

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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CHARITY.

If we knew the cares and crosses
Crowding round our neighbor's way;
If we knew the little losses,
Sorely grievous day by day;
Would we then as often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on his mind a stain?

If we knew the clouds above us
Held but gentle blessings there,
Would we turn away, all trembling,
In our blind and weak despair?
Would we shrink from little shadows
Flitting o'er the dewy grass,
If we knew the birds of Eden
Were in mercy flying past?

If we knew the silent story
Quivering through the heart of pain,
Would we drive it with our coldness
Back to haunts of vice again?
Life hath many tangled crossings;
Joy hath many a break of woe;
But the cheeks, tear-washed, are whitest,
Kept in life are flowers of snow.

Let us reach into our bosoms
For the key to other lives,
And with love toward erring nature
Cherish good that still survives;
So that when our Master cometh,
He our loving toil shall see,
And shall say "Come home, ye blessed,
Ye have done it unto me." —Sel.

General Articles.

Dangers and Duties of the Young.

BY MRS. E. G. WHITE.

IN these days, persecution and reproach for Christ's sake are scarcely known. Very little self-denial and sacrifice are necessary in order to put on a form of godliness, and have the name upon the church-book; but to live in such a manner that our ways will be pleasing to God, and our names registered in the book of life, will require watchfulness and prayer, sacrifice and self-denial. Very few of the youth know what experimental religion is. They have not a fixed principle to serve God. They sink under every cloud; they have no power of endurance. They appear to serve God; they make now and then a formal prayer, and are called Christians; but they do not grow in grace. They are not led to search their own hearts diligently, and to count the cost of becoming a Christian. As a result, they profess to be Christians without sufficiently trying their motives.

The young are often urged to speak or pray in meeting; they are urged to die to self. At every step of the Christian way, they are urged. Such religion is worth nothing. Let the heart be changed, and it will not be such drudgery to serve God. The love of dress and pride of appearance will be gone. The apostle John ex-

horts, "Love not the world, neither the things that are in the world." Then he adds the warning, "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young, and the things that are in the world, and for this reason the love of God finds no room in their hearts. God is dishonored by the frivolity and fashion, and empty, vain talking and laughing that characterize the life of the youth generally. There will be no place for these things in the heart renewed by the grace of God; but there will be an earnest, anxious seeking for the Christian graces, the fruits of the Spirit of God.

Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress, fill the heart, the conversation will be upon the dress, the fashions, and the appearance, but not on Christ or the kingdom of Heaven. If envious feelings dwell in the heart, they will be manifested in words and acts. Those who measure themselves by others, and make no higher attainments, are feeding on husks, and will remain spiritual dwarfs.

Many have their hearts filled with the love of self. They are not aware that the great heavenly Artist is taking cognizance of every act, every word; that their deportment, and even the thoughts and intents of the heart, stand faithfully delineated; and that old and young will have the faithful picture presented to them in all its deformity at the execution of the judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, whose motives were concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act will be exposed.

Solemn responsibilities rest upon the young, which they lightly regard. They should heed the injunction of the inspired word, "Obey your parents in the Lord; for this is right." "Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." They should honor their parents by cheerful, loving obedience, and by doing what they can to make home happy. Often they would like to do this in their own way, by introducing amusements that lead away from God. They urge that they need something to enliven and divert the mind; and sometimes music is introduced into the home as a means of supplying this need. Music, when not abused, is a great blessing. God is glorified by songs of praise from a pure heart filled with love and devotion to him. But when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which can be found only at the throne of grace. Frivolous songs and the popular sheet music of the day, which often seem congenial to their tastes, lead the mind from God.

Many seek after pleasures that prove bitter in the end. They love worldly society, where they receive praise and flattery that gratifies vanity, and fosters pride and self-esteem. They are led to believe that with such advantages and attractions as they possess, it is really a great pity for them to come out from the world and be separate. But the pleasures of earth will have an end, and that which is sown must also be reaped. Young friends, are your personal at-

traction, abilities, or talents too valuable to be devoted to God and used in his service?

"Wisdom's ways are ways of pleasantness, and all her paths are peace." Young friends, when you are restless and unhappy, it is because you have strayed from this path of peace. You are trying to find out of Christ that happiness that is found only in him. In him are no disappointed hopes. Prayer,—oh, how is this precious privilege neglected! The reading of the word of God prepares the mind for prayer. One great reason that you have so little disposition to pray is that you have unfitted yourselves for this sacred duty by reading fascinating stories, which have excited the imagination and aroused unholy passions. The word of God becomes distasteful; the hour of prayer is forgotten. And yet to have the consciousness that the eyes of the Lord are upon us, and his ears open to our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express.

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. Those whose moral faculties are clouded by disease are not the ones to rightly represent the Christian life or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference or stolid gloom. The words of Christ are of more worth than the opinions of all the physicians in the universe: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object,—the kingdom of Heaven, the righteousness of Christ. Other objects to be attained should be secondary.

Perhaps some will inquire how they are to know that they are accepted of God. The answer is, Study his word prayerfully. Lay it not aside for any other book. This holy book convicts of sin. It plainly reveals the way of salvation. It brings to view a bright and glorious reward. It reveals to you a complete Saviour, and teaches you that through his boundless mercy alone can you expect salvation. The hope of eternal life is not to be received upon slight grounds. It is a subject to be settled between God and your own soul,—settled for eternity. A supposed hope, and nothing more, will prove your ruin. Since you are to stand or fall by the word of God, it is to that word you must look for the testimony in your case. There you can see what is required in order to become a Christian. Compare your life with that of your Master, who made so great a sacrifice that you might be saved. Do not neglect secret prayer. Plead as earnestly as you would if your mortal life were at stake. Remain before God until unutterable longings for salvation are begotten within you, and the sweet evidence is obtained of pardoned sin. Do not lay off your armor or leave the battle-field until you have obtained the victory, and can triumph in your Redeemer.

Young friends, if found in the way of righteousness, you can exert a mighty influence. Ministers, or church-members advanced in years, cannot have one-half the influence on your young associates that you are capable of exerting; and you ought to feel that a responsibility rests upon you to do all you can for their salvation. Those who have themselves tasted the sweets

of redeeming love will not, cannot rest, until all with whom they associate are made acquainted with the plan of salvation. You should inquire, "Lord, what wilt thou have me to do? How can I honor and glorify thy name upon the earth?" Souls are perishing all around us; what are you doing to win them to Christ? Oh, that you would use your powers of mind in seeking to so approach sinners that you may win even one soul to the path of righteousness! What a thought! One soul to praise God through eternity! One soul to enjoy happiness and everlasting life! One gem in your crown to shine forever and ever! But more than one may be won from sin to holiness, and the reward is rich in the kingdom of Heaven. Says the Lord by the prophet, "They that turn many to righteousness shall shine as the stars forever and ever."

The Lost-Time Objection to the Sabbath.

(Concluded.)

II. If claim is yet made that it was lost in the days of the patriarchs, it is successfully met with the fact that it was well known in the time of Moses.

1. The manna was given to Israel a full month before the law was proclaimed on Mount Sinai. And they were directed to gather a double portion on the sixth day, because in the seventh day, which was the Sabbath, there would be none in the field.

2. There is no reason given in Ex. 16 why the seventh day was the rest day; neither does it say that the seventh day will be, or shall become, the Sabbath. On the sixth day Moses said: "To-morrow is the rest of the holy Sabbath unto the Lord," or of the Lord. It was the holy Sabbath by a previous blessing and appointment.

3. That this was the original Sabbath, the Creator's rest day, is proved by the words of Jehovah in the fourth commandment. When he spoke his holy law with his own voice; when he wrote the "ten words" upon the tables of stone with his own finger, he gave this precept, and identified the Sabbath which he commanded to Israel as the day of his rest which was blessed and sanctified, as in Gen. 2:3. He said and he wrote, "the seventh day is the Sabbath of the Lord thy God," and he commanded them to keep it holy. And he gave the reason in full, in the following words: "For in six days the Lord made the heavens and the earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

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

Here we will notice that the testimony of the Bible is uniform on the subject of the Sabbath. It knows but one day of the Sabbath. It never speaks of any other. The custom of calling different days the Sabbath, or of speaking of different weekly Sabbaths, never originated in the Bible; it was never derived from statements or facts found in the Bible. The patriarchal Sabbath—the Jewish Sabbath—the Christian Sabbath; as terms of distinction these are "the speech of Ashdod;" the Bible knows

nothing of them. The rest-day of Jehovah, the Sabbath of the Lord thy God, is the one and only Sabbath of the holy Scriptures.

The blessing and sanctifying of the seventh day at creation were not the only acts of the Almighty to put honor upon his memorial rest-day. When he released his people from the house of bondage that they might serve him, Ex. 8:1, and declared his holy law, obedience to which is the only true service and the proof and essence of love to him (1 John 5:3), he wrought many miracles to attest his regard for his holy day, and to inspire respect and reverence for it in the hearts of his people.

4. The miracles wrought not only serve to identify the day, but they rendered it impossible that they should lose it or neglect it in their wanderings in the desert. When the manna fell, which was by a miracle, it fell six days, but did not fall on the Sabbath. In this manner God again sanctified or separated his holy day from the other days and from secular uses. When the manna was kept over night it corrupted and became a mass of worms; but when it was kept over from the sixth day to the seventh it did not corrupt, but remained good for food on the Sabbath. Without attempting to trace this point further, we find that, beside the commandment, and the rebukes frequently uttered, in the space of forty years the Lord wrought at least four thousand one hundred and sixty miracles, and all to put honor upon the seventh-day Sabbath! Can he have "the mind of the Lord" who casts reproach upon it and dishonors it? See Isa. 58:13, 14. No other institution—nothing else ever committed to his creatures—has received so much honor from God as his holy day, the seventh-day Sabbath.

And thus it is rendered certain that when the Jews entered Palestine, 2,553 years after the creation, they had the true, original Sabbath of the Lord. In the promised land they became a great and numerous people, a settled and established nation for over 800 years. During all this time, they had the strictest laws and regulations touching the observance of the Sabbath. When they became worldly and selfish they did not keep it as sacredly as they should have done; Jer. 17:19-24; and for this error God sent them into captivity. They did not lose the knowledge of the Sabbath; they lost the spirit of obedience. Neh. 13:15-18. And here again we notice the impossibility of losing the day. In their captivity they were scattered in one hundred and twenty-seven provinces. Est. 8:9. But on their restoration the tribes were all represented among those who went up to Jerusalem; and in the days of the Saviour devout Jews "out of every nation under heaven" appeared there to keep their feasts, according to the law; yet when they came together they were in perfect agreement as to the day of the Sabbath. Not a single family had lost the day. Not a doubt exists that the Sabbath was known throughout the Levitical dispensation.

III. We have now to consider the period from the advent of the Saviour to the present time. And first we notice that the Sabbath was well known in the time of Christ. We find the Sabbath mentioned some three-score times in the New Testament, and in such a manner as to leave no room for a doubt of its identity. Jesus healed the sick "on the Sabbath day," and he said it was "lawful" to do so; that is, that the law did not forbid such works of mercy on the Sabbath. This indicates that it was the identical Sabbath day that was in the law, the seventh day. And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

Three days are mentioned in the New Testament, which stand so related to each other that it is impossible to err in regard to the po-

sition of either one in the week. Mark 15:42 speaking of the crucifixion scenes, says "it was the preparation, that is, the day before the Sabbath." Also Luke 23:54: "And that day was the preparation, and the Sabbath drew on." It was called "the preparation" day because of the order to prepare their food on that day for the coming Sabbath. Ex. 16:23.

The preparation day being past, they "rested the Sabbath day, according to the commandment." Luke 23:56. Of course they rested the seventh day—the very day upon which God rested when he made the heavens and the earth,—for that is the day specified and enjoined in the commandment.

And the Sabbath being past, "upon the first day of the week, very early in the morning, they came unto the sepulcher." Luke 24:1. "And when the Sabbath was past, . . . very early in the morning, the first day of the week, they came unto the sepulcher." Mark 16:1, 2. Thus we have the day positively fixed by inspiration. That Sabbath was the seventh day of the week, because it was immediately followed by the first day of the succeeding week. And the preparation was the sixth day of the week, as in Ex. 16, because it was immediately followed by the seventh-day Sabbath—the only weekly Sabbath ever given to man from the Lord.

Now the only inquiry remaining is, Has the day been lost between the time of Christ and the present year? That is impossible. We have histories covering the whole period, and the multiplicity of dates given show that there has never been any difficulty about the time. And even though months and years should be disarranged, that would not affect the identity of the days of the week.

Besides, there was a conflict of days. The Jews regarded as sacred the seventh day, while the heathen nations placed the greatest honor upon the first day, which they dedicated to the sun. After a few centuries the Mahometans arose and exalted the sixth day. Then there were three rival days, and the three parties would act as a check upon each other if one could by any means lose its day. But why consider further a thing so incredible, so far beyond the range of anything deemed possible?

We notice one more fact, which, if we had no other evidence, and were not able to show that the objection involved an absurdity, would settle it beyond all controversy. It is this: Historians have recorded numerous eclipses, giving their magnitude and the day of their occurrence. Astronomers now make their calculations and verify the history; they find that such eclipses did take place at the times recorded, on the day of the week stated in history, according to our present reckoning. And this proves that our reckoning of the week is the same as theirs. As some of these eclipses occurred before the Christian era, we know that no time has been lost, the week has not been changed, since the days of the Saviour.

