!
For thee he suffered and was crucified;
And thou with him hereafter shall ascend,
For Jesus loves thee—loves thee to the end.

Art thou in poverty and sore distress?
The Saviour's touch can make thy burden less.
Life's load is heavy, but he knows its weight,
And thou shalt leave it at the golden gate—
To which thy feeble footsteps surely tend;
For Jesus loves thee—loves thee to the end.

Art thou in sorrow for some secret sin—
Hating the evil that lies so deep within?
One crimson fount can make thee clean and fair,
Go thou and wash thy soul's stained vesture there.
Draw near, nor fear thy boldness shall offend,
For Jesus loves thee—loves thee to the end.

His sweet voice speaks to weary ones like thee,
In Love's eternal language, "Comfort ye."
And all his ancient promises divine
Were made to those who felt such need as thine.
Goodness and mercy shall thy steps attend,
For Jesus loves thee—loves thee to the end.

—Sarah Doudney.

General Articles.

Science and the Bible in Education.

BY MRS. E. G. WHITE.

THE foundation of all right education is a knowledge of God. Many parents who make great sacrifices to educate their children, seem to think that a well-trained intellect is more essential than a knowledge of God and his truth. They neglect to train up their children in the nurture and admonition of the Lord, and act as though they supposed this important part of education would come naturally, as a matter of course. But the first and most important lesson to be impressed upon young minds is the duty of regulating the life by the principles of the word of God.

Parents and teachers should make God first. The influence of his Spirit purifies the heart and stimulates the intellect. If the fear of God is made the basis of education, the result will be a well-developed and symmetrical character, one that is neither dwarfed nor one-sided. Care should be taken to keep constantly before the mind the fact that we are dependent on God, and that we owe him willing obedience, a lifetime of loving service. The true object of education is to fit us for this service by developing and bringing into active exercise every faculty that we possess. Satan desires to defeat this object. He is the great enemy of God, and

it is his constant aim to lead souls away from their allegiance to the King of Heaven. He would have minds so trained that men and women will exert their influence on the side of error and moral corruption, instead of using their talents in the service of God, to save souls and bless society. His object is effectually gained, when, by perverting their ideas of education, he succeeds in enlisting parents and teachers on his side; for a wrong education often starts the mind on the road to infidelity.

The conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. These philosophers would make us believe that man, the crowning work of creation, came by slow degrees from the savage state, and that farther back, he was evolved from the race of brutes. They are so intent upon excluding God from the sovereignty of the universe, that they demean man, and defraud him of the dignity of his origin. Nature is exalted above the God of nature; she is idolized, while her Creator is buried up and concealed from sight by science falsely so-called.

Cold philosophical speculations, and scientific research in which God is not acknowledged, are a positive injury. The thorns of skepticism are disguised; they are concealed and made attractive by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The young see an independence in it that captivates the imagination, and they are deceived. Satan triumphs; it is altogether as he meant it should be. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped. Teachers who sow these doubts do not lead the mind through the mist of unbelief to faith in the inspired word. But ignorance of God, of his might, his infinity, and his majesty, is the real reason that there is an infidel in the world.

Many teach that matter possesses vital power. They hold that certain properties are imparted to matter, and it is then left to act through its own inherent power; and that the operations of nature are carried on in harmony with fixed laws, that God himself cannot interfere with. This is false science, and is sustained by nothing in the word of God. Nature is not self-acting; she is the servant of her Creator. God does not annul his laws nor work contrary to them; but he is continually using them as his instruments. Nature testifies of an intelligence, a presence, an active agency, that works in, and through, and above her laws. There is in nature the continual working of the Father and the Son. Said Christ, "My Father worketh hitherto, and I work."

God has finished his creative work, but his energy is still exerted in upholding the objects of his creation. It is not because the mechanism that has once been set in motion continues its work by its own inherent energy that the pulse beats and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom we live and have our being. It is not because of inherent power that year by year the earth produces her bounties and continues her motion around the sun. The hand of God guides the planets, and keeps them in position

in their orderly march through the heavens. It is through his power that vegetation flourishes, that the leaves appear and the flowers bloom. His word controls the elements, and by him the valleys are made fruitful. He covers the heavens with clouds, and prepares rain for the earth; he "maketh grass to grow upon the mountains." "He giveth snow like wool; he scattereth the hoar frost like ashes." "When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures."

Parents and teachers should aim to impress minds with the beauty of truth. They should realize that the safety of the young depends upon combining religious culture with general education, that they may escape the snare of unsanctified knowledge. Who and what are the men of learning, that the minds and characters of the young should be moulded by their ideas? They are not connected with the great Source of wisdom; and if they do not actually deny God, they at least lose sight of his direct agency in the operations of nature. But his care is over all the works of his hands. Nothing is too great to be directed by him; nothing is too small to escape his notice.

God is the foundation of everything. All true science is in harmony with his works; all true education leads to obedience to his government. Science opens new wonders to our view; she soars high and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written word do not disagree; each sheds light on the other. Rightly understood, they make us acquainted with God and his character by teaching us something of the wise and beneficent laws through which he works. We are thus led to adore his holy name, and to have an intelligent trust in his word.

The Bible should be read every day. It is the correct standard of right and wrong and of moral principle. A life of devotion to God is the best shield for the young against the temptations to which they are exposed while acquiring an education. The first consideration should be to honor God; the second to be faithful to humanity, performing the duties and meeting the trials that each day brings, and bearing its burdens with firmness and courage. Earnest and untiring effort, united with strong purpose and entire trust in God, will help in every emergency, and will qualify for a useful life. Such a life is a series of triumphs, not always seen and understood, but reaching far into the future, when we shall see as we are seen and know as we are known.

If we work in harmony with the Spirit of God, we shall see of his salvation. The education begun here will not be completed in this life; it will be going forward through all eternity,—progressing ever, never completed. Day by day the wonderful works of God, the evidences of his miraculous power in creating and sustaining the universe, will open before the mind in new beauty and grandeur. In the light that shines from the throne, mysteries will disappear, and the soul will be filled with astonishment at the simplicity of the things that were never before comprehended.

The Ancient Scripture.

No CURRENT questions have, in late years, more commanded attention than those which concern the literature and the interpretation of the Old Testament. The interest of these questions has almost pushed the physical scientists from their stools. Instead of Tyndall, and Darwin, and Huxley, and Haeckel, and Virchow, we have now Robertson Smith, Delitzsch, Kuenen, and Wellhausen. The date of an Old Testament book is now a more absorbing issue than that of the origin of species, while keener optics than those which lately were scrutinizing flint hatchets and old bones, are now searching the Messianic psalms and the statues of Leviticus. Naturally, one is led to ask what may be the significance of all this, and how it shall be interpreted.

In part, it must be said, the interest in Old Testament study, now so manifest, is simply critical and archæological. We ought not to be surprised that there should be scholars who study our ancient Scripture not as theologians, but only as scholars. Their customary work has been largely in the line of other archæological literature. They have studied, with the zeal of explorers, both Egyptology and Assyriology. That old buried world, which now after so many centuries is having a resurrection, absorbs them in the revelations made of the life, and thought, and worship of what are in a somewhat strict sense pre-historic times. During the ages in which that old world was the living world our ancient Scripture was written. Of this fact these explorers and scholars are constantly reminded. They turn from the tablet and the papyrus to the familiar pages of the printed Bible. As they read this page they are still archæologists and critics. They have not the doctrinal interest there which some of the rest of us have. That their conclusions on many points should be different from ours, is not surprising. Of two things we need to be aware, as we take note of the claimed results of their investigations: (1) that critics are apt to be over-critical; (2) that the studies in which these scholars habitually engage are such in their nature and the discipline they afford, as to justify the expectation that there must be value, of some kind, in the results.

Naturally, this form of the prevailing interest in Old Testament study prepares the way for another. Those who have been accustomed to regard the date and order of the books in our ancient Scripture as settled beyond all possibility of question, also the Mosaic authorship of the Pentateuch, the integrity of Isaiah's prophecy and the Messianic character of certain psalms, are surprised to find all these points treated as still open to dispute, while the confident tone of conclusions announced regarding them excites uneasiness. What does it mean? Are these conclusions sound? If so, what does it all import? Is faith in the Old Testament about to part from its moorings, and are we soon to be afloat? Must even the inspiration of these ancient books be virtually given up? When such issues as these are present to the mind, whether really involved in the questions under debate or not, one feels that he must look into the matter. And doubtless he should; remembering, meanwhile, that the critics are apt to be over-critical, and that zeal for discovery often makes one on the outlook imagine that he sees land, while what he does see is a cloud in the horizon, or a fog-bank far away under the blue.

Once more, it would seem that very many of us are coming to be conscious that there is an interest and value in our ancient Scripture of which we had grown in a measure inappreciative. It is not very long ago that many, believing the Old Testament to belong to a dispensation wholly past, had almost come to regard it as no longer of interest for a Christian.

Some, even, doubted if it were well for ministers to take texts from it for their sermons. The Christianity of the Puritans had a strong Old Testament cast; that of their children seemed in danger of reaching an opposite extreme even more mistaken. We find, now, that its relation to the New Testament, in its exhibition of a most interesting and momentous stage in the steady growth of divine revelation and the kingdom of God on earth; as an ancient literature, some of it perhaps the oldest in the world; as running parallel with those other ancient literatures now coming to light and yet in most wonderful contrast with them; as a repertory of primitive thought and faith, preserved by special divine interposition from the corruption and darkness into which all in the world beside was plunged; as a memorial of ancient genius, plumed for fight by divine inspiration and guided on its way by attending divine ministries—we are now awakening to the fact that, as all this, our Old Testament is a most wonderful book, or, rather library of books. The infidel has done his worst in assailing it. Possibly we had consented in some measure to his disparagement. We now see that what he found in it as peculiar, and therefore open to attack, is peculiar just because it is old; and that what he did not find in it is a treasure of knowledge and faith worth more than all the wisdom of the world beside.—*Dr. J. A. Smith, in Chicago Standard.*

Identity of Papacy and Paganism.

MIDDLETON traced the altars of the Romanists to the altars of the pagans. His papist adversary of course preferred deriving them from the altar of incense in the temple of Jerusalem; and is surprised therefore how I can call it heathenish! Yet it is evident, from the nature of that institution, that it was never designed to be perpetual, and that, during its continuance, God would never have approved any other altar, either in Jerusalem or anywhere else. But let him answer directly to this plain question, Was there ever a temple in the world not strictly heathenish in which there were several altars all smoking with incense within one view and at one and the same time? It is certain that he must answer in the negative, yet it is certain that there were such temples in pagan Rome, and are as many still in Christian Rome. And since there was never an example of it but what was paganish before the time of popery, how is it possible that it could be derived to them from any other source? Or when we see so exact a resemblance in the copy, how can there be any doubt about the original? Many altars under the same roof indicate many objects of worship, and the Polytheism of the church of Rome is manifested by the first view of the interior of their cathedrals. This similarity in the Polytheism of paganism and popery is most clearly shown in the pope displacing Jupiter and all the gods from the Pantheon, to make way for the Virgin Mary and all the saints. The noblest heathen temple now remaining in the world, is the Pantheon or Rotunda, which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa to Jove, and all the gods, was piously consecrated by Pope Boniface IV. to the blessed Virgin and all the saints. With this single alteration, it serves as exactly for all the purposes of the popish, as it did for the pagan worship, for which it was built. For as in the old temple every one might find the god of his country, and address himself to that deity whose religion he was most devoted to, so it is the same thing now—every one chooses the patron whom he likes best, and one here may see different services going on at the same time at different altars with distinct congregations around them, just as the inclinations of the

people lead them to the worship of this or that particular saint.

Middleton shows very well not only that the rites of the papist are borrowed from the pagan, but that many of those rites were condemned both by the Christian church and the Christian emperors even when religion was much corrupted.

The Christian emperors strictly prohibited their pagan subjects to light up candles, offer incense or hang up garlands to senseless images, for these were then reckoned the notorious acts of genuine paganism. Yet now we see all these very acts performed every day in popish countries to the images of the popish saints. In a word, since there never was an image in the temple of the true God in any part of the world, yet a perpetual use of them in all the temples of the heathen, it is in vain to dispute about their origin. The thing is evident to a demonstration. They must necessarily be derived to the present Romans from those who always used, and not from those who always detested, them—that is from their pagan, not their Christian, ancestors.

In their very priesthood they have contrived, one would think, to keep up as near a resemblance as they could to that of pagan Rome. And the sovereign pontiff, instead of deriving his succession from St. Peter, may, with more reason and a much better plea, style himself the successor of the Pontifex Maximus, or chief priest of old Rome, whose authority and dignity was the greatest in the republic.

We see a simpler and more honest representation of popery than any that Bossuet or the doctors of the church afford in the conduct of the Portuguese, when they first arrived in India. In their devout and unsophisticated minds, popery and paganism were completely identified. The continual shouts of *Christnu, Christnu*, they confidently mistook for the invocation of Christ; the idol temples appeared to them Romish cathedrals, and the Brahmins, popish priests. From this place the *kutwal* escorted the general to one of their pagodas or idol temples, into which they entered, and which the *kutwal* said was a church of great holiness. This the general believed to be the case, fancying it to be a church of the Christians, which he the more readily believed, as he saw seven little bells hung over the principal door. In front of this entry there stood a pillar made of wire as tall as the mast of a ship, on the top of which was a weather-cock, likewise made of wire. This church was as large as a moderate convent, all built of freestone, and covered or vaulted over with brick, having a fine outward appearance, as if its inside were of splendid workmanship. Our general was much pleased with the church, as he actually believed himself in a Christian country, and gladly entered along with the *kutwal*. They were received by the priests, who were naked from their waists upward, having a petticoat of cotton hanging down from the girdle to their knees, and pieces of calico covering their armpits; their heads, legs, and feet bare. They were distinguished by wearing certain threads over their right shoulders which crossed over their breasts and under their left arms, much in the way in which our priests used formerly to wear their stoles when they said mass. These men are called *kafirs*, and are idolaters, serving as priests in the pagodas of Malabar; and on the general going into the pagoda, they took holy water with a sprinkler from a font, and threw it over the *kutwal* and him, and their attendants. After this, they gave them powdered sandal wood to throw upon their heads as used to be done amongst us with ashes; and they were directed to do the same on their arms. But our people, as being clothed, omitted this latter part of the ceremony, complying with the other. In the pagoda they saw many images painted on the walls, some of which had monstrous teeth

projecting an inch from their mouths, and some had four arms; all of them so ugly that they seemed like devils, which raised doubts amongst our people whether they were actually in a Christian church. In the middle of the pagoda stood a chapel, having a roof or dome of freestone like a tower, in one part of which was a door of wire, to which there led a flight of stone steps. On the inside of this tower, an image was observed in a recess of the wall, which our men could not see distinctly, as the place was somewhat dark, and they were not permitted to go near, as none were allowed to approach except the priest. But, from certain words and signs, our people understood this to be an image of the Virgin; on which the general and his attendants went upon their knees to say their prayers. John de Sala, however, being very doubtful that this was a Christian church, owing to the numerous images on the walls, said as he fell on his knees, "If this be the devil, I worship God—at which the general looked at him with a smile."

Popery is paganism under a thin disguise of Christianity, and accordingly, in all things it is but a gross and material counterfeit of true and spiritual religion.—*James Watson Esq.*

John Ploughman's Talk on Patience.