Many have rested their objection on the change from Old to New Style; but they have not done it understandingly. No loss of time occurred in any respect by the change of style. The facts in brief are these: The Julian year was found to be too long, and the seasons were becoming disarranged. A new calendar was adopted in 1582, and the year was thrown back by calling the fifth day of October, as it was then reckoned, the fifteenth. But as the day of the month has no necessary connection with the day of the week, no change was made in the week. This is proved by the fact that the New Style was adopted in Rome 169 years before it was adopted in England, but the two nations were, in the meantime, in agreement on the days of the week. It is further proved by the fact that Russia never adopted the New Style, but still reckons by the Old, and yet she agrees with the other nations on the reckoning of the days of the week.

Hill's Scientific or Perpetual Calendar shows the day of the week of any given date, in both Old and New Style, for twenty centuries after Christ. It gives the following in its explanation of the method of ascertaining the day by both styles: "For instance, Washington was born Feb. 11, Old Style, or Feb. 22, New Style, 1732. It being a leap year the Dominical letter for February Old Style, was B, and for New Style, it was F. The table being entered with the former letter shows the 11th to be Friday, and being entered with the latter, shows the 22d to be on the same day of the week." No one ought to be so ignorant as to stumble on a fact so plain as this.

In the year 1865 our Consul at St. Petersburg transmitted a communication to our Government, which was indorsed by our Minister to Russia, Cassius M. Clay, which was dated both in Old and New Style, giving the reckoning of the month both for Russia and the United States. But the day of the week was the same. And, as before said, astronomy confirms it all. The days of the week cannot be lost.

If any have stifled convictions of duty, or eased their consciences, by this very flimsy excuse, we entreat them to consider the risk they take. We have far more than proved our position. Much of the evidence here given might be dropped out, and the case still be proved beyond all reasonable controversy. Taken all together, there is not the shadow of an excuse for disregarding the Sabbath of the Lord God—the seventh day. Excuses are not admissible when God calls. Luke 14:16-24. And surely, where the evidence is so abundant, so overwhelming, he who makes excuse does it as his peril.

Instead of seeking excuses, we ought to be thankful to God that he has made everything pertaining to his commandments so plain. And Paul says the law is spiritual, holy, just, and good. If we are not in harmony with it, we ought to fear lest it is because we are not spiritual; lest our hearts refuse to be reconciled to that which is holy; to that which God has sanctified, and in which he greatly delights.

EDITOR.

Nature and the Bible.

WE are so used to think of the Bible in the light of the New Testament that we forget some of its most precious and some of its most remarkable parts. There is no other such literature as that of the Old Testament. Look through the whole range of classic writing, and through the whole range of modern writing; although there are allusions to the supremacy of God in nature, there are no such detailed descriptions of, and no such loving, lingering glances upon, natural scenery and phenomena, as are to be found in the Old Testament. We are accustomed to look at the seasons from a purely commercial, utilitarian point of view. At the most we only leave this with some sentiment, with some poetic feeling. In the main, most men learn to regard things in the light of selfishness. When we look out of the window in the morning, it is not to see what new phase of power God has manifested; it is not to see what is the peculiar drapery of the day (for it is not always the same); it is to see whether our purpose, of business or pleasure, is likely to be checked or favored by the weather. Everlasting egotism is that which actuates us. All through the day we estimate the weather according to its effect upon our convenience and comfort, whether we are on a journey, on an excursion of pleasure, or on an enterprise of profit. We think of the seasons and of the phenomena around about us almost always simply with reference to what they can do for us, or what they can do to hinder us. The natural philosopher, perhaps, to all this adds a still further development, because he looks at

things in the light of science. The vapors have a meaning to him. Heat, cold, and the products of heat and cold, mean something to him. He notices them, but to him they are so many ideas, so many facts, so many links in the chain of a theory or system. All is mundane, all is earthly, to his thought.

The poet looks in still a third way at nature. To him light is intrinsically beautiful, it has such adaptation to the eye. The seasons have some poetry to him. But never was there such a grouping together of these in adequate measure as in the time of the Hebrew poets. The psalmist contemplated nature with great gratitude. The harvests, the flocks, the kine—all tokens of prosperity—are brought up in many psalms, and distinctly pointed out as topics for grateful thought. Summer and winter, the time for sowing and the time for reaping, are set forth in an economic point of view. And the language is poetic. The Old Testament does not contain any minute dissecting, as of an artist mind; or any scene-painting, seeming to have been done for effect; or art pictures, as they are called; or descriptive writing; but it contains that which produces the poetic sentiment, only upon the higher plane. The contemplation of natural things is not in the line of our lower tastes. The tone of mind of the Hebrews was nobler and higher than that of most occidentals. They saw natural objects in their relation to God. When they looked at the clouds, their first thought was not that they had rain for us, nor that they furnished facts for the natural philosopher, but that they were God's chariot, and that he rode on them and controlled them. The mountains and the hills were of God; summer and winter had something of God; the trees clapped their hands in praise of God. And though they did not register these things as modern science has registered them, they saw them better than it, and recognized in them argument for praise and gratitude to God.

In that spirit we should endeavor to regard the seasons. We are not merely to consider them as meant for our economic convenience. They are our servants as well as our masters. We are not to exclude the lower forms of sympathy and poetic inspiration in nature; these are right; but we are especially to see to it that we come into sympathy with nature on the higher side, as being veritably a revelation from God. For nature is as truly, though differently, a revelation from God as the Bible. The experiences of human life, the account of creation, and declarative purposes of God, are recorded in this book; but the book itself requires interpretation. The knowledge of the things to which it refers comes later in the history of mankind. This book is the torch by which we see our way back to read the book of nature. And the more we come to think of the natural world as being a part of God's record of his thoughts and purposes, the more we shall find ourselves impressed thereby, and the more company it will be to us. Not only so, it will be a sanctuary to us, and will convey to us, evermore, a sense of the presence of God.—*Christian Union*.

Influence of Romanism.

I HEARD a distressing story of a persecution that had gone on for years against a young man of good character in Canton Zug, a little State with its Romanist ring. He had been sentenced to prison without a chance to know the proofs of the charges, turned adrift because the State did not choose to maintain him in prison, kept in dread of a re-arrest, refused access to the books which were said to prove him a defaulter, and at the most inconvenient moments summoned to the bar to answer a demand for money. The American gentleman who told me the story in the presence of the persecuted man's wife and child, doubted whether there was another spot

in Europe where such a persecution could be possible.

It is only in the small Catholic cantons that such things are possible. In Zug, the potentate was a small-minded creature managed by the priests. The line between canton Zug and canton Zurich can be traced by any one without the aid of a surveyor or a map. In Catholic Zug no paint on the houses and no school-houses by the wayside. As soon as you see a painted house and a new air of "spruceness" all about it, you will know that you are in Protestant Zurich, and you may begin to look for the school-house. There is something malign about the Catholic rule, and it looks strange to see it lording over some of the sacred spots of Swiss story and song. The Protestant city of Zurich has become the first city of the Swiss. It is less rich than some others in scenery, but its historic glories are not of Tell but of Zwingli, and all its spirit is moulded by the memories of the Reformation.—*D. H. Wheeler, D. D., in Christian at Work*.

Proper Regulation.

MORE attention to system and to rules of conduct is needed in some directions than in others, in every man's nature. There are things which one man will attend to, and which another man will leave undone, without special care or prompting. One man really needs to school himself to eating, or to recreation, at proper times; while another man needs to be on the watch in order to stop eating, or to go to work, at a proper time. It is common to say, that every man is by nature lazy; but it has been wittily said of some men of tireless activity that they "are too lazy to stop working;" that they lack the watchful attention to times and seasons which would make them ready to rest when only resting is in order. Similarly is it true that one man is too ready to give away money, while another is too ready to refuse a fitting call on him for help. Each man needs to know wherein restraint or pressure on himself is important to his well-doing, and wherein he can safely trust to his natural impulses or his ordinary habits of conduct. Lord Bacon said: "In Studies, whatsoever a Man commandeth upon himself, let him set Hours for it: But whatsoever is agreeable to his Nature, let him take no Care for any set Times: For his Thoughts will flie to it of Themselves; So as the Spaces of other Business, or Studies, will suffice. A Man's Nature runnes either to Herbes, or Weeds; Therefore let him seasonably Water the One, and Destroy the Other." The average boy, for example, needs no parental reminder to be always ready to heed the first tap of the school bell which announces recess or dismissal; but he does need such a prompting to be equally prompt in heeding the home bell for rising in the morning, or for coming in from play at meal-time. And the average business man can safely trust his instincts to start him out to his money-making in the morning; whereas he needs some will-pressure on him to secure family prayers at any inconvenience before he goes to his business. In fact, it is in little things as in larger that the intelligent and persistent prayer to God of every disciple of Christ should be, as that of his Master: "Not my will, but thine be done."—*Sel.*

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted.—*Dean Stanley*.

HARD words are like hailstones in summer, beating down and destroying what they would nourish were they melted into drops.

The Truth as a Defense.

By a special message of the gospel, foretold in the beginning of this dispensation, the Lord is now restoring his down-trodden truth to the last generation of his people, to prepare them to stand in the "hour of temptation" and "time of trouble" which will introduce the great day of wrath. Rev. 14:9-12. These servants of God must be sealed against the day when the winds of war shall be loosed. Rev. 7:1-4. They will need the whole truth for their defense in that terrible day when our High Priest shall cease his pleading. The prophetic command for our time is, "Bind up the testimony, seal the law among my disciples." Isa. 8:16. The truth, to the remnant of the church, will be what the blood of the passover upon the door posts was to the Israelites in Egypt—a defense when the destroying angel shall pass through.

In view of the coming of the day of Christ, an apostle says, "Wherefore gird up the loins of your mind, be sober, and hope to the end." 1 Pet. 1:13. And Jesus describes the position of his people at his coming as follows: "Let your loins be girt about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:35, 36. What is the girdle for the loins? Let Paul answer: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." In the evil day described in Ps. 91, when thousands will be falling by the side of God's people, the truth shall be their defense. "His truth shall be thy shield and buckler." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." And when the host of the redeemed shall approach the city of God, their final and everlasting habitation, it shall be commanded, "Open ye the gates, that the righteous nation which keepeth the truth [Heb., *truths*] may enter in." Isa. 26:2. How perfectly in harmony with the testimony of the risen and glorified Jesus: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Since the truth is so valuable, how shall it be secured? how shall we know the truth? A spirit of submissive obedience is of more value in searching and finding the truth than anything else that can be named. "The word is nigh thee"—the word of Christ and of God. Says Jesus, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. Again, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17. Says the Spirit which inspires God's people, "Oh, how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Ps. 119:97-100. Concerning the time of the end, the angel said to Daniel, "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:10. The wicked, who break God's commandments, are contrasted with the wise. In what consists the wisdom of the wise? How do they get understanding? Here is the answer: "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Ps. 111:10.

The truth is important, because all men shall be judged by it. "Let us hear the conclusion of the whole matter: Fear God, and keep his

commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. "He cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Ps. 96:13. "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16.

Let us love and obey the truth, that we be not left "to believe a lie," and so be condemned, because we "believed not the truth, but had pleasure in unrighteousness."

R. F. COTTRELL.

Glorifying God in Business.

It is a quite common question, whether it is possible for one to glorify God in his business, or in any one of these commonplace callings men are accustomed to follow. Does not a worldly avocation, no matter what it is, force a Christian to become to a greater or less extent worldly? The trouble with most people is that their callings absorb their attention, their energy, their time. Can one's very business help him to draw nearer God? And is this the Scripture teaching?

There is no need of hesitation in giving a reply to this. Any calling, in itself decent, and useful, and honest, can surely become one of the chief means of "growth in grace," from its first dollar earned, to its last and highest reach of riches and honorable success. The entire question turns on one's consecration of the calling to God's service and glory. If a Christian merchant or mantuamaker, Lydia dying stuffs with Tyrian purple, or Paul sewing cilicia tents, loves Christ supremely, and gives the business patiently and honestly to him, then business is an accepted instrument in fitting that Christian for Heaven.

"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." That is to say, if our whole lives are simply lived to God's glory, every act in them is honorable, and may be consecrated so as to be helpful. Of course, the same principle holds, and exhibits itself more easily, whenever we come up a step and consider our callings. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." When business life is for Christ, questions need not be asked any further; every act reminds one irresistibly of Christ; he murmurs to himself, "This for thee, this for thee, my Saviour." When business hinders one's devotion, a fear may well be started whether it is a legitimate business in itself, whether its end and aim is the great glory of God.—*Sel.*

Very Short and Very Long.

THERE are some things very short, and some things very long. God in his word tells us of both of these, and bids us look at them.

1. *Life is very short.* God speaks of it as a "shadow" (1 Chron. 24:15); a "weaver's shuttle" (Job 7:6); a "flower" (Ps. 103:15); a "leaf" (Isa. 64:6); a "handbreadth" (Ps. 34:5); a "vapor" (Jas. 4:14); a "sleep" (Ps. 90:5); a "flood" (Ps. 90:5). Is not life, then, short? If it be like these, it must be short indeed.

2. *Time is very short.* It is made up of many lives, yet it is short. The "time is short," says Paul (1 Cor. 7:29); the "world passeth away," says John (1 John 2:17). A few years will end all.

3. *The sinner's joy is short.* It is but "for a moment," says Job (20:5); "The fashion of this world passeth away" (1 Cor. 7:31). He may laugh and dance and be gay, and take his ease

and be merry; but his joy soon comes to an end. It fades away, and leaves nothing behind it but grief.

4. *The saint's sorrow is short.* It is "but for a moment" (2 Cor. 4:17). It may be heavy, and hard to bear, but it is soon over and it leaves no shadow behind. When it is done, all is joy for ever.

These are some of the things that are very short. They are spoken of by God, that you may think upon them. Will you not? Look back at the past years of your life, and look onward, and let these things that are so short—so very short—be looked at in the light of the past and of the coming time.

But there are other things that are long—very long,—so long that man cannot count them. They are forever and ever. Let us ask you to think of them also. God bids you think of them.

1. *God himself.* He is "from everlasting to everlasting" (Ps. 90:2). His life is throughout all eternity, for he is "the King eternal and immortal" (1 Tim. 1:17). How well for us to have this God for our God—to have him for our portion in such a changing world!

2. *God's love.* "The mercy of the Lord," says David, "is from everlasting to everlasting" (Ps. 103:17). The love of God changes not. His mercy never dies. His grace never grows old.

3. *The life to come.* It is "everlasting life" (John 3:16); there is no death in this life, and no end. He who gets it, gets it forever and ever. What must it be to have eternal life!

4. *The saint's joy.* At God's right hand are "pleasures for evermore" (Ps. 16:11); the joy which the ransomed of the Lord obtain is "everlasting joy" (Isa. 35:10). How blessed to have joy like this—joy that shall never end! —*Sel.*

Religious Indifference.

THE one overwhelmingly sad truth that perpetually confronts us in this land of churches and religious opportunities is, that the great bulk of the people are living in absolute neglect of religion; in apparent unconcern about their soul's well-being. The question is discussed in religious papers, at ministers' meetings, and in conventions both in this country and in Europe. How shall we reach with the gospel the masses? They will not come to the churches. It was once hoped that through the efforts of evangelists, holding meetings in public halls, pastors and Christian people co-operating, they might be reached; but where hundreds come, thousands stay away—thousands who live on from day to day without God and without hope, who care nothing for the Bible, who never bend the knee in prayer, who are hurrying on, except they repent, to a woeful eternity.

Now with the accumulation of evidence that men have, in this Christian land, is this wisdom? Is this rational? Is this what intelligent men, and many of them are intelligent, would call prudence? No! There is nothing in this world more certain to befall every man than death; and there is nothing more certain in the world to come than the Judgment throne, at which every man must give account of himself to God. To trifle here; to be insensible to the pity and mercy of God; to refuse the love and blood of Christ; to neglect the great salvation, when it is brought to the very doors of the people, and urged upon them, is the most consummate folly of which they can be guilty. The Christian religion does not prohibit attention to their daily vocations; on the contrary, it enjoins "diligence in business;" at the same time, however, and with mightier emphasis, it enforces the care of the soul, the importance of which is indicated by our Saviour in the question, "What shall it profit a man, if he shall gain the whole world"—all its riches, all its honors, all its enjoyments—"and lose his own soul?"—*Christian Intelligencer.*

Helping after Conversion.

THE first aim of all true and faithful Christian work should be to bring souls to Christ, and yet the whole duty of the church to souls is not discharged when this is done. They are then to be watched over with warm, nourishing love, wisely guided through the perils of inexperience, trained in the duties of their new life, and built up in Christian character.

When young people are pressed to make a public confession and unite with the church, one of the arguments used is their need of Christian sympathy, and that help which comes from the mutual association of Christian people. They are assured that the church will be to them a pillar of strength; that the love and cheer of its members will be to them a source of continual inspiration. When they are admitted to the communion, a pledge is given to them of affection, interest, sympathy, and care on the part of all the members. They are told in fervid words that they are now members of the family, and may depend upon receiving help at every point. The church will be to them a cherishing mother. If they are weak, she will put her own strength underneath them. If they have sorrow, she will come with comfort. If they are in sore temptation, she will shield them. If they fall, she will lift them up, and without chiding restore them.

All this is very encouraging. The young Christian, trembling in his weakness, is strangely thrilled and uplifted as he listens to such earnest pledges. Life will not be hard, beneath whatever cross, in whatever struggle, with such strong and loving support. With the promise of all this sustaining tenderness circling about his weakness, he feels sure that he can be true and faithful as a Christian. Relying upon these loving pledges, he enters the church with glowing hope and enthusiastic zeal.

How much of all this pledged sympathy and help does he receive? When his struggles begin, how many brotherly souls draw up close about him to strengthen him by their words and acts of cheer? If he falls under temptation, how many of those who were pledged to stand by him and help him to rise again, come with warm love and strong hands to fulfill their promise? If adversity overtakes him, how much does he realize of the ideal blessedness of Christian brotherhood?

No doubt there are churches in which this covenant made with young Christians is in a large measure fulfilled; but is it so in ordinary cases? Far more frequently they are left to struggle alone. The very persons who so eagerly sought their conversion consider their responsibility at an end when they see them received into the church.

Here is an experience in illustration: "When I first entered the class," said a young man, "my teacher manifested the deepest interest in me. I was not a Christian, and he let no fitting occasion pass without saying a word to me about personal religion. He wrote me earnest letters. He frequently came to see me. He would often walk home with me from the class. As each communion season drew near, he would urge me to settle the question, and unite with the church. At last I yielded my heart to Christ, and my teacher was very happy. The day I made a public confession, his heart seemed overflowing with love and joy. But from that day his attentions to me ceased. He appeared to consider his work for me finished. He called no more, wrote me no more letters, never asked me how I was getting along, said nothing to me about my new life. He has always been kind and courteous, but he has taken no apparent interest in my welfare as a young Christian. I have had many perplexities and struggles since then, in which I would have given anything for his help, but I looked in vain for aid."

This is a true experience. It is easy to see where this teacher failed; he considered his

work and responsibility ended when his pupil was led to give himself to Christ. The result shows also how sorely disappointed the young Christian was when the teacher's hopeful interest was withdrawn, and it shows in what peril this withdrawal left him.

This is no rare case. There are thousands who have precisely similar experience. The interest in them ceases at the gate of the church. While they are outside they find love and sympathy, and tender regard, but when they pass inside they find a strange absence of the very things they specially expected. The beautiful words about brotherhood, and the promises of help and cheer, really seem to mean nothing when the time comes to prove their genuineness in a practical way.

Yet any young Christian has a right to expect that all the pledges made to him when he unites with the church shall be faithfully kept. The church ought never to break covenant with her children. Besides, it is her very office to be a cherishing mother to all her members. The young Christian should not merely be pressed to enter and then welcomed at the door, but should receive encouragement, love, and fresh impulse at every step. The strong should help the weak. The secure should reach out a hand to the imperiled. The rejoicing should share their cup of gladness with the sad and sorrowing. Those who have gone over the hard places should assist younger souls in passing through similar experiences.

Next to that of the home, the church tie should be the closest on the earth. When a number of God's children are associated together in the same church, no guild or fraternity on the earth should be so closely knit as that society, and compose so real a brotherhood. It should be in the truest sense a mutual help association. Each member should know that if he is sick he will receive such ministrations of kindness as he may need; that if he is in any trouble he will not fail of sympathy and aid; that if sorrow enters his home he will have the best comfort which Christian friendship can bring; that if he falls under sore stress of any kind, he will not be left to sink beneath his burden, but will find brotherly hands outstretched to him.—*S. S. Times.*

Reading the Bible Through.

ONE of my neighbors says that he reads the Bible all through once every year. He begins at Genesis on New-Year's Day. He reads just so many chapters or pages every day, and manages to finish up on the 31st of December. He thinks that everybody ought to do as he does—take just so much Bible a day, whether the days are long or short, hot or cold, wet or dry. The result of this plan in my neighbor's case is that he goes over the Bible as a matter of form. His object is not to get truth to feed upon—truth adapted to the varying circumstances of life—but to get through. That is his task, and he takes great credit to himself when he has accomplished it. But I don't find that he knows any more about the Bible, after all, than those of us who don't read it as much, but who remember more of what we read.

I went to visit this neighbor once, when there was a revival in progress. I had been reading the promises and the account of the day of Pentecost; but he was just then in Chronicles, and was feasting his soul on such edifying verses as these:—

The sons of Levi: Gershom, Kohath, and Merari.

And then the names of the sons of Gershom: Libni, and Shimei.

And the sons of Kohath were Amos and Izhar and Hebron and Uzziel, &c.

I did not find him in a very spiritual frame. He wanted the revival postponed until he got over to the Psalms and Isaiah. But that would have brought it into mid-summer, so we were

obliged to leave him stumbling through the genealogies, like a man walking in a graveyard.

Now the genealogies are a part of the Bible. They have been recorded, and the record preserved for our instruction. Yet it does not follow that they are as interesting and as instructive as the Gospels, and ought to be read just as often. I don't believe much in this idea of just so much Bible a day. Sometimes I want to spend an hour upon half a dozen verses. The more I read them, the more I see in them. To go over the fourteenth chapter of John or the eighth of Romans as we go over the first, second, and third chapters of Chronicles is as absurd as to say that a nickle is worth as much as a half-eagle because both are money. The stamp of inspiration is upon every part of the Bible. But it does not follow that every part is of equal value. Who does not know the twenty-third Psalm by heart? But who ever thought of committing to memory the thirty-sixth chapter of Genesis—"the generation of Esau, which is Edom," &c.—*Sel.*

A Novel Prayer-Meeting.

AN exceedingly novel prayer-meeting took place recently in the upper part of town, which, it is believed, was the first of the kind ever held in Ulster County. It occurred at the Court House, in the petit jury rooms. A jury had been sent out to deliberate on a case, about six o'clock, and had vainly endeavored to agree upon a verdict for six long, wearisome hours. The midnight hour had arrived. Discussion had been waging hotter and hotter. The debate was most pronounced. The jurymen were well worn out and sleepy, when they were startled into a thoroughly wide-awake condition by a proposition to them made by one of their number, a venerable man, who had not been so demonstrative in argument as many of his companions. He proposed that the jury hold a prayer-meeting. It would certainly do no harm and might better fit them for the further discussion of the case. All the jurors agreed, and the meeting began at once, the gentleman proposing it reading from the Bible. The scene was peculiarly one of unusual interest. It was the dead of night. No one was stirring. The Court House was dull and dark, and the jury, in a little room all by themselves, were engaging in a service of devotional character. Not one on the panel will ever probably forget the occasion. When the prayer-meeting was over, the discussion was resumed, and it is a fact worthy of note that an hour or two afterward the jury agreed upon a verdict.—*Kingston, N. Y., Leader.*

A MAN's memory is like his stomach. To do its best work it must have good treatment. It must neither be neglected nor overloaded. It can easily be so abused by neglect, or by irregular and unsystematic employment, as to become chiefly a cause of annoyance and discomfort; or again, it can be so overworked and heavily taxed that it becomes practically the chief organ or agent of the entire system, every other portion dwindling in its comparison. The latter course is the great danger of those who value the help of a tenacious memory. Both memory and stomach are valuable, not in proportion to the burdens they carry, but in proportion to their training for their part of the work of the system as a whole; and either of them is made effective as much by what is kept from it as by what is packed into it.—*Popular Science Monthly.*

"THIS is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3:8.

WRONGS intrenched in bad legislation can never be converted into vested rights.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST.—MAY 10.

ACTS, CHAPTERS 21:4—22:22.

Meeting with the Elders.

"AND when we were come to Jerusalem, the brethren received us gladly." Thus Luke describes the reception of the apostle to the Gentiles on his arrival at Jerusalem. Although Paul everywhere encountered prejudice, envy, and jealousy, he also found hearts that were open to receive the glad tidings which he brought, and that loved him for the sake of Christ and the truth. Yet, cheering as was the kindly greeting he received, it could not remove his anxiety as to the attitude of the church at Jerusalem toward himself and his work. Their real feelings would be more fully seen in the meeting with the elders of the church, to take place on the morrow.

Paul longed to be fully united with these. He had done all in his power to remove the prejudice and distrust so unjustly excited because he presented the gospel to the Gentiles without the restrictions of the ceremonial law. Yet he feared that his efforts might be in vain, and that even the liberal offerings of which he was the bearer might fail to soften the hearts of the Jewish brethren. He knew that the men whom he was to encounter were persons of great firmness and decision, and he looked forward with considerable apprehension to this meeting with them; yet he could not avoid the ordeal, trying though it might be. He had come to Jerusalem for no other purpose than to remove the barriers of prejudice and misunderstanding which had separated them, and which had so greatly obstructed his labors.

On the day following Paul's arrival, the elders of the church, with James at their head, assembled to receive him and his fellow-travelers as messengers from the Gentile churches. Paul's first act was to present the contributions with which he had been intrusted. He had been careful to guard against the least occasion for suspicion in the administration of his trust, by causing delegates to be elected by the several churches to accompany him as joint trustees of the funds collected. These brethren were now called forward, and one by one they laid at the feet of James the offerings which the Gentile churches had freely given, although often from their deepest poverty. Here was tangible proof of the love and sympathy felt by these new disciples for the mother-church, and their desire to be in harmony with the Jewish brethren. Here was evidence also, that Paul had faithfully fulfilled the promise given, when at the council years before he had been urged to remember the poor.