PATIENCE is better than wisdom; an ounce of patience is worth a pound of brains. All men praise patience, but few enough can practice it; it is a medicine which is good for all diseases, and therefore every old woman recommends it; but it is not every garden that grows the herbs to make it with. When one's flesh and bones are full of aches and pains, it is as natural for us to murmur as for a horse to shake his head when the flies tease him, or a wheel to rattle when a spoke is loose; but nature should not be the rule with Christians, or what is their religion worth? If a soldier fights no better than a plough-boy, off with his red coat. We expect more fruit from an apple-tree than from a thorn, and we have a right to do so. The disciples of a patient Saviour should be patient themselves. Grin and bear it, is the old-fashioned advice, but Sing and bear it, is a great deal better. After all, we get very few cuts of the whip, considering what bad cattle we are; and when we do smart a little, it is soon over. Pain past is pleasure, and experience comes by it. We ought not to be afraid of going down into Egypt when we know we shall come out of it with jewels of silver and gold.

Impatient people water their miseries, and hoe up their comforts; sorrows are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed; they chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water. They think every other man's burden to be light, and their own feathers to be heavy as lead; they are hardly done by in their own opinion; no one's toes are so often trodden on by the black ox as theirs; the snow falls thickest round their door, and the hail rattles hardest on their windows; and yet, if the truth were known, it is their fancy rather than their fate which makes things go so hard with them. Many would be well off if they could but think so. A little sprig of the herb called content put into the poorest soup will make it taste as rich as the Lord Mayor's turtle. John Ploughman grows the plant in his garden, but the late hard winter nipped it terribly, so that he cannot afford to give his neighbors a slip of it; they had better follow Matthew 25: 9, and go to those who sell and buy for themselves. Grace is a good soil to grow it in, but it wants watering from the fountain of mercy.

To be poor is not always pleasant, but worse things than that happen at sea. Small shoes

are apt to pinch, but not if you have a small foot; if we have little means it will be well to have little desires. Poverty is no shame, but being discontented with it, is. In some things the poor are better off than the rich; for if a poor man has to seek meat for his stomach, he is more likely to get what he is after, than the rich man who seeks a stomach for his meat. A poor man's table is soon spread, and his labor spares his buying sauce. The best doctors are Dr. Diet, Dr. Quiet, and Dr. Merryman, and many a godly plowman has all these gentlemen to wait upon him. Plenty makes dainty, but hunger finds no fault with the cook. Hard work brings health, and an ounce of health is worth a sack of diamonds. It is not how much we have, but how much we enjoy that makes happiness. There is more sweet in a spoonful of sugar than in a cask of vinegar. It is not the quantity of our goods, but the blessing of God on what we have that makes us truly rich. The parings of a pippin are better than a whole crab; a dinner of herbs with peace is better than a stalled ox and contention therewith. "Better is a little with the fear of the Lord than great treasure and trouble therewith." A little wood will heat my little oven; why, then, should I murmur because all the woods are not mine?

When troubles come it is of no use to fly in the face of God by hard thoughts of providence; that is kicking against the pricks and hurting your feet. The trees bow in the wind, and so must we. Every time the sheep bleats, it loses a mouthful, and every time we complain, we miss a blessing. Grumbling is a bad trade and yields no profit, but patience has a golden hand. Our evils will soon be over. After rain comes clear shining; black crows have wings; every winter turns to spring; every night breaks into morning.

"Blow the wind never so fast,
It will lower at last."

If one door should be shut God will open another; if the peas do not yield well, the beans may; if one hen leaves her eggs, another will bring out all her brood; there's a bright side to all things, and a good God everywhere. Somewhere or other in the worst flood of trouble, there always is a dry spot for contentment to get its foot on, and if there were not it would learn to swim.

Friends, let us take to patience and water-gruel, as the old folks used to tell us, rather than catch the miserables, and give others the disease by wickedly finding fault with God. The best remedy for affliction is submitting to providence. What can't be cured must be endured. If we cannot get bread, let us bless God that there are still some cabbages in the garden. Must is a hard nut to crack, but it has a sweet kernel. "All things work together for good to them that love God." Whatever falls from the skies is, sooner or later, good for the land: whatever comes to us from God is worth having, even though it be a rod. We cannot by nature like trouble any more than a mouse can fall in love with a cat, and yet Paul by grace came to glory in tribulations also. Losses and crosses are heavy to bear, but when our hearts are right with God, it is wonderful how easy the yoke becomes. We must needs go to glory by the way of Weeping Cross; and as we were never promised that we should ride to Heaven in a feather bed, we must not be disappointed when we see the road to be rough, as our fathers found it before us. All's well that ends well; and, therefore, let us plow the heaviest soil with our eye on the sheaves of harvest, and learn to sing at our labor while others murmur.—*Sword and Trowel.*

RICHES.—A very rich man recently said: "I worked like a slave till I was forty to make my fortune, and I've been watching it like a detective ever since for lodging, food, and clothes."

Concealed Infidelity.

It is startling to a Christian mind, in turning over the pages of recent books, to find how thoroughly modern literature is tainted with the essence of infidelity. It rarely appears, in these times, in a gross and revolting shape, but in the far more dangerous disguise of a poor, sweet, humanitarian philosophy, a religion of science and nature; a sort of Christian paganism, in which the phrases and many of the doctrines of the Bible are so artfully interwoven as to present a deceitful appearance of the truth of God. This tendency is not confined to books that treat avowedly on religious topics, but pervades, in a greater or less degree, every department of modern literature. Out of a dozen new novels, books of science, political treatises, or whatever you choose, at least six or eight, on being read, will leave an impression behind unfavorable to Christianity; yet perhaps without containing a sentence that could be interpreted as openly hostile to religion. It is the general tone that does the evil work. One feels, without being able to say exactly how, that the tendency of thought is destructive of religious belief; that, somehow, his faith has received a wound, as from a weapon tainted with subtle poison.

In this characteristic lies the great danger of such books. Open arguments against the Christian religion can be met and refuted, as they have been met and refuted a hundred times already, until they have lost the power of influencing the minds of thinking men. But how shall this sly, insinuating, serpent-like spirit be met? Its presence is hardly perceptible until its evil work has been accomplished. This is especially true, we are pained to say, of books intended for the young. Under the attractive garb of a story told with exquisite simplicity and beautifully illustrated, there is too often taught a spurious morality that gently sets aside the Bible, and insinuates doubts that eventually culminate in various forms of infidelity. Let no one under-estimate the extent of this danger.—*N. Y. Examiner, 1867.*

Vicissitudes of Faith.

How common it is for Christians to talk of their faith being *strengthened* by gifts from God which are just in the line of their desires and fancies; and of their faith being *weakened*, or sorely tried, by things from God which are not what they have asked for. This is much as it would be, for a child to measure his father's love by the amount of candy and the number of toys brought home to the little one. A father's love is shown in the gift of school-books and medicines in their time, quite as surely as in the gift of candy and toys in their time. And God's love is shown quite as much in his bestowal of what we shrink from, as in his gift of what we long for. It is very well for us to talk of our faith being strengthened by the evident results of God's dealings with us; not by our estimate of the dealings themselves before we can know the reason for them as God sees it now, and as we can hope to see it by and by. Faith is not sight; faith rests on the Giver, sight measures the gift. Christians are to "walk by faith, not by sight."—*Sel.*

IGNORING or quickly forgetting personal injuries is characteristic of true greatness, when meaner natures would be kept in unrest by them. The less of a man a person is, the more he makes of an injury or an insult. The more of a man he is, the less he is disturbed by what others say or do against him without a cause. "The sea remembers not the vessel's rending keel, but rushes joyously the ravage to conceal." It is the tiny streamlet which is kept in a sputter by a stick thrust into its waters by a willful boy.

The Kingdom of Christ.

(Continued.)

THE Lord himself said his people will inherit the kingdom when the Son of man comes in his glory, sitting upon the throne of his glory. Matt. 25:31-34. But when the Son of man comes, the voice of the archangel and the trump of God will be heard, and the saints will be raised from the dead. 1 Thess. 4:15-17. And Paul further says that when that last trump shall sound, "this corruptible shall put on incorruption, and this mortal shall put on immortality." Then death will be swallowed up in victory. 1 Cor. 15:51-54. Then will the saints be prepared to inherit an incorruptible kingdom, as they will never die and leave their inheritance to others. Thus beautifully do the Scriptures harmonize on this subject.

Now we are prepared understandingly to examine the error of those who apply the prophecies we have here noticed to the reign of Christ as a priest on his Father's throne.

The position which Christ now occupies on the throne of his Father, as a priest-king, he will sometime resign. Read 1 Cor. 15:23-28. His priesthood will not last forever. Instead of forever pleading his blood in behalf of sinful men, he will leave that throne and come to earth again, "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:6-10. Instead of forever enjoying the privileges of the day of salvation, and living under the mercy of the Lamb, the wicked will, in that coming day, pray to be hid "from the face of him that sitteth on the throne, and from the wrath of the Lamb; [saying] for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:15-17.

And now in regard to the faith of the disciples, as indicated by their question in Acts 1:6, we confidently affirm that their belief was in perfect harmony with the letter and spirit of the scriptures we have quoted. And we have yet more, and if possible still more conclusive, evidence to produce.

The angel who announced that Jesus should be born, used the following language: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob [Israel] forever, and of his kingdom there shall be no end." Luke 1:32, 33. These are the words of a messenger direct from Heaven, and may not lightly be passed over. And with all these scriptures before them, and having so long enjoyed the personal instruction of the Prince himself "of the things pertaining to the kingdom," we think it is altogether unwarranted to assume that the disciples were laboring under "prejudice in favor of an erroneous opinion."

This text last quoted settles the question that the throne and kingdom which he now occupies is not that to which reference is made in the prophecies which have been examined. For, as shown by 1 Cor. 15:23-28, and other texts, there will be an end to this reign; his priestly reign will cease. And the throne which he now occupies is not "the throne of his father David." That throne he will occupy in the future; and his reign upon that will have "no end." And so far from the disciples having their errors corrected by the inspiration which they received on the day of Pentecost, as intimated by Dr. Barnes, Peter confirmed their belief, in his sermon on that day. Speaking of David he said: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." And one of the most decisive evidences that Jesus is not yet sitting on the throne of David, the throne which is his by right of his birth, is found in his own words in Rev. 3:21: "To him that overcometh will

I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." His Father, upon whose throne he is now sitting, is not his father David. That throne upon which he is now, is not and never was the throne of his father David. This proof is absolutely incontrovertible. But, as surely as the "Scriptures cannot be broken," he will yet sit upon the throne of his father David; upon that throne will he rule over the house of Jacob forever; of that kingdom and reign there will be no end. And only in this manner can the oath of the Lord to David be fulfilled.

The Scriptures inform us that the position which the Son of God now occupies is one of expectancy. The apostle says he is set down on the right hand of God, from henceforth expecting till his enemies be made his footstool. Heb. 10:13. This expectation is based on the promise made in Ps. 110:1: "The Lord said unto my Lord. Sit thou at my right hand, until I make thine enemies thy footstool." His enemies were not put under his feet at the beginning of the period of his sitting at the right hand of his Father. Had that been the case, Paul's statement in Heb. 10:13 would not have been correct. But they will be put under his feet when the time comes for him to leave that throne, to resign his priestly office, and to come to destroy his enemies. Ps. 2:7-10 informs us what disposition he will make of them when they are given to him. "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. And 2 Thess. 1:6-10, already quoted, shows that it will be at his second coming that he will take vengeance on them that know not God, and obey not the gospel. And this again is in harmony with Rev. 11:15-18, where it is shown that under the seventh trumpet, which closes this dispensation, the kingdoms of this world are given to Christ. And in connection with this gift it is said: "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy [corrupt] the earth." It seems needless to repeat that the reward of the saints will be given when Jesus comes again. Matt. 16:27; Luke 14:14; Rev. 22:12.

It has been fully noticed that the Judgment of the saints must be completed before Christ leaves the throne of his priesthood. But not so of the Judgment of the wicked. In the Judgment which takes place during his priesthood, it will be determined whose names shall have no place in the book of life; but their cases must come up for review that the measure of their punishment may be determined. To properly locate this work has been one object of the present argument, in distinguishing between the two thrones. There is still a work of judgment after Christ resigns his priestly office on the throne of his Father; after his enemies are given to him, and he has dashed in pieces the nations and kingdoms of the world.

An order of events is laid down in Dan. 7:21, 22, from which we gain important instruction on this subject. Speaking of that persecuting power, already noticed, which wore out the saints of the Most High, the prophet said: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." In regard to the time when the saints shall possess the kingdom, we further quote as follows: "In the regeneration when the Son of

man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. These are the words of the Lord himself to his twelve disciples. And by the words of Paul we readily locate the time of this judgment, if, indeed, any further proof can be asked. He said "the saints shall judge the world" (1 Cor. 6:2); but he said also: "Therefore judge nothing before the time, until the Lord come." 1 Cor. 4:5. Rev. 20:1-6 introduces the coming of Christ, the binding of Satan, the resurrection of the blessed and holy—the first resurrection, which is at Christ's coming—and thrones of judgment given to the overcomers.

And it is further a matter of proof that the saints do not and cannot enter upon this work of judgment in the present life or the present state. In 1 Cor. 6:1-4 the apostle reproves the brethren for going to law, and that before the unbelievers, as though they were not competent to settle their own temporal difficulties. "De ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" Observe that the judgment of which he speaks, that of the world and of angels, is not in "this life." And there is reason for this. In this life we cannot discern motives and so understand the lives and hearts of the world as to be able to judge them correctly. Much less can we now judge angels. The fallen angels, who sinned, are reserved unto the Judgment of the great day. 2 Peter 2:4; Jude 6. Even over them shall the saints sit in judgment. But no saint, however faithful and exalted, is qualified to judge them in this life. There is a time coming, however, when our partial knowledge shall pass away; when we shall know even as we are known. 1 Cor. 13:8-12. Paul had the Spirit of Christ, the Spirit of prophecy; but only so as "to know in part" and to "prophecy in part." But a clearer light is to burst upon his vision when the Lord comes; when this mortal puts on immortality. "When that which is perfect is come, then that which is in part shall be done away." "For now we see through a glass, darkly; but then face to face; now I know in part; then shall I know even as also I am known." All these scriptures leave no room for doubt that the work of the judgment of the world, in which the saints shall take part, is after the priesthood of Christ is ended; after his second coming; after the saints are immortalized and glorified.

But the question may still be asked: If it shall already have been decided who are the lost ones; if their names are not in the book of life, wherefore a further judgment in their cases? To this question the Scriptures afford an easy solution.

In the rewards of the righteous there will be degrees of glory. "For star differeth from star in glory; so also is the resurrection of the dead." 1 Cor. 15:41, 42. One is made ruler over ten cities; another over five cities. Luke 19:17-19. "They that turn many to righteousness [shall shine] as the stars forever and ever." Dan. 12:3. And so in the punishment of the wicked, there will be recognized degrees of demerit. Some shall be beaten with many stripes, and others with few stripes. Luke 12:45-48. For some it will be more tolerable in the day of Judgment than for others. Matt. 10:15; 11:22-24.

Dr. Bloomfield says of 1 Cor. 6:2:—

"Upon the whole, there is, after all, no interpretation that involves less of difficulty than the common one, supported by some Latin Fathers, and, of modern divines, by Luther, Calvin, Erasmus, Beza, Cassaubon, Crellius, Wolf, Jeremy Taylor, Doddridge, Pearce, Newcome, Scott, and others, by which it is supposed that the faithful servants of God, after being

accepted in Christ, shall be in a certain sense, *assessores judicii*, by concurrence, with Christ, and being partakers of the judgment to be held by him over wicked men and apostate angels; who are, as we learn from 2 Peter 2:4; Jude 6, reserved unto the judgment of the last day."

And Dr. Barnes observes:—

"Grotius supposes that it means that they shall be first judged by Christ, and then act as assessores to him in the judgment, or join with him in condemning the wicked."

Certainly this view has a most respectable array of authors in its favor; and well it may have, for we cannot see how any other view of the text can, with any show of reason, be taken. In speaking of the judgment of the righteous, it was remarked that when Christ comes his elect will be translated or raised to immortality in a moment, in the twinkling of an eye. And this act of glorifying them will prove that they have already been judged and acquitted; accepted of the Judge of all. But as there are two resurrections, one of the just and one of the unjust, the fact that the unjust are not raised at that time is conclusive proof that they will have been already rejected, or judged unworthy of eternal life. But it is one thing to determine that a person is guilty, and quite another thing to determine the degree of his guilt and the measure of punishment which he should justly receive; whether he should be beaten with few or many stripes. The first is done before the throne of the Most High while Jesus, as Priest, is blotting out the sins of his people, as he passes by those who are unjust and unholy. The second is done by Christ and the saints, who, as Bloomfield says, act as *assessores judicii*.

EDITOR.

(To be concluded.)

Encouragement of Bible Study.

CERTAIN prominent Canada papers have undertaken to popularize Bible study. Churches, Sunday-schools, and such other means as are ordinarily employed, will be supplemented by a method which not only covers in general the entire field, but also deals largely in detail. The particular kind of Bible study insisted upon is represented as being most profitable, and, with the incentive offered, most entertaining. The plan proposed furnishes employment of a high character for the long winter evenings, for both old and young. The profit to be gained from the study, under this plan, will be pecuniary as well as intellectual. Gold and silver watches, chains, lockets, rings, etc., are presented to the students of this school. An idea of the scope of the work may be obtained from the announcements made. In the work mapped out by one journal the student is expected to ascertain (1) how many times the word *Lord* occurs in the Bible? (2) how many times the word *Jehovah* is found in the Bible? (3) whether there are two chapters in the Bible exactly alike, and if so, where they are? Another journal instructs its students to ascertain (1) how many letters there are in the Bible? (2) how many words? (3) what verse in the Bible contains all the letters of the alphabet, counting I and J as one?

It would be no easy task to reckon the results, in respect either to amount or character, of Biblical knowledge acquired by these methods. To know that there are 3,586,483 letters in the Bible, 773,693 words, 31,373 verses, and 1,189 chapters; or to have learned that the words "*Jehovah*" and "*Lord*" occur a certain number of times—how valuable such knowledge must be. And in addition to the knowledge thus attained, sight must not be lost of "a pair of beautiful heavily-plated gold bracelets," or "a solid gold gem ring," which falls to the lot of that arithmetical individual who succeeds first in making himself master of this practical information. How strange that re-

spectable journals will lend themselves to such folly, or allow their pages to be used in advertising such nonsense. Yet the announcement informs us that this is done to encourage Bible study (!). We trust that entertainment of a more profitable character, and Biblical study of a different type, may be provided for both the children and the adults of Canada. Let us have Bible study; let us encourage it; but let us be sure that it is Bible study.—*Old Testament Student*.

THE DOOM OF SODOM.

AWAY from the ruin—oh hurry ye on
While the sword of the angel yet slumbers undrawn;
Away from the doomed and deserted of God;
Away, for the Spoiler is rushing abroad!

The warning was spoken, the righteous had gone,
And the proud sons of Sodom were feasting alone;
All gay was the banquet, the revel was long,
With the pouring of wine and the breathing of song.

'Twas an evening of beauty—the air was perfume,
The earth was all greenness, the trees were all bloom;
And softly the delicate viol was heard,
Like the murmur of love or the notes of a bird.

And the shrine of the idol was lifted on high,
For the bending of knee and the homage of eye;
And the worship was blended with blasphemy's word,
And the wine-bibber scoffed at the name of the Lord.

Hark! the growling of thunder—the quaking of earth—
Woe, woe to the worship, and woe to the mirth,
The black sky has opened—there's flame in the air—
The red arm of vengeance is lifted and bare!

And the shriek of the dying rose wild where the song
And the low tone of love had been whispered along;
For the fierce flames went lightly o'er palace and bower,
Like the red tongues of demons to blast and devour?

Down, down on the fallen, the red ruin rained,
And the reveler sank with his wine-cup undrained!
The feet of the dancer, the music's loved thrill,
And the shout of the laughter, grew suddenly still!

The last throb of anguish was fearfully given,
The last eye glared forth in its madness on heaven,
The last cry of horror rose wildly and vain,
And death brooded over the Pride of the Plain!

And so it will be when the Lord comes from Heaven,
When the wicked to anguish and darkness are driven.
O, list to the warning; prepare for the day;
The Saviour is calling thee, turn not away.

—Selected.

Why Popes Change Their Names.

It is a fact generally known that monks and nuns on assuming their vows, and popes on ascending the pontifical throne, usually change their names. The reason of this change in the case of the popes is a superstitious belief that unless this is done the new pontiff will not live long. The custom has prevailed since it was inaugurated in 956 by Octavian Conti, who assumed the name and title of John XII. Julius Medici would have made a breach had he been permitted, but his friends prevailed upon him to take the name of Clement, he being the seventh pope to take that name. Thirty-two years later, in 1755, Marcellus Servius was elected, and insisted upon retaining his own name. As Marcellus II., therefore, he ascended the throne, on the 9th day of April. He was a young man, and in robust health, and yet he lived but twenty-one days after his elevation. Since that time no pope has ventured to offend against the tradition. It is a little singular that, while the name of John has been a favorite one, none of the twenty-one popes have chosen it since the death of John XXII., in 1416. The first pope bearing the name of Pius took the position in 142 (?), and the name did not reappear after his death till 1458.—*Sel.*

FOR me the law and the gospel have but one rule of life; and every violation of the spirit of the law is a violation of the spirit of the gospel. I have long been satisfied that the higher forms of Christian experience are attained only as a result of a searching application of God's law to the conscience and heart.—*Finney*.

Test of Loyalty.

THERE are two branches of the law of God; the one growing out of our relation to our Creator, teaching us how to love him with all our heart; the other founded upon our relation to our fellow-creatures, teaching us our duty to them, that is, how to show that we love our neighbor as ourselves. The first four commandments of the decalogue constitute the first branch of the moral law; the last six, the second.

Eight of the ten precepts are negative, teaching us *not* to do certain acts, *not* to insult God or injure our neighbor; while two of them are affirmative, requiring us actually to show honor to God and to such of our fellow-men as, from our mutual relation to each other, demand our reverence and obedience. One of these belongs to the first branch of the law, namely, the Sabbath commandment; the other is included in the second branch, the one requiring us to honor our parents.

It may be objected that the fourth commandment is negative, forbidding labor on the Sabbath day; but it positively requires us to remember the Sabbath day to keep it holy, and then forbids such acts as would profane it.

The Sabbath, being a memorial of the Creator's finished work, and instituted on purpose that his creatures might, by special act, honor him, is better adapted to test man's loyalty, than any other precept of the decalogue. Hence he calls it a sign between him and his Israel, for a perpetual covenant. Ex. 31:13, 17; Eze. 20:12, 20. And when he purposed to prove his people in the wilderness, whether they would walk in his law or not, he chose this very precept as the best calculated for a test of their loyalty. Ex. 16:4, and onward. The keeping of the Sabbath is an acknowledgment of the only living and true God, and this by a positive act of worship, or obedience; hence it is a better test of loyalty than any one of the precepts which precede it.

The last message of probationary time will test the people upon the commandments of God. Rev. 14:9-12. But as all professed believers in the religion of the Bible, or at least all Protestants, are agreed in their teachings concerning all the commandments except the fourth, the test of necessity must come upon the fourth commandment, the Sabbath law. All the poor evasions that have been invented to excuse the almost universal neglect of the only weekly Sabbath of the Bible, only increase the danger of the people in the test that is coming; but he has clearly revealed his purpose of proving this generation, enlightened by all the light of his word and providence, whether they will walk in his law or not. And so it is not only highly proper, as we have seen, but strictly necessary, that the final test of loyalty to God the Father should be upon this very precept, upon which he tested his people in the wilderness.

It is a remarkable fact, that the only precept of the moral law, instituted as a special sign of our loyalty to the great Creator, and by which alone, by a special act of outward obedience toward him, we can exhibit our reverence to him as such in the sight of our fellow-men, should be esteemed a non-essential, a thing of no importance, an institution that all are at liberty to bend or abolish to suit their own convenience. But so it is. And this is the reason why the fearful warning of the "third angel" is sent before to apprise all of their danger in the last, grand test of loyalty which is before us.

Oh! that men would open their eyes and see that their Creator has a right to be honored by exact obedience to that precept which he instituted as his memorial, and as a test of our loyalty to him.

R. F. COTTRELL.

LET us never forget that every station in life is necessary; that each deserves our respect; that not the station itself, but the worthy fulfillment of its duties, does honor to a man.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST.—APRIL 5.

ACTS, CHAPTERS 15:36—17:10.

Peter's Fallibility.

DURING the period covered by the closing verses of the previous lesson—in the interval between the conference at Jerusalem regarding circumcision and the events chronicled in the present lesson—there occurred an episode in the church at Antioch not recorded by the writer of the Acts. But Paul relates it some years afterward, in his letter to the Galatians, chapter 2:11–14. It seems to us surprising how Peter, after his remarkable experience at Joppa and Cesarea, and his decided stand in the discussion at Jerusalem, could at Antioch have so far stultified his former position. In "The Great Controversy" we find this solution:—

"God, who knoweth the end from the beginning, permitted Peter to exhibit this weakness of character, in order that he might see that there was nothing in himself whereof he might boast. God also saw that in time to come some would be so deluded as to claim for Peter and his pretended successors, exalted prerogatives which belonged only to God; and this history of the apostle's weakness was to remain as a proof of his human fallibility, and of the fact that he stood in no way above the level of the other apostles."

Dispute between Paul and Barnabas.

THIS lesson proper begins with Paul's suggestion to Barnabas to visit the brethren in every city where they had preached the word. Barnabas desired to take Mark with them again, but Paul dissented because of his defection at a critical moment on a former tour. "And the contention was so sharp between them, that they departed asunder one from the other; and so Barnabas took Mark and sailed unto Cyprus." Chap. 15:39. The record does not show any opinion of the writer as to which of the disputants was in error. The following comment in the "Life and Epistles of Paul," by Conybeare and Howson, is worthy of note:—

"The only course which now remained was to choose two different paths and to labor independently, and the church saw the humiliating spectacle of the separation of its two great missionaries to the heathen. We cannot, however, suppose that Paul and Barnabas parted like enemies, in anger and hatred. It is very likely that they made a deliberate and amicable arrangement to divide the region of their first mission between them, Paul taking the continental, and Barnabas the insular part of the proposed visitation. Of this at least we are certain, that the quarrel was overruled by divine Providence to a good result. One stream of missionary labor was divided, and regions blessed by the waters of life were proportionally multiplied. Paul speaks of Barnabas afterward as of an apostle actively engaged in his Master's service. We know nothing of the details of his life beyond the moment of his sailing for Cyprus, but we may reasonably attribute to him, not only the confirming of the first converts, but the full establishment of the church in his native island."

We have the assurance that Mark afterward enjoyed the confidence of Paul. In Col. 4:10, 11, he is spoken of as a "fellow-worker" and a "comfort" to the apostle in prison at Rome; and is mentioned in the letter to Philemon, written about the same time. Also in 2 Tim. 4:11, Paul says of him, that "he is profitable to me for the ministry." There is no doubt that the apostle's rebuke at Antioch was "profitable" to Mark, and that he never again gave way before prospective hardship.

Paul's Second Missionary Tour.

"AND Paul chose Silas" for his companion, and was again "recommended by the brethren unto the grace of God." In the interval since his last tour he had received, at Jerusalem, the hand of fellowship from the "pillars," Cephas, James, and John (Gal. 2:9), and went forth on this journey with a double commendation. Silas was also a prophet, and proved a most valuable co-worker under all circumstances. They went "through Syria and Cilicia, confirming the churches." This confirmation is not to be understood in the sense of the modern rite of confirmation of members in some of the popular churches. They strengthened them by exhortation, confirming their faith. And probably more than anything else, the decrees, which the apostles brought from Jerusalem regarding circumcision and the ceremonial law of Moses, had the effect of "confirming" them, as had been the case in Antioch.

No places are mentioned in Syria and Cilicia, but there were "churches" there, and we learn from Gal. 1:21–23 that Paul had preached through that "region." Barnabas had probably gone over most of the ground, in his search for Paul, as far as Tarsus and on their return to Antioch. Two prominent cities on this route were Alexandria and Issus in Syria; and in Cilicia there were Adana, Ægæ or Mopsuestia, and Tarsus, all places of considerable note—the latter being the capital of the province and the birth-place of Paul.

Again in Lycaonia.

FOUR or five days' journey from Tarsus, through the Taurus range of mountains *via* the great pass anciently known as the "Cilician Gates," would bring the apostle and his companion to Derbe, the turning point in his previous tour. Here, at Lystra, and Iconium, we can readily imagine a hearty welcome to the missionaries and a grand spiritual feast for the churches. At Lystra, Paul, with his keen perception and the aid of the Spirit, made selection of a young man to accompany him in his extensive work. Timothy had been educated in the Scriptures from his youth, and was "well reported of by the brethren"—two very important qualifications. Besides, considering the manner of the introduction of the gospel in Lycaonia, and the character of the Jews with whom he was thrown in contact, we may suppose it required no little nerve to live a Christian life in that region. Paul's company now numbered the same as that of the first part of his former journey—a prominent companion and a young "minister."

Timothy Circumcised.

PAUL's position that "circumcision is nothing" is too well known to require repetition here. His stand on this subject at Antioch and Jerusalem forever settles his doctrine as to any virtue or obligation being connected with the rite under the gospel. But "because of the Jews which were in those quarters," he would temporarily avoid a cause of opposition. He had reason to know the desperate extreme to which their prejudice would be likely to run if he associated an uncircumcised companion in his work.

In the face of his positively-asserted opinion on this subject (1 Cor. 7:19; Gal. 2:14; 5:6; 6:15), it is unfair to infer, as some do from Gal. 5:3, that Paul would place Timothy under obligation to keep the whole ceremonial law, and then take him out on a long missionary journey to preach the gospel. Although the apostle would not court persecution, and would avoid it if possible for the work's sake, he was not so fearful of it as to squarely compromise a leading principle of his faith to save himself or his companions. It was because the mere act of circumcision amounted to nothing,

one way or the other, that he was willing to employ it as an expedient to allay a prolific source of opposition to his work. And there is no probability that Timothy, as a minister of the gospel, ever considered himself "a debtor to do the whole" ceremonial law.

The Journey Continued.

BUT three verses are given to the journey "throughout Phrygia and the region of Galatia," and on westward to Troas, a city on the Ægean Sea. Notwithstanding the short history, there were churches raised up, although we are not told at what particular places. There were churches at Colosse and Laodicea, cities near or on their probable route, but commentators place their origin at a later date. Of this visit Conybeare and Howson say:—

"Paul affectionately reminds the Galatians that it was '*bodily sickness*' which caused him to preach the glad tidings to them at the first." The allusion is to his first visit; and the obvious inference is, that he was passing through Galatia to some other district (possibly Pontus, where we know that many Jews were established), when the state of his bodily health arrested his progress. Thus he became, as it were, the evangelist of Galatia against his will. But his zeal to discharge the duty that was laid on him did not allow him to be silent. He was instant 'in season and out of season.' 'Woe' was on him if he did not preach the gospel. The same providence detained him among the Gauls which would not allow him to enter Asia or Bithynia; and in the midst of his weakness he made the glad tidings known to all who would listen."

The Gospel Goes to Europe.