These contributions had cost the apostle much time and anxious thought, and much wearisome labor. They far exceeded the expectations of the Jewish elders, and might have been expected to call forth warm expressions of gratitude and appreciation. But Paul's half-acknowledged fears as to the manner in which the gifts would be received were realized. He could only find comfort in the consciousness that he had done his duty, and had encouraged in his converts a spirit of generosity and love.

After the presentation of the gifts, Paul gave the brethren an account of his manner of labor, and its results. He had on former occasions stood before the same assembly, in the same city. It was before the same audience at the apostolic council (Acts 15) years before, that he related his experience in his conversion, and the great work which God had wrought through him among the Gentiles. The Spirit of the Lord then witnessed to the word spoken, and under its influence the council yielded their prejudices, and expressed themselves as in harmony

with the position of the apostle, and sent an address to the churches to that effect. But the same battle was again to be fought, the same prejudices once more to be met.

Paul now gave his brethren an account of his labors since he parted with them four years before, and "declared particularly what things God had wrought among the Gentiles by his ministry." As he described the work at Ephesus, which had resulted in raising up that large church in the very stronghold of heathenism, none could listen without interest. But he necessarily touched upon points that would irritate those who had cherished prejudice against him. He could not recount his experience in Galatia without stating the difficulties which he had encountered from those Judaizing teachers who had attempted to misrepresent his teaching and pervert his converts. In describing the work at Corinth, he could but mention those who had spread confusion and strife among the church there. Yet he related all with great gentleness and courtesy, carefully avoiding everything that would unnecessarily wound his brethren, and dwelling especially upon topics where he knew they could harmonize.

The effort was not without good results. The Spirit of God impressed the minds of the brethren and affected their hearts. The tidings of the progress of the gospel, the evidence that the power of God was working with the apostle's efforts, softened their feelings toward Paul, and convinced them that their prejudice against him was unfounded; and they glorified God for the wonders of his grace. At the close of Paul's address, the brethren joined in a season of solemn praise, and the Amen, expressive of their hearty sanction of his work, was swelled by many voices.

But beneath this apparent harmony, prejudice and dissatisfaction were still smouldering. Some in the church were still striving to mould Christianity after the old customs and ceremonies that were to pass away at the death of Christ. They felt that the work of preaching the gospel must be conducted according to their opinions. If Paul would labor in accordance with these ideas, they would acknowledge and sustain his work; otherwise they would discard it.

The elders of the church had been at fault in allowing themselves to be influenced by the enemies of the apostle. But when they heard from his own lips an account of the work he had been doing, it assumed a different aspect. They could not condemn his manner of labor; they were convinced that it bore the signet of Heaven. The liberal contributions from the new churches he had raised up, testified to the power of the truth. They saw that they had been held in bondage by the Jewish customs and traditions, and that the work of the gospel had been greatly hindered by their efforts to maintain the middle wall of partition between Jew and Gentile.

Now was the golden opportunity for these leading men to frankly confess that God had wrought through Paul, and that they were wrong in permitting the reports of his enemies to create jealousy and prejudice against him. But instead of doing justice to the one whom they had injured, they still appeared to hold him responsible for the existing prejudice, as though he had given them cause for such feelings. They did not nobly stand in his defense, and endeavor to show the disaffected party their error; but they threw the burden wholly upon Paul, counseling him to pursue a course for the removal of all misapprehension. They responded to his testimony in these words: "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after their customs. What is it therefore? the multitude must needs come together; for they will hear that thou art come."

Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication."

The brethren hoped that by this act Paul might give a decisive contradiction of the false reports concerning him. But while James assured Paul that the decision of the former council (Acts 15) concerning the Gentile converts and the ceremonial law still held good, the advice given was not consistent with that decision which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of cowardice. By non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the unbelieving Jews, and expose themselves to severe persecution. The Sanhedrim was doing its utmost to hinder the progress of the gospel. Men were chosen by this body to follow up the apostles, especially Paul, and in every possible way oppose them in their work. Should the believers in Christ be condemned before the Sanhedrim as breakers of the law, they would bring upon themselves swift and severe punishment as apostates from the Jewish faith.

Here is a decisive refutation of the claims so often made, that Christ and his apostles violated the Sabbath of the fourth commandment. Could the sin of Sabbath breaking have been fastened upon Christ or Stephen or others who died for their faith, men would not have been suborned to bear false witness against them to furnish some pretext for their condemnation. One such instance of transgression of the law would have placed the Christians in the power of their enemies. Their carefulness to show the utmost respect for customs and ceremonies of minor importance is an evidence that it would have been impossible for them to violate the Sabbath of the fourth commandment without suffering the severest penalty.

The disciples themselves yet cherished a regard for the ceremonial law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer. Paul's great object in visiting Jerusalem was to conciliate the church of Palestine. So long as they continued to cherish prejudice against him, they were constantly working to counteract his influence. He felt that if he could by any lawful concession on his part win them to the truth, he would remove a very great obstacle to the success of the gospel in other places. But he was not authorized of God to concede so much as they had asked. This concession was not in harmony with his teachings, nor with the firm integrity of his character. His advisers were not infallible. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence they sometimes erred. It will be remembered that on one occasion Paul withstood Peter to the face because he was acting a double part.

When we consider Paul's great desire to be in harmony with his brethren, his tenderness of spirit toward the weak in faith, his reverence for the apostles who had been with Christ, and for James, the brother of the Lord, and his purpose to become all things to all men as far as he could do this and not sacrifice principle,—when we consider all this, it is less surprising that he was constrained to deviate from his firm, decided course of action. But instead of accomplishing the desired object, these efforts

for conciliation only precipitated the crisis, hastened the predicted sufferings of Paul, separated him from his brethren in his labors, deprived the church of one of its strongest pillars, and brought sorrow to Christian hearts in every land.—*Mrs. E. G. White, in Sketches from the Life of Paul.*

A Word to Our Tent Workers.

No doubt nearly every tent company will desire to start a Sabbath-school just as soon as possible, in connection with work in new fields. This is an important step to be taken, as it will greatly help to systematize and establish the work. To secure the establishing of such schools by all our workers, the California Sabbath-school Association offers to furnish all the tent companies and workers in new fields with a sufficient number of the *Youth's Instructor* and "Bible Lessons No. 1," to give the Sabbath-school work a good start.

We hope all will avail themselves of this offer, for we believe it will add greatly to the interests of the work, and aid the laborers materially in the efforts to secure attention to the truth.

In some cases it will doubtless be best to hold Bible-readings with the older members in these new schools. But the *Instructors* and "Bible Lessons" will be indispensable to permanent success. These will be furnished free. They may be ordered of Anna L. Ingels, Pacific Press, Oakland, Cal.

G. D. BALLOU,

Pres. Cal. S. S. Association.

Books for the Infant Classes.

INFANT classes are for children who cannot read, and who must be taught altogether orally. It may seem strange to some that books should be wanted for such schools, except, perhaps, a manual or two for the teacher. Indeed in many infant schools which I have visited, there were no indications of a library, or of books being used in any way. I think this is a serious mistake. Though children cannot read, they love dearly to be read to, and the writers and publishers of children's books have employed their energies largely in the production of this sort of books, namely, books to be read to the young. I hold it to be even more important for the infant scholar to take home a library book, than for the older scholars to do so. A book taken by an older scholar is usually read in silence, and read by him alone. But the book taken by the infant scholar is carried to the father or mother, or to some other member of the family, to be read aloud to the little one. Often indeed on the Sabbath evening, especially in the poorer classes of families, the father takes the little one on his knee and reads aloud to him the tiny volume brought from the school. Not only the father and the child thus get the benefit of its teachings, but frequently the whole family group cluster around in wrapt attention, and drink in its precious truths. Moreover, the truths thus simplified and brought down to the capacity of a child, often have a strange power over the feelings and consciences of adults, beyond that of truth presented in the ordinary way. There are on record numerous instances of persons who had grown old in impenitence, being brought to serious reflection by reading children's books and papers. That class of people whose children chiefly fill our mission schools, are often interested in religious subjects by means of the books brought home by their children, particularly by those brought by the young children who cannot read, and whose books must be read to them.—*J. S. Hart.*

"ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

Temperance.

Our Nation's Curse.

ACCORDING to the statistics of the last census, and the recent internal revenue reports, the evil results of intoxicating liquors may be summed up as follows. The figures and facts are carefully made out, and the aggregate, in whatever light it is viewed, is frightful. Here are the statistics:—

There are in the United States 140,000 saloons as against 128,000 schools and 54,000 churches.

Manufacturers and sellers of strong drinks number 560,000,—twelve times the number of clergymen, four times that of teachers, nearly double all the lawyers, physicians, teachers, and ministers in this country combined.

The liquor business converts millions of bushels of grain, which God designed to preserve life, into a vile stuff that destroys it.

Intemperance is the cause, direct or indirect, of nearly all the loss of life by disasters, both on land and on sea.

It is reducing 200,000 children annually to beggary and want.

It is making 130,000 confirmed drunkards annually.

It furnishes three-fourths of the cases tried in our courts, and consequently causes three-fourths of the expenditures for maintaining them. It furnishes employment for the keepers of our county jails, city and State prisons, the cost of maintaining which must be met by the people.

It furnishes, directly or indirectly, two-thirds of the inmates of our asylums for the insane—another cause of expenditure by the people.

It necessitates in the cities and villages a police force many times as large as would otherwise be needed.

It is the cause of nearly all riots and public disturbances.

It is sending 150,000 annually to the drunkard's grave,—a mortality equal to the destruction of our standing army six times every year,—a greater destruction of life than was witnessed during any year of our civil war.

Kansas expended annually \$3,000,000 previous to prohibition. This was three times its State debt.

New York City expended for beer \$35,000,000 in 1877. Yet when the State expends \$4,000,000 for a State-house, the people are struck with astonishment.

Intemperance is costing this nation annually over \$1,500,000,000,—money enough to nearly pay our national debt.

Enough to purchase 200,000,000 barrels of flour, or four barrels for every person in the United States.

Enough to buy a suit of clothes worth \$30 for every citizen of the United States.

Enough to clothe, furnish books, and educate 10,000,000 young men or women annually, or graduate 2,000,000 with a five years' course of study.

Enough to build 1,500,000 houses at \$1,000 each.

Enough to purchase forty-acre homes for 1,000,000 persons, at \$40 per acre.

Enough to build 300,000 school buildings worth \$5,000, or a similar number of churches worth the same.

Enough to construct 75,000 miles of railroad at \$20,000 per mile, or enough to go three times around the globe.

Enough to send a Bible to every person on the earth.

Enough to enable philanthropic societies to transform the hells of the earth into Edens.

Enough to furnish the means by which the world would become not only more intelligent but more cultured.

In a sentence, if intoxicating liquors were abolished entirely from our land, crimes, poverty, and misery of all kinds would largely cease.

The Boston fire destroyed \$70,000,000 of property, thus attracting the attention of the civilized world. But New York's annual destruction of one-half as much by the foolish habit of beer-drinking, is passed by with only a few comments from the "fanatics."

The Chicago fire consumed about \$200,000,000 of property. And every business almost throughout the civilized world stood still for two or three days because of the horror which justly took possession of each person's heart. By that fire few persons lost their lives; but 100,000 persons were rendered homeless. All Christendom responded to the cry until \$7,500,000 was sent to their relief. But when seven such fires, reducing 200,000 children to a worse condition than the 100,000, and destroying the lives of 150,000, occur in one nation every year, nobody but "fanatics" pay attention to it.

It would naturally seem to any one who thinks, that all sane persons would take radical grounds against a business that annually costs the nation one-half as much as our national debt was at the close of the war.

What It Cost.

BETWEEN seventeen and twenty-three there are thousands of young men damaging themselves irretrievably by tobacco. You either use very good or cheap tobacco. If you use cheap tobacco, I want to tell you why it is cheap. It is a mixture of burdock, lampblack, sawdust, colt's-foot, plantain leaves, fuller's earth, lime, salt, alum, and a little tobacco. You cannot afford, my young brother, to take such a mess as that between your lips. If, on the other hand, you use costly tobacco, let me say I do not think you can afford it. You take that which you expend and will expend, if you keep the habit all your life, and put it aside, and it will buy you a house, and it will buy you a farm, to make you comfortable in the afternoon of your life.

A merchant of New York gave this testimony: "In early life I smoked six cigars a day, at six and a half cents each; they averaged that. I thought to myself one day, 'I'll just put aside all the money I am consuming in cigars, and all I would consume if I kept on in the habit, and I will see what it will come to by compound interest.' And he gives this tremendous statistic: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.03 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and I found that it amounted to a sum sufficient to purchase the place, and it is mine. I wish all American boys could see how my children enjoy their home, as they watch the vessels with their white sails that course along the Sound." Now, boys, take your choice, smoking without a home, or a home without smoking.—*Dr. Talmage.*

IN no relation of life is a man better fitted to act well his part by the use of alcohol. Does the country call for a man to defend its honor; it wants one with a clear brain, a steady nerve, and unfaltering step. Does God call a man to any of the sacred offices of his work, he requires a man possessed of the same qualities, purified by a holy life. Does the domestic altar want a man in any, and all of its relations, its requirements demand a sober life.—*Union Light.*

TEMPERANCE is the true Christian's measure.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, MAY 1, 1884.

An Interesting Letter.