AS the heavens are higher than the earth, so are God's ways and thoughts higher than man's. Isa. 55:8. Paul had little realization of the extent of the journey which the Spirit had marked out for him, when he suggested to Barnabas a tour among the churches already raised up. Up to his arrival at Troas he seems to have been guided principally by the frustration of his own plans. But he persevered in his labors, "nothing doubting," and here he was shown in vision a foreign door opened to him, which he did not hesitate to enter. Man is excusable for not fully comprehending God's great plans, provided he exercises faith enough to move forward as fast as the Spirit opens the way before him. A familiar illustration may be pardoned: Stonewall Jackson was a remarkably successful military leader, but he did not pretend to lay out great plans—he simply executed. Such was his faith in General Lee, that he said he would not hesitate to go blindfolded where that officer had laid the plan. This is the principle upon which Christians ought to work. God's plan includes the world, and he seems to work through a succession of reformations, each one calling for the exercise of faith, and presenting its peculiar test. The Holy Spirit has been delegated as the grand guide in what to teach, how to teach, and where to teach. Our province is to promptly enter every door that is opened before us by the providence of God, in the same faith that characterized Paul's entry into Europe.

Reception of the Missionaries.

THERE were now at least four in the company, as the writer (Luke) says, "*we* were in that city [Philippi] certain days." Chap. 16:9. Just where he joined the party is not stated, but here is the first place where the pronoun *we* occurs in the record of the journey as including the writer.

There was no Jewish synagogue here, and the first worshippers of God that they met were "by a river side," out of the city, "where prayer was wont to be made." In this company the apostle found a confirmation of the call which

he received in his vision at Troas, of a man crying, "Come over into Macedonia and help us." The missionaries seem to have recognized this, as they began at once to help them by proclaiming their message. Through this humble means their reception was accomplished, and they found a home at the house of a convert named Lydia.

The Adversary Aroused.

In crossing the *Ægean* the ministers of Christ had not passed the boundary of Satan's claim. He had been in Europe long before Paul's arrival, and was prepared to contest the right of possession. We need not repeat the narrative of the arrest of Paul and Silas, on complaint of the masters of a spiritualist medium, whom Paul released from the control of Satan; nor the cruel and unlawful treatment the prisoners received by order of the magistrates. Chap. 9:16 and onward. The following comment by Mrs. E. G. White is from "The Great Controversy":—

"The apostles were left in a very painful condition. Their lacerated and bleeding backs were in contact with the rough stone floor, while their feet were elevated and bound fast in the stocks. In this unnatural position they suffered extreme torture; yet they did not groan nor complain, but conversed with and encouraged each other, and praised God with grateful hearts that they were found worthy to suffer shame for his dear name. Paul was reminded of the persecution he had been instrumental in heaping upon the disciples of Christ, and he was devoutly thankful that his eyes had been opened to see, and his heart to feel, the glorious truths of the gospel of the Son of God, and that he had been privileged to preach the doctrine which he had once despised. There, in the pitchy darkness and desolation of the dungeon, Paul and Silas prayed, and sung songs of praise to God. The other prisoners heard with astonishment the voice of prayer and praise issuing from the inner prison. They had been accustomed to hear shrieks and moans, cursing and swearing, breaking at night upon the silence of the prison; but they had never before heard the words of prayer and praise ascending from that gloomy cell. The guards and prisoners marveled who were these men, who, cold, hungry, and tortured, could still rejoice and converse cheerfully with each other. Meanwhile the magistrates had returned to their homes congratulating themselves upon having quelled a tumult, by their prompt and decisive measures."

Another Persecution.

At Thessalonica was a synagogue of the Jews (chapter 17:1), and here Paul preached Jesus from the Scriptures three Sabbath days, when envy provoked another persecution. This time the great opposer operated through the professed people of God. The experience of Paul at Philippi and at Thessalonica illustrates the fact that in every part of the world, and in every age, Satan has two prominent agents through which to attack the work of reformation, namely,—the professed church, which through pride and self-conceit feels no need of reformation or progress, and the open enemies of the Lord. It is also a further demonstration of the fact that in an emergency these two apparent extremes will work together to accomplish a common purpose. The Third Angel's Message of the present time, connecting the commandments of God with the faith of Jesus, is having a like experience, meeting the combined antagonism of the popular church and Spiritualism. And the union of these forces against the truth will become more and more marked as the end nears us, and the desperation of the adversary becomes more intense in view of his approaching doom.

W. N. GLENN.

Temperance.

Does Prohibition Prohibit?

It is a standing declaration of opponents of prohibitory laws, that they do not prohibit. The query may well be raised, Would these opposers think more of prohibitory laws if they did prohibit? No, they would not. If they do not prohibit, if they are ineffectual, why is it that liquor-dealers prefer a high-license law to a prohibitory law? It cannot be that they would rather than not pay money into the treasury, for there is more defrauding the revenue done by the liquor interest than by all others.

It is a mere evasion, and a very weak one too, to affirm that liquor is sold in those States where prohibitory laws are in force. Our laws against murder are prohibitory, yet murders are constantly committed, and the majority of the murderers escape punishment. Would a "high license" of murder be more effectual?

Why is it that a brigand in some countries is to this day more of a hero than a criminal? It is because at some time the rulers received a percentage of the ill-gotten gains of the brigands, and it was known that it was little use to try to bring the maulrauder to justice, as some means would be devised to enable him to escape. The practice took *character* from that fact, and a successful, bold freebooter was regarded as valiant and enterprising. Government protection will, in time, make almost anything respectable in the eyes of the majority. But it is bad policy for a Government to sanction, uphold, or license anything that is only an evil and a curse to society.

But prohibitory laws do prohibit. In those States where they have been tried they have been as effectual as any other laws for the suppression of crime. We have been much interested in a report of observations in Maine by D. R. Locke, well known as the author of the "Nasby letters." Few will dare to deny the statements of Mr. Locke; he is reliable. He is not a citizen of Maine, but closely observed when he was there. He says:—

"An Irish woman known to her countrymen as a dealer in liquors, has a room in the rear of her miserable dwelling fitted up something like a bar. She has one bottle of whisky, and a few bottles of rum in sight, but over them she has a weight suspended by a string, and under, a tub filled with water, in which kerosene oil has been poured. The beer is kept in a water sprinkler.

"She is ready for the officers. They can only approach by the front door, and when they appear she darts into the back room, cuts the string, the weight descends and smashes the bottles into the tub of watered kerosene, to destroy the smell of the whisky; the sprinkling can of beer is upset on the floor, and the evidence is destroyed.

"They search the house for liquor and sometimes find it. One man had dug through his cellar wall, and made an opening sufficient to hold a small stock. The door to this opening was a huge double affair, filled with sand, so that tapping the wall would not betray the fact that there was an opening, and the door itself was painted so close an imitation of stone as to make detection almost impossible. It would not have been discovered but for the man who painted it. He babbled in his drink. He took too much of the stuff which his genius had concealed, and betrayed the concealment. Thus evil is made to work good.

"Another woman had her cellar paved with flat stones, and under one particular stone the earth had been removed sufficiently to hold a large stock of the stuff.

"Other methods of concealment are employed. One woman has it hidden in privies,

another under beds, others in stables, and in every place inaccessible to the lynx-eyed officers of the law.

"One woman carried a flat bottle in her stocking, from which she supplied her customers, and the officers who got upon her track had an amusing time of it to make the seizure. She professed her innocence of the charge, and was anxious to accompany him to the station, but first she would retire into the next room to change her dress. To this the officer consented, only he would go with her. She wanted an opportunity to get rid of the fatal bottle—it was her second offense, and the penalty this time would be six months in jail. That failing, she insisted upon several changes of location, the point being to get away from him till she could break the bottle. The officer was inflexible. Like Ruth, where she went he would go also. Finally she dropped the bottle and went. "She languished six months in jail and her business was closed up.

"Another woman carried two flat bottles under her skirts, at her hips, and it required the services of two women employed in the department to bring the bottles to the light of day, in the police station.

"When her customers called for their drinks, she would hoist her dress and produce the bottles. Where twenty cents was involved she had no special delicacy. There isn't any delicacy in rum, either in buyer or seller. It is demoralizing all the way through."

Now if the opposers of prohibition will point out some place under license laws, even under "high-license" laws, where those who wish to deal in liquors have to resort to such miserable methods as are here described, we will confess that there is more virtue in license than we have ever yet believed. Can they do it? If such were the result of license laws they would oppose them as vigorously as they now oppose prohibitory laws.

The West Virginia *Irrepressible* said of a prohibitory law: "We are willing to give it a trial if it does not more than half prohibit." So will say every true temperance man. If it does not more than half prohibit, it will then be worth much more than a license law. High license is a sham, of which reasonable men will soon tire, because the supply will still be equal to the demand. A small increase in the price of *drinks* will compensate the dealer; and at old prices they who pay high license can well afford it, because it will be more of a monopoly when the poor dealers are closed out.

Reforms must be progressive or they cease to be reforms. We have seen the time in the temperance movement when a proposal of prohibitory laws could not have obtained a hearing anywhere. But to-day we believe that prohibition is the *only true temperance platform*. All other expedients have proved inefficient. It is a good work to reclaim drunkards; but it is far better to save our young men from becoming drunkards. EDITOR.

THE tendency is to draw the lines closer and closer between temperance and drink. The day was when advocates of moderation might have been listened to with respect, but the more the question is agitated the more hideous does the monster alcohol appear, and people must divide into two classes—its friends and its foes. There can be no middle ground. He that is not for it is against it.—*Lever*.

A LEADING daily paper says: "The tax on tobacco is a discriminating one against a particular branch of agricultural production, and might better be removed or made merely nominal." Tobacco itself is a very heavy tax upon the soil which produces it, as also upon the victims of its use and their offspring, and ought therefore to be assessed heavy damages.

THE wise profit by the experience of others.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, MARCH 20, 1884.

Will the Lord Himself Return?

MANY people really suppose that our interest in the doctrine of the second advent is unnecessarily great, and that by making it so prominent in our faith and work we are needlessly building up a barrier between ourselves and other denominations. The following query has lain some time in our drawer; and for different reasons we have neglected to answer it. But it is deserving of an answer, and we now proceed to give it:—

"Why does it require a separate denomination to advocate Christ's second coming? I supposed all denominations believed that, and preached it. Is it not so? Yours truly,
L. L. K."

In answering this question we propose to show that "all denominations" do not believe it and preach it, as it is taught in the plain letter of the Scriptures; that they have invented a substitute for it, which they even acknowledge is a substitute; that the doctrine of the coming of Christ is a great practical doctrine, second in importance to scarcely any in the Bible; and, that we are taught to expect it because *we may and ought to know when it is near.*

I. That it is not generally accepted as an article of Christian belief is sufficiently shown in the fact that the doctrine is treated so scornfully by the great majority of professors of religion. A mere reference to the second coming of Christ in a "union meeting" has been known to promptly call out a rebuke from the leaders of the meeting. On almost every other point the veriest "crank" could air his vagaries without any fear of reproof. The Adventists (or the "advents," as they are improperly and contemptuously called) are scarcely recognized as Christian believers by many professors, and this without any regard to other points of faith which they may hold. There is prevailing and increasing a strong feeling of opposition to the subject of the return of our absent Lord; not so much on the part of the worldlings who do not regard him as their Lord, as on the part of church members, who claim him as their Lord, and profess to love him. Truly they say *in their hearts*, "My Lord delayeth his coming." Matt. 24:45-51.

We have now before us the report of a "Tri-Annual Meeting" of an "Association of Congregational Churches," as published in a paper of that denomination. The opening sermon was on the "Second Coming of Christ." The report says: "The argument was a bold, original elucidation of the spiritual sense of Scripture touching the whole subject of the second advent and the general judgment."

It is no secret that "the spiritual sense of Scripture" is the popular sense, if there is indeed any such sense in it. The expression is made to signify something different from the literal or obvious sense. The literal must be the *true sense*; just such a sense as would be determined by the definitions of the words used. When we depart from this we cast ourselves upon a trackless sea without a compass; it is to give loose reign to fancy, and to make the revelation of the divine will subservient to the caprices of its self-constituted censors.

On the subject of the advent the sermon says:—

"I hold that the second coming of Christ, always spoken of by himself and the apostles as a near event, refers to his return to them in the Spirit;

that it was fulfilled on the day of Pentecost, immediately after his ascension."

As Christ represented the Father to the world, so the Spirit represents Christ to the church during his absence. But Christ was not the Father, and the Spirit was not Christ. He said if he went away he would pray the Father and he would send them another Comforter, even the Spirit of truth. But the coming of the Spirit was not the coming of Christ; it was not the fulfillment of his promise to come again and take them to himself, to the mansions which he has gone to prepare. Of this we shall offer abundant proof. Here we will mention but this one fact, which is, however, decisive on the point, namely: most of the scriptures which speak of the second coming, as a matter of hope, were written after the day of Pentecost; after the descent of the Spirit.

In connection with the "spiritual sense" of the Scriptures in regard to the advent, it is necessary to notice the position of the sermon on the Judgment and the resurrection. It says:—

"The end of the world and the day of judgment, for each individual soul, is the day of the death of the body; that the judgment is a perpetual fact, and that many thousands, small and great, appear before God every day.

"The resurrection is typical of the life of the soul; that the figure of a spiritual body teaches, not the resurrection of the material body, but the immortality of the soul."

These declarations are necessarily attendant upon the spiritual theory of the advent; for it would be utterly inconsistent to have a figurative advent, and a literal resurrection and judgment day, seeing that the latter depend entirely upon the former. The above view is doubtless now held by the great majority of the churches. It is openly avowed by such influential journals as the *Christian Union*, as we have noticed in its answers to questions on these subjects.

Bishop Merrill, of the M. E. Church, published a book on the "Second Coming of Christ," in which he earnestly contends for the literal construction of those scriptures which speak of the advent, the resurrection, the judgment, the punishment of the wicked, and the conflagration of the earth. In regard to the last two items, if to no others, he certainly comes in conflict with the prevailing belief in his own church. At the last General Conference of the M. E. Church, an inquirer found very few who would avow faith in the literal interpretation of the Bible concerning the punishment of the wicked; though the literal was almost the only view held in that church half a century ago. The difference between the preaching, in that and other churches, on this subject, at the present time and a half century ago, is not, as has been asserted, a mere accommodation to the feelings of "ears polite," but it is the result of a tendency to *drift away from the old-time landmarks*. The Disciplines and Confessions or Creeds have greatly changed, but they have not changed as fast as the faith and the feelings of both the pulpits and the pews have changed.

Bishop Merrill characterizes the view taken in the sermon to which we have referred, and which we say is now, or is fast becoming, the popular view, as Universalism. He says:—

"This is the form of Universalism that is now proposing to lead the Christian world into light! It has no place for a Second Advent, as it denies the resurrection of the body and a future judgment. It finds only the 'figurative' coming, and places it at the destruction of Jerusalem."

It is just as easy to harmonize the declarations of the New Testament with the theory that the advent took place at the destruction of Jerusalem, as on the day of Pentecost, as we shall show when we examine the texts. The Bishop's argument on these several points, against this "bold, original elucidation of the spiritual sense of Scripture teaching the whole subject of the second advent and the general

judgment" is masterly, and, it seems to us, ought to settle these questions. Of this we are so confident that we do not believe that any one of the spiritualizers would care to undertake to review him.

In an Editorial Note in the *Old Testament Student*, on the "Jewish Theories of Messianic Interpretation," are found the following words:—

"A recent writer enumerates four distinct theories advanced by theologians of different schools, in accordance with which these portions are interpreted. . . . (4) A fourth theory is denominated the *No-Person* theory, in accordance with which the Messiah is supposed to be an age of prosperity, and, in no sense, personal."