THE following letter was lately received from Greeley, Colo.:-

MR. EDITOR: I am somewhat interested in your church and doctrine, and should like to ask you a few questions. On what do you base your calculations, what proof have you of the near coming of Christ? The Bible distinctly states that no man shall know the day nor the hour when the Son of man cometh, not even the angels of Heaven, but my Father only. Your paper is called the SIGNS OF THE TIMES, but, so far as I have read, fail to see whereby you go to prove the near second coming of Christ. I have no doubt that any sign of the coming of the Saviour would be hailed with joy by thousands of sorrowing Christians, and many seek in vain for such a sign. If you will kindly explain, it will be deeply interesting to many who are seeking for light.

MRS. N. M.

1. Believing all the Scriptures, we accept without any hesitation that which you quote; we do not pretend to know the day nor the hour, nor yet the month or the year. But if you will read a few verses before that which you quote you will find the Saviour using these words: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [margin, he] is near, even at the doors." Thus it is made just as clear and sure that we can know *when it is near*, as that we *cannot* know the day and the hour. We are right in our conclusions only when we take all the Scriptures and harmonize their declarations.

2. And it is even stronger than our version makes it appear to most readers, for in the original the verb "know" is in the *imperative* form. It is generally read as implying the *possibility of knowing*, whereas it declares the *duty to know*. The Lord intended that we should know it is near; he gave instruction whereby we might know, and then laid upon us the obligation to know by paying heed to his word.

3. The illustration used by the Saviour shows, not only that it may be known, but, that it may be easily and certainly known. Everybody knows that summer is nigh when the leaves put forth on the trees; it requires no argument in proof—it admits of no doubt. Can you wonder that we, who have made this subject a study for years, have great confidence in these words of our Saviour?

4. We are commanded to know, and instruction is given whereby we may know, because it is absolutely *necessary for us to know*. Jesus said that it would be as it was in the days of Noah; and we know it was necessary for them in that day to know when the flood was coming, and it was fatal to them who did not know it. And God then gave them the means whereby they might know, but they did not know because they refused to believe the warning that God sent through his servant. "So shall it be in the day when the Son of man is revealed."

5. To say, as many do, that it makes no matter whether or not we know when it is near, or know anything about it, is to make light of our Saviour's words. In the example to which he cites us, it was no small matter whether they knew when the flood was coming. *That was an extraordinary event, which demanded an extraordinary preparation.* And so is the coming of the Son of man. When the flood came it was too late to make preparation; nor could they avail themselves of the preparation which

others had made. Before the flood came the Lord called Noah into the ark; and that was the fatal moment for those who had not heeded the warning and had not prepared for the solemn event. "And the Lord shut him in." And when the Lord shut Noah and his family in, *he shut all the rest out.* Doubtless there were many souls disappointed in that day; many who thought they were as safe in the arms of God's abounding love as was Noah, only they were not "excited" and "fanatical," and thought it quite unnecessary to quit their business, and to sacrifice all they had in the world to build an ark, and thus endanger the support of their families. And perhaps they quoted Scripture to justify their "prudent" course; they may have referred to the commandment to "multiply, and replenish the earth, and subdue it," and with a wise shake of the head express their sorrow over Noah's neglect of his duty. And no doubt they carefully made known to the world the regret they felt over Noah's ill-advised course, because if the flood did not come, after all, it would make a great many infidels! We think all this, because we understand that human nature is pretty nearly the same in all ages; because the majority have always turned a deaf ear to the warnings sent to them from Heaven; and because the Saviour said that in that day it was as it would be in the day when his coming would be near, and we have heard this kind of talk about the doctrine and the message of the Lord's coming until we have learned the story all by heart. But they are the truly wise and prudent who hear and obey the message of warning sent by the Lord, even though they have to sacrifice every earthly interest, and subject themselves to the scorn and derision of their worldly-minded neighbors.

6. To further show that it will be as it was in the days of Noah, and that a message of warning will be given, and that the decision will be made before the Lord comes, even as it was made when Noah was shut in the ark before the flood came, we will notice a few Scriptures.

Joel 2:1. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land [Heb., the earth] tremble; for the day of the Lord cometh, for it is nigh at hand." This scripture must be fulfilled; it cannot be broken. An alarm will be sounded—the inhabitants of the earth will be called upon to tremble when the day of the Lord is near. The coming of that day will affect all the inhabitants of the earth. To identify that day of the Lord, read 1 Thess. 4:16-18; 5:1, 2; 2 Peter 3:10.

1 Thess. 5:2, 3, 4. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." At the coming of the flood almost the entire world was in darkness; it came upon them as a thief in the night. But there were a few who were not in darkness; upon them it did not come unawares. So will it be in the last days.

Rev. 22:11, 12. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Notice on this text: This decision is rendered when the Lord is coming quickly—not after he has come. And every case is decided, whether just or unjust; the line is drawn without any further possibility of change of character, before the Lord comes, even as it was drawn between Noah and the rest of the world when the Lord shut him in the ark. The flood had not come—it was coming quickly; but the warning ceased to be proclaimed; the offer of

mercy was withdrawn. Such stirring proofs from the Bible as this, which we might multiply, ought to arouse the formal, world-loving professors of this age, to the importance of the knowledge of the doctrine of the Lord's coming. But, alas, they are the very ones who are proving in their lives that it will be as it was in the days of Noah. Taking refuge in the delusion of their own supposed immortality, they turn from the words of warning, confident that no evil can overtake them.

7. A careful examination of Matt. 24 will entirely remove the prevalent idea that it is not intended that the church shall not know anything of the coming of that day. The main points are as follows: (1) The disciples asked Jesus concerning his coming and the end of the world, and what should be the sign of it. (2) To this question he made reply, both by warning them against the deceptions which would prevail in the last days, in regard to that event, and by giving them signs. (3) He instructed them more fully as to the nature of that event. (4) He illustrated the certainty of the knowledge which might be gained from his words and the signs which he gave, by the parable of the fig-tree, and enforced the obligation to give heed to this instruction. (5) He said the generation to whom the signs are given, shall not pass away till all be fulfilled. We know he referred to that generation, because the instruction will apply to no generation except that which sees the signs. The objection raised on the word *this*, "this generation," has no force. The same method of expression is used in Luke 17:34, which might likewise be rendered: "I tell you, in *this* night there shall be two in one bed; the one shall be taken and the other left." The translators, seeing that it referred to the future and not to the then present, as is common in prophecy, rendered it "that night." (6) He showed the danger of not heeding the instruction given by citing the example of those who neglected the warning of the coming of the flood. (7) He further pointed out the danger of this neglect by showing the terrible fate of those servants, doubtless ministers, who oppose the doctrine by saying in their hearts, "My Lord delayeth his coming," who reproach those who are preaching his coming, and who choose worldly associates, or descend to worldly practices. May God give us wisdom and understanding; may we so tremble at his word, and so prepare for the things which are coming on the world, that that day shall not come upon us as a thief.

In our next we will speak further on this subject, giving some evidences that that day is now near, even at the doors.

The Last Days.

THESE words are used by Peter in Acts 2:17, and they give us an inspired rendering of the term "afterwards," in Joel 2:28. By itself, the phrase, "the last days," is not determinate; it may refer to many or few, according to the connection in which it is used. They who use it as parallel to the same expression when used by Paul in 2 Tim. 3:1, or 2 Peter 3:3, make a mistake. When used by the prophet in the Old Testament, it refers to the last dispensation of grace to a fallen race—the gospel age,—and no doubt covers the whole dispensation. It cannot refer to the first part of the dispensation exclusive of the last part, as some would explain it when quoted in Acts 2:17. In this chapter it is evident that it covers the entire period from that day of pentecost to "the great and notable day of the Lord," or to the signs and wonders ushering in that notable day.

But in 2 Tim. 3:1, and 2 Peter 3:3, the same phrase cannot cover the same dispensation, for a part of it was then already past when these words were written. Of course it there refers to the latter part of the gospel dispensation. And there is this difference to be

noted: When Paul and Peter wrote it, they used it in such a manner as to show that they referred it to the last days of the dispensation in which they wrote. But when used in the Old Testament it did not refer at all to the dispensation in which it was written, but to the last dispensation.

Now this fact gives wonderful force to the expression, "the last days," as used by our Saviour. Four times in John 6 (verses 39, 40, 44, 54), the Saviour said he will raise up his people in the last day. But in 1 Thess. 4:16 we learn that he will raise them up in the day of his coming. That day is also the time of the harvest, the end of the world. Rev. 14:14, 15; Matt. 13:39-43. This is the utmost limit of the preaching of the gospel. Matt. 28:19, 20. And this is the last day, whether the expression be used in this dispensation or a preceding one. It is "the last day" for all dispensations of grace to a fallen race.

And this proves most conclusively that the gifts of the Spirit of God, which were given on the day of Pentecost, and which Paul says in Eph. 4:12 are for the work of the ministry, are given only for the present age; that by the Spirit Jesus is with his ministers in the work of the gospel until the last day. Then comes the harvest; then his saints are raised from the dead; then they are immortalized, and made like unto their Lord. 1 John 3:2.

Paul says the gifts will cease when that which is perfect is come; and at that time we shall see as we are seen, and know even as we are known. But that cannot be until we are immortalized—until the Lord comes, as shown in 1 Cor. 4:5. Then the saints will judge the world, and judge the fallen angels; 1 Cor. 6:2, 3; then first will they be qualified to understand "the hidden things of darkness," and "the counsels of the hearts."

And all this most conclusively shows that the preaching of the gospel, and the presence of the Spirit for the work of the ministry, are confined to the present dispensation. "Now is the day of salvation," to be succeeded by "the great and notable day of the Lord," sometimes called "the age to come." Of this the prophet says, "the day of the Lord is darkness and not light. . . . even very dark, and no brightness in it." Amos 5:18, 20.

They who preach that the future age is an age of salvation, of mercy to sinners, are greatly deceived, and are deceiving others often to their ruin. It leads them to close their eyes against the warnings which the Lord has uttered, and to hope where the Lord has given no hope. It is a work of presumption. When Jesus comes he will give rest to all his saints, but he will take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Reasons for Not Observing Saturday.

A MEMBER of one of our missionary societies has been in correspondence with his friends in the East concerning the Sabbath question. In reply to one of his letters, he received a long letter from his former pastor, a Disciple minister, in which the latter tried to reclaim the wandering member of his flock, by showing the absurdity of Sabbath observance. From this letter we were allowed to make a few extracts, embodying the principal part of the argument, which we herewith give for the benefit of all inquirers after truth. The letter indicated a sincere desire on the part of the writer to win the brother from supposed error, and we are therefore warranted in supposing that the best argument was given that could be found. We quote:—

"The Sabbath," it is not claimed is a term ever applied in the New Testament, or for many years after [the time when it was written], to the first day of the week. Hence it is not claimed by me or my brethren that 'the Sabbath' of the Sinaitic law was changed. Talking about changing the Sabbath from the seventh to the first day is very much like the talk about changing circumcision to baptism."

This is not a bad statement to start with. Now knowing that the first day of the week is nowhere in the New Testament called "the Sabbath," that term being applied exclusively to the seventh day of the week, we call to mind these words of Christ: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. Christ was speaking of the destruction of Jerusalem, which occurred about forty years later. And what was to be the prayer of the disciples during these years? That they might not be obliged to violate the sanctity of the seventh-day Sabbath, even to secure their own lives. If now the New Testament writers uniformly call the seventh day the Sabbath, "according to the commandment," where shall we look for authority for first-day observance? Is not the one teaching such observance going contrary to the New Testament? and will he not thus come under the anathema of Paul in Gal. 1:8? Indeed it is absurd to talk of changing the Sabbath of the Lord's appointment; but the papacy has *thought* himself able to do so (Dan. 7:25), and millions cheerfully acknowledge his claim. Again:—

"Statute law may and does change, but principles never. The moral basis of *all the law and the prophets* is given by our Lord as *love to God and man*. . . . *Man has no authority to change either*, but with the change of dispensation, God has given different commands as expressive of submission to himself."

We ask, What is that which contains the record of the change of dispensations? The answer will be, "The New Testament." But our brother has admitted, as just quoted, that there was no change in "the Sabbath of the Sinaitic law," and that, in the New Testament, the term "Sabbath" is not applied to any other day than the seventh. Statute law *may* change, but we are not absolved from allegiance to it until that change takes place. But the New Testament contains no record of a change; on the contrary, Christ said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. Now since "this is the love of God, that we keep his commandments," how can we have love to him if we violate one of them? No one can violate any portion of a law, and not violate the principle upon which it is based.

Again we quote:—

"It is very easy to see that there is moral obligation to love, adore, and obey the Lord; and it is easy to understand that man's physical, intellectual, and moral good calls for a cessation from worldly occupations for a time, that the mind may be given to contemplation and worship; but that the observance of the seventh day of the week is of necessary moral obligation is a different matter. It was made obligatory by *appointment*. There was, no doubt, good reasons for such command, two at least of which are given in Scripture. 1. The creation. 2. The deliverance from Egypt."