We are not informed as to the time when this "No-Person theory" arose amongst the Jews. But we cannot believe it was an early period, for of the many references to Messiah in the New Testament we can find no trace of such a theory. "What think you of the Christ? [the Messiah.] Whose son is he? They say unto him, The son of David." Matt. 22:42. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11. "Come, see a man which told me all things that ever I did. Is not this the Christ?" John 4:29. "Do the rulers know indeed that this is the very Christ?" John 7:26. Christ in Greek is the equivalent of the Messiah, from the Hebrew.

The reader can at once see that according to this "No-Person theory," Jesus of Nazareth was not the Messiah at all—he could not be. And the exact counterpart of this theory is found in the "No-Person theory" of the second advent! And we claim, and who can gainsay it? that there is no greater violence done to the prophecies in applying the "No-Person theory" to the first advent, than is done in applying it to the second advent.

We can reduce all the false theories respecting Christ to these three: 1. That Christ was to come to set up the throne of David, and to reign as his Son, but not to suffer and to die. This was the belief of most of the Jews when Jesus was born. 2. That Christ was to suffer and die, but not to sit upon the throne of his father David. This is the popular or "orthodox" view at the present time; for orthodoxy is but another name for popularity, in common speech. 3. That Christ was not and is not to appear on earth at all in person; that the "Messiah" did not refer to any individual who was to suffer and die, or to reign on David's throne; but, it signified a dispensation of prosperity, of grace, or great spiritual blessings. This is the united faith of those Jews who hold to the "No-Person theory," and of professed Christians who hold to the "spiritual sense" of the second advent. And between these theories the Bible is robbed of its glory; the Son of God is a myth; and man has in fact no Redeemer.

In closing this paper, and this part of the argument, we must give some evidence on the second point.

II. To prove that the churches have accepted a *substitute* for the second advent, is really to give further proof that they have no true faith in the advent.

In the New York *Independent* of March 6, 1884, is a Sunday-school Lesson Notes on 1 Thess. 4:13-5:8. This scripture lesson brings out remarks on the advent. After saying that "the great use of the doctrine of our Lord's coming is for comfort," the writer remarks:—

"For all practical purposes of comfort the doctrine of the blessed immortality of the righteous, the immortality of the soul, takes the place for us of any doubtful doctrine of our Lord's second coming. At our death the Lord comes for us. That is what we are to wait and watch for. The dead are already passed into glory. They do not wait for the trump for their judgment and blessedness."

There is no paper in the country conducted with more ability than the *Independent*; perhaps no one of wider influence. And this testimony of a sub-

stitute for the advent "for all practical purposes of comfort" and blessing, is as explicit as could be desired. Also in the *Christian Union* of the same date, under the head of "Home Talks about the Word—the Coming of the Lord," the writer fancies "a dear mother who went away to the South, or to Colorado, or California," for her health, and, when letters came saying she was better, the writer says:—

"Every day you could say to yourself, 'Some day she will come back, and not be sick any more, and we shall be so happy together again.' You would try to do just what would please her, to work and study, and think of her wishes in everything. And if, some day, a message came to take you to the pleasant summer land where your mother was, why, that would be even better than having her come back. That is the way we are to think of our friends who have fallen asleep, and of the Lord Jesus himself, our best friend."

Some better hope is held out than that of Jesus coming again. But we say in regard to both these extracts, that the substitute proposed is entirely unauthorized by the Scriptures. The word of the Lord never offers comfort in consideration of the immortality of the soul. If it did the wicked could take that comfort to themselves, for if the righteous are immortal by nature, so are the wicked.

Next week we will speak further upon this substitute, and show by the plain reading of the Scriptures that there *cannot* be any substitute for the coming of the Lord. That nothing whatever can be of equal importance; that the promised glorification of the saints cannot be fulfilled without it

The Proof in the Text.

BIBLE-READINGS are both interesting and profitable, but we have always insisted that great care should be exercised in their preparation. The Bible is the word of God from Heaven to man; and according to its value as the word of God, so great is the danger of perverting or misapplying it. And constant study and care are necessary to guard against a misuse of this message to fallen man. Its truths are a *connected whole*, and no one point of doctrine can be turned aside from its true meaning without doing violence to other points, or to the system. To illustrate our meaning we give two instances. From a Bible-reading which we lately saw we take the following:—

"Who, of all the dead, rise first? 1 Thess. 4:16."

A little study of the context must satisfy any one that there is no manner of reference to "all the dead" in this text. The apostle says that "we which are alive and remain unto the coming of the Lord, shall not prevent [precede, go before, or be glorified before] them which are asleep." For when the trump of God sounds, "the dead in Christ shall rise first; then"—what? the other dead rise afterward? No; we shall be caught up together *with them*. They shall rise—not before somebody else is raised,—but before we are glorified; then they and we shall all be glorified together. It is true that the righteous dead will rise before the wicked dead. Other scriptures plainly teach it, but 1 Thess. 4 does not. The whole argument is to show to the brethren that the dead are suffering no loss in sleeping, as the living, when Christ comes, will have no precedence over them. And neither party will be glorified before Christ comes.

Another erroneous reference has been made to 2 Peter 3:8, to prove that "the day of the Lord" is one thousand years in length. God has eternity at his command, and though he does not fulfill his promise immediately, he is not slack, for it is equally sure whether he fulfills it to-day or a thousand years hence. This is all that this verse proves. But the length of "the day of the Lord" is only determined by the events which transpire in it. Indeed, its length cannot be determined, for the destruction of the wicked, and the conflagration of the earth, take place in the day of the Lord, but

after the thousand years of Rev. 20. We say the length of that day cannot be determined, because we have no revelation concerning the length of the "little season" of Rev. 20:3, or of the time occupied by the final deceptions of Satan, the destruction of the wicked, and the restitution of the earth.

It may be asked, Is the difference a material one? Or, Is it practically of any importance to be correct on this point? It is. He who admits that "the day of the Lord" is one thousand years in length has given himself over to the will of the teachers of the "Age to Come." It is easy to prove that they are wrong, but we must have the truth in order to prove it. A minister who should teach that the day of the Lord is one thousand years in length would be lamentably weak if he should fall into the hands of a preacher of the Age to Come. Brethren, *study your subjects*. Rightly divide the word of truth.

The Support of the poor.

THERE are many Christians who use their tithe as a sort of charity fund, from which they make all their gifts and offerings, of whatever kind. But the Bible recognizes no such plan as this. The poor are to be supported, but not with the Lord's tithe. In ancient times the following was one provision made for the poor: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger; I am the Lord your God." Lev. 19:9, 10. See also 23:22; Deut. 24:19-21.

Some may argue from Deut. 26:12, 13 that the tithe was to be used for the support of the poor, but in this text we see not only the careful provision made for the poor, but the sacredness with which the Lord's tithe was devoted to the one object for which it was designed. We quote the text: "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gate and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me; I have not transgressed thy commandments, neither have I forgotten them." The command here referred to is found in Deut. 14:22-29, where, in addition to the requirement to give to the stranger, the fatherless, etc., this statement is made: "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and thy flocks."

Now when we read in Num. 18:21, "Behold, I have given the children of Levi *all the tenth in Israel* for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation," we are forced to the conclusion that the tithe spoken of in Deut. 14 and 26 is not the same as that which was devoted to the Levites on account of their service in the sanctuary, for the stranger could not by any possibility be counted as one of the Levites. We can harmonize the two scriptures only on the ground that the tithe which the people themselves, together with "the Levite, the stranger, the fatherless, and the widow," were to eat, was a *second tithe*, taken after the tithe for the Levites had been given them. This view of the question is taken by all commentators of whom we have any knowledge. And there are some who claim that every third year a third tithe was collected. We quote a few testimonies:—

"Another important privilege enjoyed by the poor was, what were called *second tithes* and *second first-*

lings. Besides the tenth received by the Levites, the Israelites were obliged to set apart *another* tenth of their garden and field produce; and in like manner of their cattle, a second set of offerings, for the purpose of presenting as thank offerings at the high festivals. Of these thank offerings only certain fat pieces were consumed on the altar; the remainder, after deducting the priests' portion, was appropriated to the sacrifice feasts, to which the Israelites were bound to invite the stranger, the widow, and the orphan." *Horne's Introduction, Vol. 2, Part II., chap. viii.*

"Besides the first-fruits, the Jews also paid tithes or tenths of all they possessed. Num. 18:21. They were in general collected of all the produce of the earth (Lev. 27:30; Deut. 14:22, 23; Neh. 13:5, 10), but chiefly of corn, wine, and oil, and were rendered every year except the sabbatical year. When these tithes were paid, the owner of the fruits further gave another tenth part, which was carried up to Jerusalem, and eaten in the temple at offering feasts, as a sign of rejoicing and *gratitude to God*. These are called *second tithes*."—*Ib., Vol. 2, Part III., chap. iii.*

"Every year a tithe was paid to the Levites; and besides that a second tithe, which was carried to Jerusalem and eaten there; and every third year it was eaten at home, in their towns and cities in the country instead of it, with the Levite, poor, and stranger, and was called the poor's tithe."—*Dr. John Gill, on Deut. 26:12*. He gives other testimony to the same effect, in his comments on the succeeding verses, and on Deut. 14:23-28, and Lev. 27:30.

"Let there be taken out of your fruits a tenth besides what you have allotted to give to the priests and Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city."

"Besides those two tithes which I have already said you are to pay every year, the one for the Levites, the other for the festivals, you are to bring every third year a tithe to be distributed to those that want; to women also that are widows, and to children that are orphans."—*Josephus' Ant., Book IV., chap. 8, sec. 8 and 22.*

These testimonies, and others that might be given, together with the argument previously adduced, show conclusively that the Lord's tithe was not used for the poor; and since it was not used either for building or repairing houses of worship, it must have been solely for those who labored in connection with sacred things. Indeed, how could it be otherwise. We read, "The tithe *is the Lord's*." It was to be deposited in the Lord's treasury. Now if I owe a friend ten dollars, it will not do for me to give any part of it to a poor man, even though I know that my friend would use the money in the same way, if I were to pay it to him. It belongs to no one but to my friend, and it would be highly dishonest for me to get a reputation for liberality, by giving away that to which I have no right. No one can be charitable on another's money. E. J. W.

Nehemiah's Regard for Sunday.

In a "Picture Lesson Paper," issued by the great Methodist publishers, Nelson & Phillips, New York, and Hitchcock & Walden, Cincinnati, we find the following instance of unaccountable thoughtlessness or unpardonable dishonesty.

One page of said paper is called the "Berean Leaflet." It is devoted to studies in the "Old Testament." Its title is, "The Keeping of the Sabbath; or, the Holy Day." Its "golden text" is, "Remember the Sabbath day to keep it holy. Ex. 20:8." It has a picture of Nehemiah standing up and protesting against the course of those who are bearing wheat, grapes, and oil into Jerusalem on the Sabbath day.

After presenting these texts and facts, which be-

long to the true Sabbath and to that alone, the paper launches out in behalf of the pagan and papal Sunday in the following style:—

"1. Which day of the week is called God's day?—*Sunday.*

"2. What is it for?—For rest and worship.

"3. Rest from what?—From labor.

"4. Whom are we to worship?—God.

"5. What is the fourth commandment?—'Remember the Sabbath day,' etc.

"6. What is said about work?—Thou shalt do no work.

"7. Who came to Jerusalem?—Nehemiah.

"8. What did he find?—*People working on Sunday.*

"9. What law were they breaking?—God's law.

"10. What did Nehemiah tell them?—That they were doing wrong.

"11. What did he do?—Stopped it.

"12. What is wrong-doing?—Sin.

"13. To what does it lead?—Suffering.

"14. What is the only safe way?—To keep God's word."

In the foregoing quotation we have put two of the answers in italics. In the original all the answers are in bold-face type, which makes them more prominent still.

Now if the writer of the questions and answers given above had any knowledge whatever of his subject he knew that Sunday is never called "God's day" in all the Bible. He knew that the Sabbath day of the fourth commandment is not Sunday, and that the fourth commandment has nothing to do with Sunday as a day of rest, and cannot be made to sustain it, till it is changed so as to read "first day" instead of "seventh day." And he knew that Nehemiah cared nothing about people working on Sunday. He worked himself that day. It was the sin of working on the Sabbath, against which he protested.

This is just parallel to a statement by Dr. Justin Edwards. In his "Sabbath Manual," page 216, respecting Pompey, he says:—

"Pompey the Roman general, . . . when besieging Jerusalem, would not attack them on the Sabbath; but spent the day in constructing his works, and preparing to attack them on *Monday.*" Thus he would have us think that Sunday was the Sabbath in the time of Pompey, 63 years before Christ.

Is it possible that men can be educated into such ignorance of God's word? And what do theologians think to accomplish by such reckless statements? Do they not know that even the dullest scholars will in time discover the fraud, and then a reaction is sure to follow?

We see plainly enough that the assertions which these men make are just the evidence that Sunday needs. That is, if Sunday is to be sustained as the Sabbath, it must be called somewhere in the Bible, God's day; there must be some law for it; and it must appear that some honor has been paid to it by those who have been commissioned of God to write his word. But none of these proofs exist in reference to Sunday; and to pretend they do, is both a futile attempt, and a confession of weakness.

U. S.

UPON church relations North and South the Louisville *Christian Observer* says: "Coldness and distance in our conduct brings dishonor on the cause of Christ. When the Southern men, who are most bitter in their expressions, want goods they buy of Northern mills; when they want magazines, they order from New York; in feeble health, they go to Waukesha or Northern watering places. They can mingle in business relations, in joint-stock companies, and in corporations, in social and political intercourse with men from the other section. But as soon as church courtesy and cordiality is proposed, they recoil."

The Missionary.

Missionary Work in California and Australia.

At our State quarterly meeting at Healdsburg, several resolutions were adopted laying out missionary work for the future. Some steps have been taken toward carrying out these plans. A list of the libraries of the State has been obtained, and those which have not been fully supplied with the books recommended by the International Society, will be furnished. Quite a number have been visited with a view to furnishing these books, with the SIGNS OF THE TIMES and *Good Health*. The almost unanimous expression is that they will be thankfully received. We hope before our next meeting that this work will be completed.

Resolution No. 9 reads as follows:—

WHEREAS, The islands of the Pacific Ocean present a vast unoccupied field which must very soon receive the light of the Third Angel's Message;

Resolved, That we urge our tract and missionary workers to anticipate and prepare the way for the living messenger by a thorough and judicious canvass of these islands with the SIGNS OF THE TIMES.

In regard to this resolution, we have obtained a new directory of the city of Melbourne, Victoria, Australia, and the adjacent cities and towns. Names have been selected, and already quite a large number of the SIGNS are on their way to that distant country. Twelve or fifteen of the libraries have been written to, and a descriptive circular of a dozen of our bound books, with copies of the SIGNS and *Good Health*, has been sent them, and these will be furnished if the librarians wish to receive them. Through the kindness of the Pacific Mail Steamship Company, we can send these books at a very low rate of freight, so we hope soon to be able to refer the readers of the SIGNS in Australia to libraries in their own towns, where they can have access to the following list of books: "History of the Sabbath," "Thoughts on Daniel and Revelation," "The Coming Conflict," "Life of Miller," "Life Sketches," "United States in Prophecy," "The Sanctuary," "Sketches from the Life of Paul," and three volumes of the "Great Controversy."