The above seems to us to be an exceedingly cool piece of criticism upon the Creator. Our friend is willing to allow that the Lord had reason for appointing the seventh day as the Sabbath, but does not think we are morally bound to keep it. Let us see. To start with, there are two points upon which we are agreed. 1. That the seventh-day Sabbath is of divine appointment. 2. That the New Testament always recognizes the seventh day, and no other, as the Sabbath. But our friend says that the Sabbath commandment is not of *moral* obligation. How does he know that? By what standard are we to judge of moral obligation? Is the human mind capable of deciding? Hardly. How does he know that to commit adultery is an immoral act? Not from his own consciousness, for thousands of men, as highly gifted by nature as he, have believed such an act to be consistent with the highest virtue, and even necessary in order to attain the highest good. Indeed it was openly advocated and practiced by many of the ancient philosophers. The young were taught to lie if it seemed to be to their advantage to do so. These sentiments may be found in the

writings of classical authors: "When telling a lie will be profitable, let it be told." "There is nothing decorous in truth, but when it is profitable." These are the teachings of those who were esteemed virtuous, and who had no idea but that they were doing all that was required of them.

Now how does our brother happen to be so much wiser than those philosophers, in that he knows such things to be sinful? Because the Lord has said, "Thou shalt not commit adultery," and, "Thou shalt not bear false witness." It is in just the same way that we know that it is a sin to violate the Sabbath. It is based on the unalterable facts of creation; and the commandment is placed with the other moral precepts. It may be said that moral principles are eternal, but that there was a time when even the reason for the Sabbath commandment did not exist. Very well; and there was also a time when no reason for the seventh commandment existed. Before man was created there was no necessity for such a commandment, and yet no one questions the fact that it is of moral obligation. But let it be remembered that the earth was created before man was, and that therefore the reason for the fourth commandment antedates that for the seventh.

It is difficult to fitly characterize the idea that the seventh-day Sabbath is not of necessary moral obligation because "it was made obligatory by *appointment*." That is, we are under no moral obligation to keep it, because the only authority for its observance is the word of God! Let us imagine a man with this idea brought before the bar of God at the last day. The Judge, who is also the law-maker, asks, "Why did you not keep the Sabbath? Did you not know that I had commanded its observance?" The reply comes, "Yes, Lord, I knew that, and publicly taught it, but I could find no reason for keeping the Sabbath, except the fact that you had made a commandment for its observance. I had no doubt but that you had a good reason for giving such a commandment; but since it rested solely on your authority, I did not feel under any obligation to keep it." Certainly the least that could be done would be to punish the man for contempt. We have no desire to be harsh; and we do not believe that our brother feels any contempt for God's authority; yet the above is just what his position amounts to. It is equivalent to saying that God is not the First Cause, but that there is a something called "moral principle" that is superior to him.

There is indeed "no doubt" but that God had "good reason" for setting apart the seventh day, as a reading of the fourth commandment will show. Here it is: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for which reason] the Lord blessed the Sabbath day and hallowed it." Ex. 20:9-11. This is the reason which the Lord gives for appointing the seventh day as the Sabbath. And we ask, Does not the same reason still exist? Is it not still a fact that the Lord created heaven and earth in six days? Is it not as true now as it ever was that he rested upon, blessed, and sanctified [set apart] the seventh day? Certainly. Then if the *reason* for the observance of the seventh day still exists, is it not plain that the Lord would be *unreasonable*, that is, acting contrary to reason, if he did not still require that it should be kept? Who will dare charge the Lord with folly?

As to the deliverance from Egypt we will simply state that Moses cites that to remind the Israelites of their special obligation to God. Simple gratitude demanded that they should obey the commandment of God. But the reason for the institution of the Sabbath is given in the fourth commandment, which

was spoken many years before. To us this reason seems so cogent that we dare not enter into controversy with the Lord on the subject.

Again, our friend says: "The apostles never commanded the observance of the Sabbath." We agree, and go a step farther and say that it would have made no difference if they had. The apostles were not law-givers; they had no authority to issue commands. "There is one Law-giver, who is able to save and to destroy." Jas. 4:12. And this Law-giver had issued a command for the observance of the Sabbath, thousands of years before the apostles were born, thus making it unnecessary for them to do so, even if they had been inclined to take matters into their own hands. The apostle Paul, speaking in behalf of his brethren in the ministry, said: "Now then we are ambassadors for Christ, as though Christ did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. As Christ's ambassadors they followed his injunction to teach only what he had commanded them. Matt. 23:20. They, as well as we, owed allegiance to a sovereign power. It was left for the pope of Rome to usurp authority, and to issue laws of his own.

The above quotations are the chief reasons given in the letter for not observing the seventh day. It is but fitting that we should hear what the writer has to say for Sunday, which he terms the "Lord's day." Unfortunately his time expired before he could give his authority for that. What he says for it is contained in the following paragraph:—

"Our reasons for observing the Lord's day I have not time to give. I suggest, however, that the New Testament is not so much a book of precepts as of general principles. Even in those ordinances that are usually considered positive in their character, there is but little of the legislation or ritualistic."

It is enough. Why should he desire to say more? The New Testament is not a book of precepts, and therefore he keeps Sunday. Briefly summed up, his position is this: We need not keep the seventh day, because it is simply commanded by the Lord; and we ought to keep the first day, because there is no command for it whatever! Further comment is unnecessary. Reader, are you willing to rest your case upon so sandy a foundation as that? "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

E. J. W.

REV. GEO. A. GORDAN was last month installed as pastor of the Old South Congregational Church, Boston. He has the reputation of being quite a scholar; but his tastes run more to philosophy than to religion. Concerning his theological views, as drawn out by his examination, the *Christian at Work* says: "His position is openly opposed to anything like a propitiatory element in the atonement. All the examiners could do, he would not consent to say more. On the question of continued punishment in the world to come, he would as the utmost utterance say there is a 'clear possibility.' But more than a possibility he would not admit. Whether people who do not repent in this world will in the next, he would express no opinion. As to any supreme spirit of evil called Satan, he did not believe there was one." Thus it appears that his theology is chiefly one of negations and ignorance. Yet when some of the council opposed his installation, Professor Tucker, of Andover, in favoring the candidate, asked them to determine then and there whether there is room in the Congregational Churches for such a man; or whether they would reject him and drive him into the Unitarian denomination. This decided the question, and he was accepted. It would seem that there was room in the Congregational Churches for anybody, if he is only brilliant, and doesn't know too much about the Bible.

The Missionary.

Report of Labor.

VERY little has been reported of the progress of the work in Humboldt County this winter; but notwithstanding the lack of reports, the good work has gone steadily forward. The church at Ferndale is increasing in numbers, and growing in grace. Their Sabbath-school numbers nearly fifty, and the average attendance for the last quarter has been eighty per cent. The missionary work is also beginning to prosper. The society is preparing to carry the work forward in other places. A new, first-class bell has been placed in the church belfry, and will, we trust, until the Lord comes, proclaim the approach of the Sabbath as well as announce the Sabbath and other services.

Since camp-meeting seven or eight have taken hold of the present truth in different parts of the county. Quite a good many copies of "Thoughts on Daniel and the Revelation" have been sold, and an earnest interest is manifested in several places to hear the truth preached. We look for good results from the labor that may be put forth the coming season.

G. D. BALLOU.

Oakland, April 23, 1884.

Notes of Labor in Oregon.

On the morning of March 10, I left San Francisco on the steamer *Columbia*, for Portland, Oregon. I arrived at the latter place the evening of the 12th. I spent the following Sabbath and Sunday, in company with Elder Boyd, at Beaverton. Influences not best calculated to promote the welfare of a church had been at work there, which we labored to counteract. At each meeting nearly all the members of the church were present. On Sunday, especially in the evening, many from the outside were present, apparently interested listeners. We think good was accomplished by our visit. We hope to meet every member of this church at the camp-meeting, to be held in June, at Sellwood, a suburb of East Portland.

Tuesday, the 18th, we were called to Salem to attend the funeral of Sister Donaldson, and remained with the church over two Sabbaths. The most of this time was spent in holding Bible-readings on the cardinal points of our faith, some of which had been questioned by one who, after gaining the confidence of the church, sought to overthrow it by his quibbles on doctrine, and by insinuations against those who hold leading positions in the cause. The meetings were no doubt timely, since they counteracted an evil project, and opened the eyes of the people to the deception being practiced upon them. We left them united in the truth, and more determined to labor for the up-building of the cause. We trust that from this time on they will work diligently for gospel order, and in due time they will reap the reward of their efforts.

April 3 and 4, the quarterly meeting of the East Portland church was held, with a good attendance. We were privileged to speak a number of times on this occasion, with freedom. The brethren here seem to be doing all they can to spread the truth, consequently we find them all of good courage. God has already blessed their efforts by quite a number of additions to the church. Three more were baptized on Sunday. These, with two from the Baptists who have lately commenced to observe the Sabbath, united with the church; also one by letter. Their place of worship is already too small, and they will be obliged soon to enlarge it. We commend the zeal of this church as worthy of imitation by others. We are at present with the church at Damascus.

J. O. CORLISS.

Walla Walla Camp-Meeting.

MANY of the friends of the cause in the Upper Columbia Conference have expressed the hope that our next annual meeting will be the best ever held in this part of the field.

To secure this much-desired end a few important points have already been gained. The time chosen, June 5-16, 1884, will require as little sacrifice on the part of our friends who till the soil, as any that could be well devoted to this part of the cause of the Lord. It will not best suit all; but we speak of the majority.

The place obtained is in Baker and Boyer's Grove, on Mill Creek, and very near the center of the city of Walla Walla, W. T. We fondly hope to see Eld. J. N. Loughborough, lately home from his prolonged missionary work in England; the Editor of the *Signs*; Sister E. G. White; Eld. W. C. White; Eld. J. O. Corliss; Eld. C. L. Boyd; Eld. W. L. Raymond, and others. We have never been favored with so many ministers at one meeting.

What we need still to secure, to make the meeting a glorious success, is the presence and hearty co-operation of the brethren and sisters. To heartily and successfully co-operate, we must have the presence and help of the Head of the church. And to this end, let all examine their hearts. Let us draw near to God with fasting and prayer. See article entitled, "Fast Day." Then *don't fail to come*. Can you afford to lose such a blessing as the one expected? When shall we be so favored again? Perhaps never!

Tents may be rented for \$2.50 and \$3, according to size. Send orders immediately, to Wm. Nichols, Milton, Or. Come early; remain to the close of the meeting. Elect delegates early. Sisters, there will be a boarding tent; therefore, you will not need to cook as much for and at the meeting as heretofore, if you and your families will arrange to hire your board. It will be cheap. Pray for the meeting.

We expect to procure favorable rates of fare upon the railroads. In all probability, those who pay full fare coming to the meeting, from all points on the O. R. & N. and N. P. roads, will be returned for one-fifth fare.

G. W. COLCORD.

From Switzerland.

DEAR SIGNS: Yours of a recent date in which you offer to make me free visits if I will tell you my whereabouts, was appreciated. I had already decided to subscribe. You may, if you please, make me weekly visits at Pasquart 79, Bienne, Switzerland, and charge your expenses to me on account.

I cannot get clubs here as I used to in America, yet I shall do all I can to introduce it to English-speaking people, when I meet them or find out where to hit them.

If I thought occasional brief contributions from my pen would be acceptable, I would forward one from time to time. My brother and I being together, one of us might report for the *Signs* and the other for the *Review*, and then change about for a change as to taste and style.

God has been very merciful to us since our return to Europe. We have seen his guiding hand and felt his sustaining grace at every point, and victory has followed victory, without interruption. Our courage was never better, and we never felt more determined to press the battle to the very gate of the strong holds of error and superstition, and to aid in delivering the honest from the bondage of sin.

It is sweet to labor in this blessed cause. Even self-denial and suffering are precious, since they serve to purify us and hasten our victory.

We all enjoy good health and unite in sending Christian salutations to all. Yours in the sweet bonds of present truth.

D. T. BOURDEAU.

Testimony of a Veteran.

IN the autumn of 1882, I returned to my home from an adjoining district, to find a call awaiting me, to visit a very aged friend who had visited with me, and attended meetings with us a few years previous to this. When I called upon him I found him blind and nearly helpless. I learned that he had been on life's journey for more than fourscore years. We were led out to speak of the lights and shadows of life, when he gave in substance the following testimony.

He said he had long ago buried the wife who had been his companion in early manhood, and his solace and comfort in maturer years. That he had not for years enjoyed the society of any of the friends of the first forty years of his life. Now he did not know of a single individual on the earth with whom he had traveled on life's road in youth or early manhood; he was now standing as a lone sentry—a monument of times not understood by the present generation of mankind—helpless, dependent, and blind.

Notwithstanding all these things he said he was happy, for the same God that he worshiped in former times before his eyes had dimmed, or friends had passed away, was as precious to him as he had been at any time for the last sixty years. He could approach the same throne of grace and find the same Jesus there. The same sweet Spirit that softened his heart so many years ago was yet there to enlighten his spiritual eyes and renew the inner man day by day.

The same hope that anchored his soul within the veil was still holding fast like a strong cable rope attached to the world beyond, and by this sure fastening he was pulling for the other shore. This gave him light in his darkness and strength in his weakness. This served as a connection with the joys of years gone by, and gave him a foretaste of the sweeter joys yet to come. He testified that the light upon his pathway was brighter and brighter as he was nearing the end of his journey. If there is so much sap in a dry tree, what should there be in a green one? WM. COVERT.

A Worthy Example.