There is a vast field for missionary labor in Australia and New Zealand. The island of Australia is 2,400 miles in length east and west, and 1,971 miles north and south, and is divided into five colonies, as follows: Victoria, of which Melbourne is the capital, has a population of 860,067; New South Wales, of which Sidney is the capital, has a population of 739,385; South Australia, of which Adelaide is the capital, has a population of 267,573; Queensland, of which Brisbane is the capital, has a population of 226,077; and Western Australia, of which Perth is the capital, has a population of 29,019. Besides this are the islands of Tasmania, with a population of 114,762, and New Zealand, with a population of about 500,000.

The fine libraries to be found in every town of importance shows that they are a reading people, and no doubt there are thousands who would gladly accept the truths of the Third Angel's Message if they had an opportunity to read, or hear them explained. On account of expense of postage, we shall not be able to send as many papers and letters as we otherwise could. Postage on papers is two cents each, and twelve cents on each letter. Persons who wish to have a part in this work can be supplied with names by Miss Anna L. Ingels, Pacific Press, Oakland, Cal.; or if they wish to assist in paying postage, she will receive donations and see that they are properly applied. We hope at no distant day that missionaries may be sent, and a mission established in Australia.

M. C. ISRAEL.

Fresno, March 14, 1884.

God Works by Minorities.

THIS, says Professor Phelps of Andover, is one of the great principles of God's working in the affairs of his kingdom. He works with minorities who are working for him. "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Go out against them. The Lord will be with you.

The history of the church is full of illustrations of this law of divine procedure. Dip into it anywhere, and you come upon this divine strategy. Napoleon thought that he knew the world well. He had studied the history of great empires, but he said it was an inexplicable mystery to him that Christianity, beginning as it did with a few fishermen of the feeblest nation then on the globe, should in his time have risen to be so much more mighty than his own conquests, which had almost all the armies of Europe to back them.

It was God's way of working with minorities who are working for him. When the church became corrupt, and needed reform, the same thing was repeated. A few earnest men who were hunted like wild beasts, in a few years shook the world. The battle was not theirs, but God's.

An old saying of the German Reformers, which a modern reformer has untruthfully claimed as his own, was, "One, with God on his side, is a majority." On a certain occasion the Lord encouraged his people with these words: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." 2 Chron. 20:15. This was the favorite text of Sir Fowell Buxton. He once wrote to his daughter that she would find his Bible opening of itself to the place where this passage occurs. This text it was which gave him courage to move in the British Parliament for the emancipation of slaves throughout the British Empire. When he entered on that conflict he stood almost alone; when this bill was first read in Parliament it was received with shouts of derisive laughter. But he bethought him of this text, and he began his speech, saying:—

"Mr. Speaker, the reading of this bill is the beginning of a movement which will surely end in the abolition of slavery throughout the British dominions." The old Hebrew prophet never said a truer word. Sir Fowell knew it, for the battle was not his, but God's.

The same phenomenon was witnessed in the first attempt to establish American missions among the heathen. When one of the early meetings of the American Board was held at Bradford, Mass., less than twenty persons were in attendance, and they were hooted at by boys on the piazza of the hotel where they were in session. Barely sixty-five years have passed, and at a recent meeting of that Board in Providence, five thousand strangers from abroad were present, and two churches were filled with eager friends.

When the first American missionaries reached India, the English Government refused them a landing. "Go back," was the imperious order; "Go back, in the ship in which you came." In the General Assembly of the Church of Scotland, when it was first proposed to send the gospel to the heathen, reverend clergymen declared against the fanatical scheme. They said that "the heathen were a contented and happy people, and that it was no business of Scottish Christians to disturb them." And this, in the face of our Lord's express command, "Go ye into all the world, and preach the gospel to every creature." Not a century has passed since that time, yet now all Christendom rings with congratulation over the achievement of Christian missions; and no other class of men is so reverently canonized in the affections of the church as her missionaries to the heathen world. This is the fruit of God's working with minorities who were working for him.—*The Presbyterian.*

"In the morning sow thy seed, and in the evening withhold not thy hand."

Missionary Work in the Fiji Islands.

THE following compilation of interesting statistics is from the "Australian Hand-book" for 1883:—

It has been said that the late history of Fiji may be almost considered identical with the record of missionary enterprise. In no place has missionary effort been more successful, or its fruits been more apparent. It is only forty-seven years ago (1835) that the first missionaries, the Rev. William Cross and David Cargill, M. A., landed at Lakemba. They found the Fijians at nearly the lowest depths of degradation—blood-thirsty, and addicted to cannibalism and all manner of vice. To-day finds the whole of them professing Christians; cannibalism has ceased since 1878, polygamy is abolished, and the idol worship of past ages has given place to the worship of the true God, and generally there is peace. Many of the converts are said to maintain a consistent walk, and in all a great revolution, in outward morals at least, has taken place, even if there has not been a real change of heart. These remarks scarcely apply, however, to the tribes of the interior of the Viti Levu, who are estimated at from 7,000 to 20,000, and who for some time held out against any advance of civilization into their territory. They have, however, been punished on more than one occasion, and there is every reason to expect that, with the establishment of British rule in Fiji, they will find it to their interest to keep on good terms with those surrounding them. The following are the returns of the Wesleyan Church in the Fiji District, which includes the island of Rotumah (now annexed to the colony), for the year 1881: Churches, 776; other preaching places, 432; missionaries, 8; native ministers, 47; catechists, 21; teachers, 1,029; Sabbath-school teachers, 2,351; local preachers, 1,527; class leaders, 2,681; English church members, 36; native church members, 24,109; on trial for membership, 5,250; communicants, 19; Sabbath-schools, 1,391; Sabbath scholars, 40,728; day schools, 1,760; day scholars, 40,323; attendants on public worship, 102,639; deaths, 755. These results are due to Wesleyan enterprise alone, no other Protestant denomination having been present until within the last few years, when the Rev. W. Floyd, D. D., a Church of England clergyman, was located at Levuka; Mr. Pool was appointed Assistant Reader in 1879. It is proposed to establish a Bishopric in Fiji in connection with the Church of England. The Roman Catholics have for some time had a mission in the islands. It is under the name of Prefecture Apostolique, and is governed by an Apostolic Prefect, under the French dependence of Rome. Their influence, and the body itself, is small, compared to that of the Wesleyans. The number of church members (Catholic) is stated at 8,000. Sir Arthur Gordon, the late Governor of the colony, speaking at Exeter Hall, in May 1878, said, "Out of a population of something like 120,000 more than 102,000 are regular attendants at Wesleyan churches, and the remaining 18,000 are not heathen, but for the most part members of other Christian churches. The people of Fiji are now a Christian people. Not to mention smaller and inferior places of worship, about 800 churches have been built. Out of sixty-two ordained ministers now employed in those islands, over fifty are natives, and nearly all the lesser teachers, such, for instance, as school-teachers, numbering over 3,000, are natives also.

"What Thy Hand Findeth to Do."

"WHAT is that in thine hands, Abel?" Nothing but a wee lamb, O God, taken from the flock; I purpose offering it to thee, a willing sacrifice." And so he did, and the sweet smell of that burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it that thou hast in thine hand, Moses?" "Nothing but a staff, O God, with which I tend my flocks." "Take it and use it for me," said God. And so he did, and with it wrought more wondrous things than Egypt and her proud king had ever seen before.

"Mary, what is it that thou hast in thine hand?" "Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint this holy one who is called Jesus." And so she did, and not only did the perfume fill all the house in which they were, but the whole Bible-reading world has been fragrant with the memory of the blessed act of love, which has ever since been spoken of "as a memorial of her."

"Poor widow, what is that thou hast in thine hand?" said God. "Only two mites, Lord. It is very little, but then it is all I have, and I would put it into thy treasury." And so she did, and the story of her generous giving has ever since wrought like a charm in prompting others to give to the Lord.

"What is that thou hast in thine hand, Dorcas?" "Only a needle, Lord." "Take it and use it for me," said God. And so she did, and not only were the suffering poor of Joppa warmly clad, but inspired by this loving life, "Dorcas societies" even now continue to ply their benign mission to the poor throughout the earth.—*S. S. Times.*

rendering necessary the frequent use of his handkerchief. Indeed, he seemed so moved and interested that I almost forgot the great auditory around me, and talked and pleaded with him alone. When I reached the home of the good deacon with whom I stopped, I described my auditor, and found that he was what I expected, a leading citizen, wealthy, and of high social standing.

"The deacon, too, noticed his emotion, and said, 'I know how much he gave; how much do you think?'"

"I replied, 'I should not suppose that a man in his circumstances could afford to be moved as he was for less than ten dollars.'

"'Ten dollars!' was the reply; 'he gave three cents!'"

"Tears, I have since learned, oftentimes flow from very shallow springs. But I still wonder how a man could weep so much for 'three cents.'"

—*C. L. W.*

We copy from the *Congregationalist* a similar story:—

"STIRRED TO THE BOTTOM."

A pastor of a church in one of the pleasant country towns of New York has lived on a pinching salary for four years. Not many Sabbaths ago, when the chronic pinch had made the sore places too hard to bear any longer, he stated the case fully from the pulpit, compared his means of livelihood with that of his average parishioners, and showed that he was working on little more than half pay, and was hampered in his work among them by poverty.

This fair statement indorsed by the known economy, and faithful, loving ministry of the pastor, had its effect, and bore fruits as follows:

A leading man in the church and the community, a well-to-do farmer, remarked to some friends, "What an eloquent sermon! There is no getting away from it. We have not done our duty. That sermon stirred me as I never was stirred before—stirred me to the bottom."

It was suggested that a subscription be started, and the impressed brother be invited to head it. He took the paper, took time to weigh well what he was doing, and put down opposite his name—twenty cents! Starting out with this beginning, in the course of a few days, the deacons brought to the pastor, as compensation for the unpaid half service of four years, a purse of fifteen dollars!—*Am. Missionary.*

WE believe it was through the faithfulness of a Seventh-day Baptist lady school-teacher that our Advent brethren first became acquainted with the doctrine of the Bible Sabbath, from which sprang that vigorous and earnest body of Sabbath-keepers. Not every teacher among first-day people may hope for such results from her example and work, but every one thus situated may do much for the cause of truth. The following words from Miss O. M. Bee, in West Virginia, shows an appreciation of her opportunities which it may be encouraging and helpful to others to read: "There is a revival of religion in progress at this place (Hocker's Valley). I am teaching the public school at this place and am trying to do what I can for the Lord. I have only been here a short time, and do not know all the parents yet, but I know and love the children and can use my influence with them. Pray for us that the blessing of God may rest on our efforts, that much good may be done; and that the people may know the Sabbath truth."—*Sabbath Recorder.*

THE noble passion, true love, contains all the elements of self-sacrifice. Love that pines, and whines, and envies, and feels spiteful at every attention not lavished on itself and its own gratification, is not love at all, although it goes so often by the name and is mistaken for it.

"Go work in my vineyard," saith the Lord.

Report of Upper Columbia Tract and Missionary Society, FOR QUARTER ENDING DECEMBER 31, 1883.

Cash Received.		Total.....	\$13 50
T. & M. Reserve Fund.....			\$4 80
Periodicals.....			\$2 00
Sales.....			\$6 65
Membership and Donation			\$6 00
New Subscribers obtained.	Periodicals Distributed.....	10 1412 1014	\$ 40 \$12 10
	Pages Tracts and Pamphlets Distributed.	10 28 1745 371	4 90 2 40 19 50
	Other Periodicals.	6 8 8615 342	12 99 43 85
	Instructor.....	10 6 3	48 85
	Good Health.....	6 8 1	50
	Signs.....	10 17	50
	Review.....	10 17	50
	No. Signs taken in Clubs.....	40 10	1069 \$19 70 \$56 65 \$44 25
	No. of Letters Written.....	63 49 40 1	17 89 54600
	Missionary Visits.....	30 32 35 2 30	17 89 54600
No. Members Dismissed.....	2 50 43 19 10	3 63	
No. of Members Added.....	2 50 43 19 10	3 63	
No. of Reports Returned.....	43 23 2	2 2346 355 94	
No. of Members.....	51 30 2	2 2346 355 94	
Districts.....	1 2 3 4	144 91 2	
Agents.....		Total.....	\$2 00 122 69

Mrs. G. W. Colcord, Sec.

Tears vs. the Pocket.

THE last step in sanctification, we are inclined to think, is the conversion of the pocket. You may convert men from profanity, from intemperance, from the theater, from fashion and frivolity in their varied forms, to attending meetings, distributing tracts, exhorting, singing, and praying, but the hand is still unclasped from its gains.

It is not sometimes very difficult to move audiences to tears while an earnest man pleads the cause of the poor and needy. But, not infrequently, the speaker is surprised to see the large amount of tears people will shed over the poor, and the small amount of money they will contribute to relieve them.

One of the most effective speakers in behalf of this Association, furnishes this striking illustration of the point:—

"On a Sabbath afternoon in the autumn of 1867, I presented our cause to a crowded house in the town of—. In the course of my address I noticed, in front of me, a fine-looking, well-dressed man, bearing all the marks of wealth and high social position. His eyes, riveted on the speaker, were brimming with tears,

The Home Circle.

THE CLEFT IN THE ROCK.

Two CHILDREN at home 'mid the mountains,
Accustomed to cataracts' roar,
Had witnessed the rocks over-hanging,
Thunder down to the dark chasm floor.

They had heard the wild storm 'mid the head-lands,
And knew, by the bald eagle's scream,
That the forces of nature were waking;
From cloud-land to dark mountain stream.

One day all was sunny and fragrant,
A gem set in Autumn from June;
The children gave mother a "good-bye,"
For the play of the long afternoon.

Along the sharp curves of the railroad,
They gathered the chestnuts that fell
From the trees on the crags far above them,
And measured the ones they would sell.

Tommy prattled, and chatted, and frolicked,
And Mary, self-conscious of care,
Felt that her caution was needed,
Lest accident come to them there.

All at once they were thrown to a flurry,
By the roar of the down-coming train,
Cranching the miles in a hurry,
Lost time by next station to gain.

It howled 'round the tall mountain head-lands,
And hung over chasms of foam,
Dashing on towards the crags, and the children,
Who screamed now for mother and home.

Then Mary seized Tommy, and nestled
In the cleft of the tall mountain rock,
And shouted, "Hold tight, brother Tommy,
Cling close to the cleft of the rock."

So oft in the dread hour of danger,
When hope our wild cry seems to mock,
We can fly to the Friend of the stranger,
And cling to the cleft of the Rock.

—Rev. I. N. Stratton, A. M.

Deceiving Children.

WHILE passing along the streets one day, I heard two little boys, apparently about seven years of age, conversing very earnestly. "My mother says," one was saying, and I lost the rest of the sentence; but the other replied, "Your mother is different from my mother." I could but wonder if those mothers mistrusted the notes their children were daily taking of their ways and words.

Parents are often ignorant or thoughtless of the keen observation of children. A little girl was once visiting me, and at night, before I put her in bed, I heard her say her prayers, and prayed with her. One day she told me an untruth. I called her to me and told her that it was wicked to tell what was not true, and that in that beautiful home the Lord is preparing for his children, whoever "loveth and maketh a lie" can never enter.

She listened intelligently, and with intense interest, and asked many questions while I told her about the celestial city as it is described in the word of God. After awhile she asked very earnestly:—

"Won't folks that lie go there?"

"Not unless they repent and ask God to forgive them," I answered.

Then my mother won't go there!" she exclaimed, "for she tells lies."

I was astonished and shocked, for I knew her mother did say things "in fun" that were not strictly true, but I had no idea that the child noticed it.

It recalled to my mind the first lesson in deception I ever learned. When I was a little more than two years old I went with friends to sit for my daguerreotype, and as it was next to impossible to keep me still long enough to have it taken, they told me that if I sat perfectly still and looked steadily at the camera for two minutes, a little bird would come out, which I might have.

I sat still and looked until I ached all over.

At last I was told that I might move, and I jumped from the chair and called for the bird. After awhile they showed me the picture and told me that was the bird; and I distinctly remember to-day how angry I was when I realized that I had been deceived. They led me home between them; I screamed at the top of my voice, not so much at the disappointment of not receiving the bird, as in anger at the deception practiced upon me. I remember, too, that for a long time afterward when those who had deceived me would tell me anything, I did not believe it.

It is a sad thing when the simple trust of childhood is destroyed, and upon the impressible little heart is stamped doubt, suspicion, and deceit.

Parents stand to the child in the place of God. The child looks up to them as the embodiment of wisdom and truth, and will in all things have implicit confidence in them until it is betrayed. Perhaps some Christian parents who tearfully and with deep groanings wonder why their sons and daughters have forsaken their mother's God and rejected their father's Bible if they could trace effect to cause, would see that the first seeds of skepticism, and guile, and willfulness were sown by their own thoughtless hands in the days of the trusting childhood of their children.

"I never yet deceived my child," said the mother of a bright, inquisitive little girl, who wanted to know the whys and wherefores of everything she saw or thought of.

"How do you get along when she asks questions that you cannot with propriety answer?" I inquired.

"I tell her all I can conscientiously," replied the mother, "and tell her to wait till she is older, and then, perhaps, she will understand all about it."

"Do you never tell her that it is improper to ask so many questions?" I asked.

"Seldom," replied the good woman, "for I'd rather she would come to me for information than to go to any one else, as I fear she might be tempted to do."

How happy will that mother be in years to come, if, as the fruit of her own truthfulness, she can say, My child never deceived me.—*Sel.*

A Faithful Shepherd Boy.

GERHARDT was a German shepherd boy, and a noble fellow he was, too, although he was very, very poor.

One day while he was watching his flock, which was feeding in a valley on the borders of a forest, a hunter came out of the woods and asked:—

"How far is it to the nearest village?"

"Six miles, sir," replied the boy, "but the road is only a sheep track, and is very easily missed."

The hunter glanced at the crooked track and said:—

"My lad, I am hungry, tired, and thirsty. I have lost my companions and missed my way. Leave your sheep, and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and be eaten by the wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more money than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me, while you go to the village and get some food and drink, and a guide? I will take good care of them for you."

The boy shook his head. "The sheep do not know your voice," said he, "and—and—" Gerhardt stopped speaking. "And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word with me?"

The hunter laughed, for he felt that the boy fairly cornered him. He said: "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt now offered the humble contents of his scribe to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then, Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country around. The duke was so pleased with the boy's honesty that he sent for him shortly after, and had him educated. In after years Gerhardt became a very rich and powerful man, but he remained honest, and true to his dying day.

Honesty and truth and fidelity are precious jewels in the character of a child. When they spring from piety they are pure diamonds, and make the possessor very beautiful, very happy, very honorable, and very useful. May you, my readers, wear them as Gerhardt did. Then a greater than a duke will befriend you, for the Great King will adopt you as his children, and you will become princes and princesses royal in the kingdom of God.—*Young Pilgrim.*

Just Think of It.

GREENLAND is without a forest. Do you ask, How are their habitations warmed in winter? Sailors tell us that train-oil is their fuel. Train-oil is obtained by boiling the fat, or blubber, of whales. But wood is wanting. Their houses must be covered; their spears and javelins must have handles. Without domestic or hunting utensils, boats or fishing-tackle, their homes cannot be tenanted; without wood these things cannot be made. Travelers tell us that a certain current of the ocean, or certain winds, or both united, bear along in a proper direction the once stately tree, and another and another with abundant constancy, and lodge the needed forest between the islands. There it remains until needed by those whom the Lord forgets not. The soil does not nourish the needed oak for their convenience, but the billow obeys his voice and bears it to them.

No trees are thus borne along the shores of France, or Spain, or England, or perhaps any other nation. They are not needed, but in the frozen climes. Where these trees are torn from, or how they are swept away, we are not commonly told, and it matters not, so that the Greenlander fails not to receive his mercies. When other shores become naked, and forests wave not there, they are not supplied as is this land of snow, for ocean's current is not freighted thus with trees, or it does not bear in the right direction, or the islands do not stand so as to form a storehouse for the timber. Reader, while looking at these facts, such as are scattered all over the earth, it is evident enough that our Parent designed it all in kindness. To believe otherwise requires an appetite for untruth that no man need covet.—*Rev. David Nelson.*

DEAR young girls, your lives are full of noble possibilities. There is but one thing earthly so truly admirable as a Christian lady, and that is a Christian "gentleman." If an "honest man be the noblest work of God," surely an "honest, true woman is his loveliest." Therefore, young maidens of America, give yourselves to Christ; let him so mould you that you may be kings' daughters indeed, all glorious within, all fair without.

Novel-Reading.

It is generally conceded that some of the finest fruits of the finest minds are found in this field of literature, encumbered, it is true, with ponderous heaps of the most vile trash. One in a thousand of these volumes may, perhaps, be read with some profit, and no serious injury, while four hundred and ninety-nine of the residue are so frivolous as to render their perusal a criminal waste of time. The other five hundred will be found positively injurious in various ways.

Habitual novel-reading is detrimental to health and vigor of the body. Nature will not be robbed with impunity of a requisite amount of food, air, rest, and sleep. Reprisals are always made where the hours of night are devoted to the exercise.

The nervous system, moreover, being intimately connected with the brain, becomes the predominating system during the period of youth, because this predominance is necessary to the proper development and increase of the body. Now strong excitement of the feelings, occasioned by works of fiction, has a tendency to produce such a predominance of the nervous system as permanently to generate the most afflictive nervous diseases.

Novel-reading prevents a strong symmetrical development of the mental powers. In young ladies especially, do the sensibilities and imagination need to be repressed rather than stimulated, while the understanding and judgment require the most assiduous cultivation. Hannah More says truly that youth need more ballast. The education, however, which is afforded by works of fiction, consists in crowding more sail than the craft can carry.

An eager perusal of light literature destroys all taste for solid reading. Control over the thoughts is lost, while the bewitching scenes of romance are floating through the mind. Historical, scientific, and especially religious works, become insipid and dull. The habit of receiving pleasure, without any exertion of thought, by mere excitement of curiosity and sensibility, may be justly ranked among the worst effects of habitual novel-reading. It cannot but be injurious to the moral mind never to be called into action. Under circumstances of perpetual inaction, it wilts and withers like the muscles of an arm which is always unused.

Novel-reading tends to inflame the passions, pollute the imagination, and corrupt the heart. Moral sense is weakened by the false sentiments they inculcate. Even the better class are wanting in true religious principle. They may not oppose, or directly denounce, religion; but they make it appear unnecessary, by exhibiting a virtue sufficiently perfect without it. They delineate the most pious characters, and represent them under the most affecting circumstances, passing through the most trying scenes, till they enter joyfully the eternal state without the sustaining power of vital godliness. The sentimentalism of romance presents no motive to action so pure and exalted as the teachings of Christ. On the contrary, the viler class of novels actually teach and commend the most glaring vices. A recent author has truly said, "They paint for our imitation, humane murderers, licentious saints, holy infidels, and honest robbers. Over loathsome women and unutterably vile men, is thrown the checkered light of a hot imagination, until they glow with infernal luster."

Novel-reading is objectionable, because it creates an unnatural and morbid taste. It frequently becomes an inveterate habit, strong and fatal as that of the drunkard. In this state of mental intoxication, great waywardness of conduct is most sure to follow. Even where the habit is renounced, and genuine reformation takes place, the individual often suffers the cravings of former excitement.

Novel-reading lays the foundation for sad

ruptures in the domestic relations of life. The lady who revels in fiction, may possess the power, through fancy and feeling, to attract, to interest, to please, to charm, to win; but her reign over the affections will generally be short, because her character affords no solid basis of trust and confidence.

In conclusion, the practice of which we speak is to be deprecated because it raises extravagantly high expectations in the youthful mind, and then dooms them to utter disappointment. The novelist paints beauty in colors more charming than nature, and describes bliss more ecstatic than man ever tastes. Thus the young are taught to despise the good which God has mingled in their cup of blessings, while they sigh in vain for a beauty and a happiness which never existed in a world that is nigh unto cursing, whose end is to be burned. The world of romance differs so essentially from the real rough and stormy world of life, that few can dwell for years in the enchanting fairy elevations of the one and then cheerfully descend to the dull, dusky, and discordant scenes of the other.—*Sel.*

Japan's Model Postal System.

WE clip the following from a Kobe (Japan) letter to the Philadelphia Press:—

The postal system of Japan is often pointed to as a model in its way—one of the foremost departments of the Europeanized Government. And, indeed, it must in all fairness be acknowledged that much credit belongs to Japan for swiftness in the dispatch of mails, while fettered with a lack of railroads. In the first place every train carries mail, and in Japan, be it known, the imperial railroads run through passenger trains every two hours, and on the Yokohama railroad nearly every hour. Thus, while in America three mails each way daily would be esteemed the climax of facilities, the minimum between the various cities here is about ten mails each way daily. This applies merely to the railroads, of course.

The delivery of mails is also very prompt, and takes place a good many times a day. A person may mail a letter in Yokohama for Tukiyo, one hour's ride to the north, as late as dusk, and yet receive an answer the same night, providing his friend is prompt. While in Yokohama I took occasion to mail a letter in a post-box as late as six o'clock one evening, at a point fully a mile from the post-office. It was soon collected, delivered to the one to whom it was addressed over on the bluffs, and the same evening I received a call from the recipient.

Every effort is made in the case of foreigners to deliver their mail to them promptly. So anxious are the authorities to deliver mail that one of the missionary ladies in Kobe says when last summer she went up among the mountains, six miles distant, a special man was despatched from the office here, really against her wishes, who came all the way on foot, and was not content until he hunted her up and delivered her the mail. The city carriers have small carts painted red, with which they deliver mail upon the arrival of the large mail steamers. They go about the city at a dog-trot. This applies, of course, to the large port cities. In the interior mail is carried from town to town by messengers, who also travel at a dog-trot, in cases where stage lines do not exist. With all their ceremonious haste it is amusingly incongruous to notice that little effort is made to protect mail—doubtless because, in this poor country, valuables are not much transmitted through the mails. In summer the overland mail-carrier transports the mail from place to place by means of two nets attached to the end of a pole balanced over the shoulder. In case of rain these nets are wrapped in oiled paper. To one who has been accustomed to the iron mail wagons of America, it is a peculiar sight.

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News and Notes.

RELIGIOUS.

—Pere Hyacinthe (Loyson) is sojourning in San Francisco and vicinity.

—Rev. George F. Penticost has gone to Europe to join in labor with Mr. Moody.

—It is estimated that the children and teachers in the Sunday-schools throughout the world number 15,000,000.

—The managers of a "charity ball" in Philadelphia sent a check for \$2,700 to the Presbyterian Hospital. At last accounts the question as to whether it shall be accepted had not been settled.

—The following religious or church item we copy from the *Christian at Work*: "Among the prizes raffled for at the Roman Catholic fair in Twenty-third Street, last week, was a cask of ale.

—The older churches of Amoy, China, in connection with the London Missionary Society, have begun missionary operations on their own account, showing that they have received the true spirit of the gospel.

—The Governor-General of Canada takes oath that he will permit no foreign potentate to exercise jurisdiction in Canada, and the Catholics are rebelling against it. Which clearly shows the intentions of Catholicism.

—There is less liberty in Turkey for Protestant missions than formerly. The Sultan seems embittered against other nations, and is also placing greater restrictions than formerly upon his subjects who profess the Armenian or Nestorian faith.

—Ten new churches, says the *San Francisco Monitor*, have been dedicated in this Archdiocese during 1883; thirteen priests have been added to the number of clergy, and three new academies have been opened. The Catholic population has increased about 15,000.

—The Catholic colonization in the United States is going forward with wonderful rapidity. An Italian colony "in the interior" is shortly to be organized, and committees are to be formed at Naples, Genoa, New York, Baltimore, and New Orleans, to assist poor immigrants. The Archbishop of Naples has already established a committee.

—The Presbyterian Church in Springfield, N. J., has been nine years without a pastor, only for the reason that the members can never agree in their choice. They have but two candidates before them at present, but as they are about equally divided over them, there is good prospect of a longer vacancy. What an example such a church sets to the world, of Christian unity!

—A bill has been presented in the New York Legislature which the Executive Committee of the Evangelical Alliance has taken steps to defeat. The bill is "To establish the freedom of public worship in the charitable institutions of the State," and it is claimed that it is so framed that the institutions will be subject entirely to the Catholic priesthood. So Rome is reaching out to control this country.

—A pastor of a leading church in Nebraska is reported to have said, in regard to the liquor question: "No human enactment should be made contrary to divine law." Then in the same paper which contains this language, and much more to the same effect, is the notice of a marriage, solemnized by the pastor, and it is authoritatively stated that the bride had been twice divorced, both her previous husbands being still alive.

—Rev. Henry Dana Ward died in Philadelphia, Feb. 29, of paralysis. He was aged 86 years, and although a minister of the Protestant Episcopal Church, he was a strong adventist, even ante-dating Wm. Miller in preaching the near approach of the returning Lord. He published in the *N. Y. Journal of Commerce* of Nov. 13, 1833, a description of the "falling stars" phenomenon, which had occurred but two days previous, and claimed it as a fulfillment of Matt. 24:29.

—Professor Huxley, the English agnostic scientist, takes occasion in his own magazine to say that the "bosh" of orthodoxy is much less offensive to him than the "bosh" of heterodoxy. Whereupon Mr. Spurgeon, in his magazine, draws attention to the estimate which scientists put upon "liberal" Christians who attempt to adapt their creed to the changing creeds of science, and suggests that they do not seem to gain more respect from scientists than do those who hold to their Christian belief without daily trying to bring it into harmony with the "latest conclusions of science."

—The spiritualistic medium will endure more exposure and still retain some vitality than any other creature in the animal kingdom. The chief spiritualists in this city, who draw a good revenue from the credulity of their dupes, have been exposed again and again; their "materializations" have been shown to be the grossest frauds. Yet after each disaster they recuperate in a few weeks and soon gather around them the same old coterie of people whose faith would move mountains. A notorious female medium of this city, who has survived repeated exposures here, has just had her devices laid bare in Washington, but we have an abiding faith that she will be heard from again in a few months. Lucrative imposture is too good a business to be dropped for any small check like the ridicule of the unbelievers or the light of a gas-jet on a dark and crooked seance.—*S. F. Chronicle*. The reason why a certain class of people are so easily deluded by impostors is given in 2 Thess. 2:7-12.

SECULAR.

—Woman suffrage has again been defeated in the Massachusetts Legislature.

—A petty thief in the jail at San Jose, Cal., killed his Chinese cell-mate one night last week.

—Last week five men were killed by a caving bank on the Baker City, Oregon, branch railroad.

—Great damage has been caused by the breaking of levees around Roberts Island, San Joaquin County, Cal.

—The richest man in the world is W. H. Vanderbilt of New York. Assets, over \$200,000,000; yearly income, \$12,000,000.

—The trial train of the new fast system between Chicago and Omaha, made 300 miles, to Ottumwa, Iowa, in seven hours.

—By the new fast mail trains from New York to Omaha the time between the oceans has been shortened twenty-four hours.

—The breaking of the Grand Levee, at Bayou Sara, La., on the 14th inst., deluged the richest sugar-producing section of the State.

—In San Francisco, on the 10th inst., seven Chinamen were arrested for selling meat in violation of the Sunday retailing ordinance.

—A snow-slide in little Cottonwood District, Utah, on the 7th inst., killed twelve persons and carried away the new Emma Mine works.