THE following is an extract from a letter from a lady in Oregon to the secretary of the N. P. Tract Society:—

"The two books you sent me are received. 'Thoughts on Daniel,' I like very much. I understand what I never would, had I not read it. Please send me the canvass and circulars for the SIGNS. I want to get subscribers for it. I will also try to sell 'Thoughts on Daniel and the Revelation.' I would like a paper for my little girls; one that will instruct them. I do not want a trashy paper, like most of those published for children, but a good instructive paper with pictures. If you have one of this kind please send me a copy. I see by the last SIGNS that there is to be a camp-meeting in East Portland. If you will let me know what the cost of board on the ground will be, I will try to have my husband attend the meeting with me."

This lady's husband is a skeptic. She herself has heard but two discourses on present truth. She has, however, been judiciously supplied with reading matter, and, as the result, rejoices in the truth, as her zeal to work in the cause shows. Would that others who have had far greater advantages could appreciate the value of the truth, and manifest it in an appropriate manner. If all who know the truth theoretically had a zeal according to knowledge, what rapid strides we should see in the work of carrying to the world the Lord's last message of mercy.

It is possible, after having learned the way, to shut our eyes to it. Surely it were better not to have known it. Said the apostle, "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

Rom. 2:23. While those to whom these words were addressed were doubtless guilty on the points indicated in the preceding verses, those points are by no means the extent of one's possible guilt. There are many ways in which we may break the law, one at least of which is altogether too common with some.

In his summary of man's duty to his fellow-man, as comprehended in the law, Christ said, "Thou shalt love thy neighbor as thyself." How any can profess to keep the law and yet manifest no anxiety to help others to the light of truth that will save them, we confess we are not able to see. For if we love our own souls enough to sacrifice time and means for our salvation, and really love our neighbor as ourselves, it follows that we will bestir ourselves to do something at least for their eternal interests. Surely, God's commandments are "exceeding broad."

"Love is the fulfilling of the law," reiterates Paul to the Romans. Not love for ourselves and our interests merely, but a love for others and for their welfare. The injunction to the Philippian church, "Look not every man on his own things, but every man also on the things [affairs] of others," is in harmony with this great principle of the moral law. If then we have the indwelling of that love which is the fulfilling of the law, how can we see those whom we know have no knowledge of the truth going to the Judgment, and we remain unmoved in their behalf? Does not such an attitude plainly declare that we are violating one of the principles of that law we profess to keep?

The cause to-day wants men and women of unbending faith and dauntless courage, nerved by the Spirit of God to go forth as reapers in the world's great harvest. The work is great, and some of the toilers are already worn. Who will help in this important time? The last note of warning will soon be sounded, and then will be sung the "harvest home." God has provided a way by which all may work according to their capacity. Those who will not do this, will have the mortification of seeing others step into the ranks, and bear the standard of truth on to victory, while they themselves will be left behind. Who now will arouse and labor for the Master? J. O. CORLISS.

East Portland, Oregon.

REV. MR. GILL, of India, makes the following calculation: There are more than 800,000,000 in the darkness of heathenism. If a generation pass away in thirty-three years, then the heathen are dying at the rate of 66,000 a day. If the infants are left out, we still have 30,000 perishing every twenty-four hours, or more than 1,000 every hour. If we have a missionary meeting that lasts a little over an hour and a half, 2,000 heathen persons, who were alive at its beginning, do not live till its close.

For fourteen years the American Board of Foreign Missions had a missionary ship, *The Morning Star*, on the Pacific Ocean, sailing among the Micronesian Islands, and carrying missionaries and teachers from Christian lands to teach the natives. The ship is now too small, and there is a movement on foot to build a new one. The Congregational Sabbath-schools of this country propose to furnish the money to pay for the new vessel.—*Ex.*

If the money expended for luxuries—the ornamental and that which caters to the appetite—were given for the furtherance of the foreign mission work, we would have millions for Asia and Africa where we have our thousands. Retrench we should, and here. Alas! must the conquest of these vast fields be retarded on account of our vanity and sensuality? Must pagan millions be lost because we cannot deny ourselves?—*Sel.*

THERE never was a time so favorable for missionary effort as now.

True Education.

TRUE education aims to develop a perfect manhood,—to give to the world the best specimens of humanity that can be produced. It contemplates growth and culture, rather than the mere acquirement of knowledge. The mind may become a storehouse of facts, and yet be powerless to arrange them properly, or to use them to advantage. The ability to think, to reason, to gain knowledge from daily observation and experience; to arrange and classify our thoughts; to trace effects to their cause, and causes to their effect; to put our knowledge to good use; to understand the lessons which God teaches in nature; to see in all his works the manifest tokens of his love; to realize that he is the source of all wisdom, the author of all good, the one in whom we live, and move, and have our being,—this, surely, is better than memorizing needless rules, or tedious demonstrations.

The most and best that our schools can do, is to rouse the mind to action, direct it to proper fields of thought, and teach it how to work.

The mind, like the body, requires food and exercise. Food for the mind is anything that awakens thought; the continued action of the mind constitutes its exercise. We may say in general that the whole mind acts at once, yet it is well-known that, while certain faculties are especially active, others are comparatively at rest. This fact is well illustrated by bodily exercise. In walking, fencing, writing, speaking, chopping, or rowing, the whole body takes some part, yet it is only certain organs that are brought into vigorous exercise. It is also well known that the organs most exercised are the ones that are most rapidly and perfectly developed; and that those which are disused, become weak. Just so it is with the mind. Now this being the case, it becomes important to bring all the faculties into harmonious action, in order that the mind may be symmetrical and well-balanced.

In too many instances this principle is lost sight of. It is a very common thing to cultivate the memory to the great neglect of nearly every other faculty. Judgment and reason must be cultivated. The mind should be taught to classify, to arrange and combine, to analyze and explain. But the work should not stop here. The imagination should be cultivated, correct tastes should be formed, and judicious habits of thought acquired. In this way we are gradually led to the cultivation of the affections and the moral perceptions. These, in turn, lead to the development of the spiritual sense and the Christian graces. Faith in God, trust, thankfulness, devotion, are all of them results of education.

Neither can bodily conditions and training be neglected. The brain, which is the organ of thought, is a part of the body, and on its healthiness depends the proper action of the mind. A disordered or weakened condition of the body affects the temper also, and causes moral obtuseness. In such an education as this the public school-teacher can have but a small part; for the work must begin in infancy and continue to middle-life. Yet, where the parents' work has been well done, the teacher should supplement it skillfully; and where the parents' work has been neglected, the teacher should do his best to make up the lack.

The theory advanced in this article is not new; yet it must be admitted that very little has been done toward carrying out the theory. If the principles are true—and there can be no doubt of it—why not follow them in our practice? Although broad, they are simple and natural. In carrying them out, however, it will be necessary to depart widely from common custom. It will not be easy to get out of the old rut in which we have run so long, and none but those who are thoroughly convinced that a change is imperative, will be likely to make it.—*G. H. Bell, in The True Educator.*

"Time and tide wait for no man."

The Home Circle.

IN THE NEST.

GATHER them to your loving heart—
Cradle them on your breast;
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

Fret not that the children's hearts are gay,
That their restless feet will run;
There may come a time, in the by and by,
When you'll sit in your lonely room and sigh
For the sound of childish fun.

When you'll long for a repetition sweet
That sounded through each room,
Of "Mother, mother," the dear love-calls
That will echo long in silent halls,
And add to the stately gloom.

There may come a time when you'll long to hear
The eager, boyish tread,
The tuneless whistle, the clear, shrill shout,
The busy bustle in and out,
And pattering overhead.

When the boys and girls are all grown up,
And scattered far and wide,
Or gone to the undiscovered shore,
Where youth and age come nevermore,
You will miss them from your side.

Then gather them close to your loving heart,
Cradle them on your breast;
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair,—
Little ones in the nest.

—Unknown.

Aunt Mary's Suggestion.

"JOHN!" Thomas Belknap spoke in a firm, rather authoritative voice. It was evident that he anticipated some reluctance on the boy's part. John, a lad between twelve and thirteen years of age, was seated on the doorstep reading. A slight movement of the body indicated that he heard; but he did not make any response.

"John!" This time the voice of Thomas Belknap was loud, sharp, and imperative.

"Father," responded the boy, dropping the volume in his lap, and looking up with a slightly flushed but sullen face.

"Didn't you hear me when I first spoke?" said Thomas Belknap, angrily.

"Yes, father."

"Then why didn't you answer me? Always respond when you are spoken to. I'm tired of this ill-mannered, disrespectful way of yours."

The boy stood up, looking now dogged as well as sullen.

"Go and do what I tell you. Get your hat and jacket."

The boy moved slowly, and with a very reluctant air, from the room.

"Now don't be all day," Thomas Belknap called after him, "I'm in a hurry. Move briskly."

How powerless the father's words died upon the air! The motions of John were not in the least quickened. He passed out into the passage and up the stairs, while the impatient Thomas Belknap could with difficulty restrain an impulse to follow after and hasten the sulky boy's movements with blows. He controlled himself, however, and resumed the perusal of his newspaper. Five, ten minutes passed, and John had not yet appeared to do the errand upon which his father designed to send him. Suddenly Thomas Belknap dropped his paper, and, going hastily to the bottom of the stairs, called out—

"You John, John!"

"Father," replied John.

"Didn't I tell you to hurry?"

"I can't find my jacket."

"You don't want to find it. Where did you lay it when you took it off last night?"

"I don't know. I forget."

"If you're not down here with your jacket

on in one minute, I'll warm your shoulders well for you."

Thomas Belknap was quite in earnest in this threat, a fact plainly apparent to John in the tone of his father's voice. The boy opened a closet, and, singularly enough, there hung his jacket in full view. At the expiration of the minute he was standing before his father with his jacket on and buttoned up to the chin.

"Where is your hat?" asked Thomas Belknap.

"I don't know, father."

"Well, find it, then."

"I've looked everywhere."

"Look again. There; what is that on the hat-rack, just under my coat?"

The boy answered not, but walked moodily to the rack and took his hat therefrom.

"Ready at last. I'm out of all patience with your slow movements and sulky manner. What do you stand there for, knitting your brows and pouting your lips?"

The lad, thus angrily rated, made a feeble effort to throw a few rays of sunshine into his face. But the effort died fruitless. All was too dark, sullen, and rebellious within his bosom.

"See here." Thomas Belknap still spoke in that peculiar tone of command which always stifles self-respect in the one to whom it is addressed.

"Do you go down to Leslie's and tell him to send me a good claw-hammer and three pounds of eightpenny nails, and go quickly."

The boy turned off without a word, and was slowly moving away, when his father said sharply:—

"Look here, sir."

John paused and looked back.

"Did you hear me?"

"Yes, father."

"What did I tell you to do?"

"Go get a claw-hammer and three pounds of eightpenny nails."

"Very well. Why didn't you indicate in some way that you heard me? Haven't I already this morning read you a lecture about this very thing? Now go quickly; I'm in a hurry."

For all this impatience and authority on the part of Thomas Belknap, John moved away at a snail's pace. As the farmer, in a state of considerable irritability, gazed after the boy he felt strongly tempted to call him back and give him a good flogging in order that he might clearly comprehend the fact of his being in earnest.

"If that stubborn and incorrigible boy returns in half an hour it will be a wonder," muttered Thomas Belknap, as he came back into the sitting-room. "I wish I knew what to do with him. I never saw such a boy. He knows I'm in a hurry, and yet there he goes, creeping along like a tortoise. What is to be done with him, Aunt Mary?"

Thomas Belknap turned as he spoke to an elderly lady with a mild, open face and clear, blue eyes. She was a valued relative, who was paying him a visit.

Aunt Mary let her knitting rest in her lap, and turned her eyes upon the speaker.

"What is to be done with that boy, Aunt Mary?" Thomas Belknap repeated his words. "I've tried everything with him."

"Have you tried—"

Aunt Mary paused, and seemed half in doubt whether it were best to give utterance to what was in her mind.

"Tried what?" asked Thomas Belknap.

"May I speak plainly?" said Aunt Mary.

"To me? why yes! the plainer the better."

"Have you tried a kind, affectionate, unimpassioned manner with the boy? Since I have been here I notice that you speak to him in a cold, authoritative tone. Under such treatment, some natures that soften quickly in the sunshine of affection grow hard and stubborn."

The blood mounted to the cheeks and brow of Thomas Belknap.

"Forgive me if I've spoken too plainly," said Aunt Mary.

Thomas Belknap did not make any response for some time, but sat, with his eyes upon the floor, in hurried self-examination.

"No, Aunt Mary; not too plainly," said he, as he looked at her with a sober face. "I needed that suggestion and thank you for it."

"Mrs. Howitt has a line which beautifully expresses what I mean," said Aunt Mary, in her gentle, earnest way. "It is,

"For love hath readier will than fear."

Ah! if we could all comprehend the wonderful power of love! It is the fire that melts, while fear only smites, the strokes hardening or breaking its unsightly fragments. John has many good qualities that ought to be made as active as possible. These, like goodly flowers growing in a carefully-tilled garden, will absorb the latent vitality in his mind, and thus leave nothing from which inherent evil tendencies can draw nutrition."

Aunt Mary said no more, and Thomas Belknap's thoughts were soon busy with a new train of ideas.