—The Northern Pacific Railroad will put on a through Portland train from St. Paul, connecting with the Milwaukee fast mail train.

—In Tonquin, the French troops have occupied Bacuninh. The Chinese loss is said to have been heavy, both in men and war material.

—Petaluma, Cal., took a right view of the great Eastern "slogging" show. Only fifteen persons turned out to witness the performance.

—A marvel: Congress is asked to incorporate the Spokane Falls and Cour d'Alene Railroad Co., W. T., and, strange to say, no subsidy is asked.

—The Reno, Nev., *Journal* says: "The snow on the mountain a few miles above Poeville is from 50 to 100 feet deep, and packed as hard as ice."

—There seems to be more danger of the Lasker resolutions creating trouble between political parties in Germany than between that Government and the United States.

—San Francisco's third murder within two weeks occurred on the night of the 13th inst. The victim, named Wigfall, and the criminal, named Williams, were both colored men.

—Prentiss Teller, the young cash clerk of the Pacific Express Co., at St. Louis, who recently absconded, has been captured at Milwaukee, with nearly \$90,000 in his possession.

—The first passenger train since the floods started east from Los Angeles last Friday, but had to lay over at Colton on account of the general demoralization on the road in the vicinity of Yuma.

—An aged couple in Monroe, La., named Rodgers, were murdered by two men to whom they extended hospitality. The murderers failed to secure any money, which was concealed in a mattress.

—A disastrous explosion occurred in a coal mine at Pocahontas, Tazewell, Co., Va., last week, causing the death of 150 men, greatly damaging the works of the mine and houses in the vicinity.

—A destructive prairie fire, originating from locomotive sparks, near Kinsley, Kansas, on the 10th inst., destroyed several dwellings and much ranch property. A Mrs. Matheny was burned to death.

—Fifty-five thousand photographs of Col. Sudekin's murderer have been circulated throughout Russia. A reward of 10,000 roubles is offered for his capture and 5,000 roubles for information leading to his arrest.

—The N. Y. *Herald* thinks a rigid enforcement of the laws by our customs officials would put a stop to the exportation of dynamite explosives for use by the enemies of friendly Governments. It asks, Are we at war with England?

—Mississippi is having her share of flood. The water is breaking through the levees, and flooding many plantations. In the Sunflower and Yazoo bottoms, the damage is said to be greater than during the great floods of last year.

—Five train-robbers escaped from jail at Silver City N. M., on the 9th inst., and being overtaken by a posse, two of them were shot and two captured and hanged. The other one, who killed a citizen, had, at last report eluded the pursuers.

—The sponge fisheries on the coasts of Florida and Bahama Islands are said to be overworked, on account of the heavy demand for the article, and the sponges not being allowed time to grow to a large size, the supply is becoming scarce and the prices high.

—The proposed scheme of a confederation of European nations for the suppression of socialism, it is feared will fail, because little Switzerland declines to join it. The council of that Government holds that socialists are amenable to the regular criminal laws, and that is sufficient.

—Chancellor Bismarck appeared in the Reichstag on the 13th inst., and disclaimed any intention to rupture the friendly relations between Germany and the United States. He simply declined to be "an enemy's postman." He claims that Prussia prevented the recognition of the Southern Confederacy by the European powers.

—Another decisive battle occurred near Suakim, Sudan, on the 13th inst., between the British forces under General Graham and the rebels under Osman Digna. The Arabs fought desperately, but were badly defeated, losing about 2,000 killed, and the wounded are estimated at nearly 6,000. The British loss was over 200 in killed and wounded.

—A dispatch from Mandalay, Burmah, says the Shans, a native hill tribe in the north, have revolted and are devastating the lower plains. They have invested the town of Bahamo, from which the English and American missionaries have fled. The missionaries report that several villages in the vicinity of Bhamo have been sacked and burned.

—A farmer residing near Armiston, Alabama, last week bought some Chicago beef in town, for the purpose of giving it a trial. At dinner his wife and three children ate heartily of the meat, and in a short time afterward were all suddenly taken sick and died within a few minutes of each other. The father, not feeling well, had not eaten any of the meat.

—OTTAWA, March 13.—The bill recently passed by the British Columbia Parliament, granting Captain J. C. Ainsworth of Oakland, Cal., and his associates 750,000 acres of land in the Kootnai region, was officially approved by the Dominion Government today. This grant is given in consideration of the grantees establishing a line of rail and steamboat communication connecting the Canadian Pacific Railroad with the Columbia river.

Appointments.

MEETINGS will be held at Burr Valley, commencing Thursday evening, March 20, and closing Sunday evening, the 23d.

Also at Lemoore, commencing Tuesday evening, 25th inst., and closing Sunday evening, the 31st.

W. M. HEALEY.
M. C. ISRAEL.

Annual Meeting.

THE regular annual meeting of the society of the Seventh-day Adventist Church of Oakland, will be held at the house of worship, on Wednesday, April 2, 1884, at 7:30 o'clock P. M., for the purpose of electing a Board of five Trustees, and transacting such other business as may come before the meeting. A general attendance will be necessary, in order that the proceedings may be in accordance with the law. By order of the President,

W. N. GLENN, Sec'y.

A Story Worth Telling.

A CERTAIN minister, who belonged to the fault-finding, scolding tribe, having exhausted the patience of several churches, was called to a fresh field. For a while "all went merry as a marriage bell." But the ruling passion soon began to betray itself, and Sunday after Sunday he plied the whip with merciless fury, until only a few of the more faithful put in an appearance to receive their portion of something that was not meat in due season. At the conclusion of one of his excoriating harangues a worthy deacon invited him to his house to take dinner. After finishing a bountiful repast, which is always the time a thoughtful man chooses to perform a delicate service, he very quietly asked his pastor if he had ever read and carefully studied John's account of the interview between our Lord and Peter and other disciples, after his resurrection.

"O, yes," said he, "I have often read it with profit."

"Well," said the deacon, "suppose I turn to it and read it over carefully?"

"O, no," said the pastor, "I can repeat it all from memory."

"But," persisted the deacon, "I prefer reading it now."

So the book was opened at the place, and the deacon began: "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Beat my lambs! He saith unto him the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Maul my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he saith unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Larrup my sheep!" The good deacon closed the book with great gravity, and "no matter how the story ended."—*Christian Index.*

Obituary.

MANN.—Died of hemorrhage of the lungs in Perry, Richland Co., O., Jan. 17, 1884, our beloved brother, Eld. Abner Morton Mann, aged thirty-seven years, six months, and eleven days. His early days were spent in preparing himself for a useful life. He began the study of medicine at the age of eighteen. Soon after graduating and entering upon a successful practice, he became interested in the third angel's message by hearing Elds. Van Horn and Lawrence. He soon became convinced of the truth, and after some months embraced it with all his heart. The last seven or eight years of his life he had labored successfully in winning souls to Christ and the truth. His health failed him during the last year, so that he was able to do but little at times. The last few months he had felt much better, and had held some meetings with good results. One week before the day of his funeral he spoke with freedom an hour or more to the members of his own church at Waterford, after which he enjoyed a precious season in celebrating the ordinances. The night of his death he retired after family worship, at which he offered his last audible prayer for the family circle that they might be "unbroken in the kingdom of God." He awoke about 1 o'clock and said, "I am bleeding again," and died in a moment. He leaves a wife, two children, a father, mother, and sister, with many friends, to mourn their loss. We lay a faithful co-laborer away to rest, with the blessed hope that when Christ shall call, "Gather my saints together unto me, those that have made a covenant with me by sacrifice," he will hear his voice and come forth. Words of comfort were spoken from James 4: 14 by the writer, to a congregation of six hundred or more. R. A. UNDERWOOD.

HAND.—Died in Chico, Dec. 21, 1883, Winnie, daughter of William and Emma Hand, aged 3 years and 10 months. Being the youngest of the family, of a bright and amiable disposition, her loss is deeply felt. The bereaved family have the sympathy of a large circle of relatives and friends.

MRS. L. YOUNG.

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UNIFORM DAY OF REST.

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

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 20, 1884.

Pacific Coast Camp-Meetings.

THERE are three camp-meetings to be held west of the Rocky Mountains early in the coming summer; one in each of the three Conferences: California, Upper Columbia, and North Pacific. We have, in the past, had to call attention to the necessity of the meetings in the two northern Conferences being appointed to suit the convenience of those who attended them from a distance, who had to attend both. And in past years our spring camp-meetings in California have been so arranged that a minister could attend them and also reach the northern meetings in good season.

Now our work is enlarging, and great changes are taking place. Under the advice of the General Conference there has been a drawing together of those who labor in all parts of the Pacific Slope. The Presidents of the northern Conferences have attended important meetings in California, and it has been considered advisable to hold a council of these three Conferences this season. If size and numbers were taken into account, this council would be held in California; but, for the better accommodation of the younger Conferences, and for those who can represent the Territories, especially Idaho, it has been decided to hold it with the N. P. Conference, with the camp-meeting to be held in East Portland some time in June. That is the most central point; a general meeting there will give Oregon and Washington a much-needed opportunity to become better acquainted with the nature and spirit and wants of our work, and with the laborers outside of their immediate fields.

Elder Loughborough has appointed to leave Michigan April 1 for this State. Elder Corliss is now in Oregon. Eld. W. C. White is one of the General Conference Committee. These three, and perhaps Sister White, will, Providence favoring, attend both the northern camp-meetings. The editor of the SIGNS also expects to attend the meeting in East Portland, and perhaps will attend that in Upper Columbia. As far as laborers are concerned, no former meetings on the Pacific Slope have been so well supplied as these will be.

In view of this large supply of laborers the friends in the northern Conferences ought to put forth extra efforts to have a large turn-out of the churches and of others. Last year they said they could and would secure a larger attendance, and reach a multitude of people, if the supply of laborers would warrant it. This year an abundant supply of experienced laborers will be furnished, and we expect they will make most earnest efforts to get the people to attend.

But our coming camp-meeting in Los Angeles will be an important one, and Elders White, Loughborough, and Sister White will attend that. To conform to other appointments of the laborers in this State that was appointed for May 15-25, as announced in our paper last week. But it was not taken into account, in fixing this appointment, that it must be held early enough to enable the ministers to reach the Upper Columbia meeting. It has been found necessary to make a change, and the Los Angeles meeting will be held May 8-18.

We have received, not an appointment, but, an intimation that the meeting in Upper Columbia will be appointed to begin May 29. This will be one week too soon to suit those who must attend the Los Angeles meeting. In making their appointment we hope the friends in that Conference will consider a few points:—

1. Eld. W. C. White is the only representative of

the General Conference who will attend any of these camp-meetings. That he is best acquainted with, and most deeply interested in, the business matters which will come up at these meetings, and it is quite necessary that he attend them all.

2. To do justice to the business of the northern meetings, as well as other business, those who go from this State will need some time at the office immediately before going North, and after the Los Angeles meeting.

3. That the steamers leave here every five days, so that we cannot start any day we please as we can on the railroads.

4. If the U. C. Camp-meeting begins as early as May 29, in all probability most of the laborers referred to here will fail to reach it.

The meetings North should be long enough to give time for the transaction of Conference and missionary business, for Bible-readings, for the necessary preaching, and for devotional meetings. If sufficient time is taken, the business may be all so attended to that a week's time will not be needed between the meetings. The Portland meeting can be reached without the delays in changes which have been experienced in former years.

We feel deeply interested in all these meetings, and our prayer is and shall be that they may be blessed and prove a blessing to the laborers, to the people, and to the cause at large.

Annual Meeting in Oakland.

THE Annual meeting of the Stockholders of the Pacific Publishing Association will be held April 28. But a most important meeting will be held just before that, April 18-27. It will be similar to the meeting recently held in Healdsburg. It will be for preaching, devotional meetings, and Bible-readings. We invite a general attendance from neighboring churches, and we speak of it early in order that all may have time for preparation to attend. Our brothers and sisters from Contra Costa County should attend. And those who have newly come to the faith in San Francisco are specially invited. It will be just the opportunity they need. We invite our friends from all sections of the State to come and partake of the joys and benefits of this meeting.

As stockholders, and representative men from all parts of the field, will be here to the meeting on the 28th, we invite them to come at least early in the week before, so as to attend the religious meetings. As many as can come still earlier we shall be happy to see at the beginning, April 18.

We shall make efforts in the Oakland Church to have accommodations prepared for all who attend. This is the duty of the churches in all places where important meetings are held. Make your preparations early, and come without fail. No one who attends this meeting will ever regret it.

Bartholdi's Statue of Liberty.

THE American Committee of the "Statue of Liberty," of which Wm. M. Evarts is Chairman, have issued a circular "To the American Press," in which they say:—

"We are informed by the publishers of the official engraving of the Bartholdi Statue and Pedestal, through the liberality of The Travelers Insurance Company of Hartford, Conn., every editor in the United States is to be presented with a copy of a special 'Press Edition' of this engraving."

We have received a copy of the engraving. It is a splendid picture, 26x36 inches, representing New York harbor, with the statue as it is to be. The intention is to have the statue and pedestal completed and in position next year. It is a noble work of art. In ordering this special press edition of the official engraving, the Insurance Company made both a contribution to the statue fund and a fine present to the editors.

"Hebraica."

THIS is the title of a new monthly published by the American Publication Society of Hebrew, Morgan Park, Ill. Edited by Dr. Wm. R. Harper, Professor of Hebrew, etc., in the Baptist Theological Seminary, having for associates, Dr. Hermann L. Strack, Professor of Theology in the University of Berlin, and Dr. Paul Haupt, Professor of Assyriology in the University of Gottingen, etc.

This is a magazine of twenty-four pages—the number to be increased—in the interests of Hebrew study, while the *Old Testament Student*, published by the same, is devoted to the study of the Old Testament. It is a valuable work for the Hebrew scholar, and for all who wish to become scholars in that language. The second article in *Hebraica*, by Prof. Strack, seems to belong to the department of the *Student*, being on "The Higher Criticism, a Witness to the Credibility of the Biblical Narrative."

Prof. Harper is not only enthusiastic on the subject of the literature of the Old Testament and the study of the Hebrew, but he has a rare faculty of arousing others to enthusiasm on that subject. He is eminently practical as a teacher, and they who study under his instruction cannot fail to make satisfactory progress. Terms of *Hebraica*, \$2.00 a year, ten numbers.

Excursion to Los Angeles.

THE S. P. Railroad offers a skeleton car, thirty-six passengers, to Los Angeles and return, at a rate which will make it about half fare. The meeting will be held May 8-18. This will give an opportunity to attend an important meeting and to see that beautiful country in the summer season. Those who wish to go will correspond immediately with W. C. White, Pacific Press, Oakland.

SPECIAL attention is called to the article on the first page of this paper, by Mrs. E. G. White, entitled, Science and the Bible in Education. All of Mrs. White's writings are highly prized by the readers of the SIGNS, and they are worthy of all the favor they receive. The article of this week is full of weighty truth, and parents and guardians, all who are seeking an education, should carefully consider it.

LOS ANGELES reports thirty-three inches of rain, up to March 10; nearly twice as much as has fallen in Oakland. Considering that Los Angeles is a dry country, that the rains came late, and that there is yet time for more, the amount is extraordinary. All California has had abundance of rain this winter.

WHAT is a cold winter? We have had a rather cold winter in Oakland; we never before saw so many successive frosts in this city. But of the severity of the cold our friends in the East can judge from this: Calla lilies have been in bloom all winter in the open air! We certainly have an enjoyable climate.

A CARD from Eld. R. S. Webber, of Richmond, Maine, informs us that the price of his book, *The Bible Defended*, is \$1.25, postage paid.

THE SIGNS OF THE TIMES,

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