Time moved steadily on—nearly half an hour had elapsed, in which period John might have gone twice to Leslie's shop and returned, yet he was still absent. Thomas Belknap was particularly in want of the hammer and nails, and the delay chafed him very considerably—the more particularly as it evidenced the indifference of his son in respect to his wishes and commands. Sometimes he would yield to a momentary blinding flush of anger and resolved to punish the boy severely the moment he could get his hands on him. But quickly would come in Aunt Mary's suggestion, and he would again resolve to try the power of kind words. He was also a good deal strengthened in his purpose by the fact that Aunt Mary's eyes would be upon him at the return of John. After her suggestion and his acknowledgment of its value, it would hardly do for him to let passion so rule him as to act in open violation of what was right—to wrong his son by unwise treatment, when he professed to desire only his good.

The fact is, Thomas Belknap had already made the discovery that if he would govern his boy he must first govern himself. This was not an easy task, yet he felt that it must be done.

"There comes that boy, now," said he, as he glanced forth and saw John coming homeward at a very deliberate pace. There was more of impatience in his tone of voice than he wished to betray to Aunt Mary, who let her beautiful eyes rest, for a moment or two, penetratingly upon him. The balancing power of that look was needed, and it performed its work.

Soon after the loitering boy came in; he had a package of nails in his hand, which he reached, half indifferently, to his father.

"The hammer?"

John started, with a half-frightened air.

"Indeed, father, I forgot all about it!" said he, looking up with a flushed countenance, in which genuine regret was plainly visible.

"I'm sorry," said Thomas Belknap, in a disappointed, but not angry or rebuking voice; "I've been waiting a long time for you to come back, and now I must go to the shop without nailing up that trellis for your mother's honeysuckle, as I promised her."

The boy looked at his father a moment or two with an air of bewilderment and surprise, then he said earnestly:—

"Just wait a little, father; I'll run down to the shop and get it for you in a minute; I'm very sorry that I forgot it."

"Run, then," says Thomas Belknap, kindly.

How fleetly the lad bounded away! His father gazed after him with an emotion of surprise not unmixed with pleasure.

"Yes, yes," he murmured, half aloud, "Mrs.

Howitt never uttered a wiser saying, 'For love hath readier will than fear.'"

Quicker than even Aunt Mary, whose faith in kind words was very strong, had expected him, he returned with the hammer, a bright glow on his cheeks and a sparkle in his eyes, that strongly contrasted with the utter want of interest displayed in his manner a little while before.

"Thank you, my son," said Thomas Belknap, as he took the hammer; I could not have asked a prompter service." He spoke very kindly and in a voice of approval. "And now, John," he added, with the manner of one who requests, rather than commands, "if you will go to Frank Willson's and tell him to come over and work for two or three days in our garden, you will oblige me. I was going to call there as I went to the shop this morning; but it is too late now."

"Oh! I'll go, father—I'll go," replied the boy, cheerfully. "I'll run right over at once."

"Do, if you please," said Thomas Belknap, now speaking from an impulse of real kindness; for a thorough change had come over his feelings. A grateful look was cast by John into his father's face and then he was off to do his errand. Thomas Belknap saw and understood the meaning of that look.

"Yes, yes, yes"—thus he talked with himself as he took his way to the shop—"Aunt Mary and Mrs. Howitt are right. Love hath a readier will. I ought to have learned this lesson earlier. Ah! how much that is deformed in this self-willed boy might now be growing in beauty!"—*Arthur's Magazine.*

Fancy Work an Uncanny Thing.

FANCY work is the small vice of the female sex. It is to women what smoking is to men. In some respects it is worse indeed, for man can read or write and smoke at the same time. Fancy work, on the contrary, is so absorbing as an intellectual exercise that it is not possible for a woman to make the Kensington stitch and do anything else, unless it be to gossip.

In brief, we arraign female fancy work as a waster of time, a destroyer of eyesight and health, a deadener to all nobler ambitions, and a promoter of scandal besides. We shall prove it.

Fancy work is an uncanny thing. There is some strange fascination in the miserable darning and knitting that blinds their eyes to the nobler achievements that lie all about them. In the summer hotels, and winter hotels, groups of fair young matrons sit, hour after hour, their bright eyes bent over some queer, fuzzy-looking, contemptible little stuff, as though the salvation of the world depended on banding the equator with a girdle of knot-fringe before tomorrow morning. Now they cover ghostly pillow-shams with weird chain-stitch. Now it is ric-rac, and again it is crazy quilts. At this point it may be remarked that of all contrivances that are ugly enough to scorch one's eye-balls, the crazy-quilt goes up head. Anon, the fancy-work madness drives them to the production of tapestry pictures that make your hair stand on end.

Or may be it is "darned net." This is the head fiend of fancy work. It is safe to say that on the average, darned net drives 1,000 American women a day to premature spectacles.

"Pretty? Yes, it ought to be pretty. It nearly put my eyes out."

She had made her little daughter a robe of this demonish, woman-killing fabric. Her eyes were red and swollen, her nerves were all unstrung so that she kept springing like a jumping-jack at every little sound. She had got herself in such a state over the pesky stuff that she hadn't slept for two nights.

"I'm just ready to cry!" she said. No wonder. The time and labor she had spent on that execrable gown would have made her an accomplished student in microscopy, and not

hurt her eyes either. Then she would have had a peep into the fairy land of science, and at least learned enough to make her a charming and entertaining companion for a month. And a month is a long time when it comes to entertaining anybody, especially one's husband.

We arraign fancy work because it dwarfs women's intellects. It gives them just occupation enough to make them believe they are doing something. They sit and moon over their one, two, three cross-stitch till the practical interests of life fade from their mental horizon. They are the true *hasheesh* eaters. Fancy work is a genuine deadening drug, cheating ladies into a fool's paradise.

While they delude themselves with thinking they are at work, they are doing absolutely nothing at all that is worth while. It is worse than nothing. It ought to be relegated wholly to very aged women, so old that they have lost all interest in active affairs, and have nothing to do but snooze through the days like placid old tabbies.

"Aw—American women don't get out-doors enough to give them a decent complexion, you know," says the Englishman.

Trimming is the wretch that is to blame. Show us a lively, healthy, practical, intelligent woman who is a confirmed trimming maker, and we will find you an honest politician.—*Eliza Archard, in N. Y. World.*

The Child-Teacher.

BACKWARD and forward in her little rocking-chair went Alice Lee, now clasping her beautiful waxen doll to her bosom, and singing low, sweet lullabies; then smoothing its flaxen curls, patting its rosy cheeks, and whispering softly "I love you pretty dolly;" and anon casting wistful glances towards her mother, who sat in a bay window, busily writing. After what seemed to be a very long time to the little daughter, Mrs. Lee pushed aside the papers, and looking up, said pleasantly:—

"I am through for to-day, Alice, you may now make all the noise you choose."

Scarcely were the words uttered ere the little one had flown to her, and nestled her head on her loving heart, saying earnestly:—

"I'm so glad! I wanted to love you so much, mamma."

"Did you, darling?" And she clasped her tenderly. "I am very glad my Alice loves me so; but I fancy you were not very lonely while I wrote; you and dolly seemed to be having a happy time together."

"Yes, we had, mamma; but I got tired after awhile of loving her."

"And why?"

"Oh," because she never loves me back!"

"And that is why you love me?"

"That is *one* why, mamma; but not the first or the best."

"And what is the first and best?"

Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest.

"It's because you loved me when I was too little to love you back; that's why I love you so."

"We love Him because He first loved us," whispered the mother; and fervently she thanked God for the little child-teacher.

If your wife is cross at meal-time, take an observation of the wood-pile. The woman who can go out in a storm of sleet and dig soggy wood out of the snow to cook her husband's dinner, and still wear a cheerful countenance and speak honeyed words, is more than human.—*Oil City Derrick.*

If ye know, happy are ye if ye do. Knowledge, if not applied, is like a lever without a fulcrum. It would be folly to harness a wild horse merely to have him roam the prairies.

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News and Notes.

RELIGIOUS.

—A French Congregational Church has recently been organized at Holyoke, Mass.

—There are now twelve Presbyterian Churches in Tokio, Japan, and the Government daily paper advertises the Bible for sale.

—The Reformed Catholic Church in New York, James A. O'Connor, pastor, has an average Sunday attendance of 2,000 persons.

—The English House of Lords recently rejected, by a vote of 46 to 38, the resolution in favor of opening the national collections on Sunday afternoons.

—The famous "boy preacher" advertised to answer Ingersoll in Tremont Temple, Boston, a few days ago. The performance is said to have been "boyish." Why not? One cannot expect a boy to act like a man.

—The Salvation Army have made 300 recruits in Schenectady, N. Y., and the commander-in-chief of the army in America has decided to build "barracks" at a cost of \$2,000. The Mayor of the city headed the subscription list.

—The sixty-fifth annual report of the Missionary Society of the Methodist Episcopal Church shows that the Southern German Conference takes the lead in liberality, its donations averaging \$1.45 per member. Only four Conferences give over \$1.00 per member. The Advocate says that the Conferences are all "creeping up," which, of course, is encouraging.

—The following from Mr. Tyler, missionary to the Zulus of South Africa, shows the civilizing influence of the gospel: "When I came to Natal, thirty-four years ago, there was scarcely a plow among the Kraals. Now there are many thousands. Most of the people were clothed only with the skins of cows or wild animals; now they rarely appear in the town without some articles of civilized clothing."

—The large cities do not monopolize all the enterprise of the modern pulpit. In a village less than a hundred miles from San Francisco, a few weeks ago, the announcement was made through the weekly paper that the services in the M. E. Church the next Sunday would consist of a sermon on "The Cincinnati Riot," and one in the evening on "Our Farming Chances." Surely such sermons ought to "draw."

—In the Independent's notes on the Sunday-school lesson for April 27, on 1 Cor. 8:1-13, we find this precious bit of teaching: "We have a right to our own opinions, and are not to be bullied by over-sensitive consciences." We haven't met any one lately who stood greatly in need of such advice. As to opinions, we all have a right to our own opinions, if our opinions happen to be right; otherwise we have not.

—And here is another illustration of 2 Tim. 4:3, 4: "Rev. Clara M. Bisbee is making efforts to transplant her Free Church from Dorchester to Boston proper, and to found it on the simple corner-stone of 'ethical culture.' She hopes by this movement to cause 'isms' to drop out of religion. Her worship will consist of a 'common hymn' with aspiration; the hymn to voice trust in eternal power and the desire for truth and righteousness. There will be no petition to Deity, in the hope that human supplication may reverse the irrevocable decrees of nature, but 'unworded music' shall express our common confidence in that power which makes for righteousness." Oh!

—The Jewish Observer, in opposing the disposition manifested by many Jews to give up the seventh-day Sabbath for the sake of convenience, seeks to arouse them by referring to Seventh-day Adventists, as follows: "The members of this sect are a devoted band of worshippers. They attend their church to a man on the Sabbath day. Those who have business take particular pains to see that their establishment is closed on that day. There is no shirking. Now we would ask if this little band of congregants can stand by their Sabbath, without any serious detriment to themselves, wherefore should the Israelites of this land not be inclined to follow suit? Would it not be a shameful proceeding for us, who are a financial power in the land, to abandon the Sabbath that has been handed down to us through generations to generations, on the mere plea of business convenience? Let us rather profit by the lesson taught by these Seventh-day Adventists, who would not sacrifice one iota of belief for a mere earthly consideration."

—The Christian Union contains the account of a recent council in Norwich, Conn., to install Dr. Nelson Millard as pastor of the Broadway Church. His statement concerning his belief was marked by the usual vagueness—a fear to "dogmatize" concerning the "facts" of Scripture. This fear is getting to be so great that it is esteemed a mark of superiority to say concerning the leading Scripture doctrines, "I do not know." That which struck us the most forcibly, in the report, was this sentence: "He said he knew no theory of the atonement which satisfied him." And yet he presumes to teach men the way of salvation! How can the people be wise unto salvation, when their leaders themselves do not know the way. "Can the blind lead the blind? shall they not both fall into the ditch?" From such a confession of ignorance, it is good to turn to the following sure theory of the atonement: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This is something that satisfies.

—The world is becoming more and more secular.

—Ripe cherries were in the Sacramento market on the 22d ult.

—It is reported that a Buddhist temple is to be erected in Paris.

—The president of the Effingham, Ill., Bank has absconded with \$40,000.

—The exodus from Quebec and vicinity is said to be alarming the officials.

—For the week ending April 19, there were landed in San Francisco, 990 immigrants.

—Reports from all parts of California are favorable for large grain and fruit crops.

—The Cuban authorities are arming laborers on the public roads against filibusters.

—Late news from the far East report fresh massacres of Christians in Laos, Southern Asia.

—Another flood is reported in Arkansas, owing to heavy rains, and much property was destroyed.

—Prime Minister Ferry says the time has come for a moderate revision of the French Constitution.

—It is stated that Indians of British Columbia have declared that no more steamers shall ascend the Naas River.

—The wife of a Jew peddler has been accused at Nashville, Tenn., of the murder of her husband to obtain his life insurance.

—High water in Lake Champlain, last week, caused heavy washouts on the Delaware and Hudson railway tracks, stopping all trains.

—From April 19 to 22, it is reported that 10,000 immigrants arrived at New York on sixteen vessels, with twelve more vessels on the way.

—Congressman Henly of California has introduced a bill providing for free postage on newspapers and periodicals. It ought to become a law.

—Northwestern Kansas experienced the heaviest snow-storm of the year on the 21st ult. Stock suffered severely, and railroad trains were blocked.

—By the falling of Central Pacific snowsheds near the summit of the Sierra Nevada, few days ago, six Chinamen were killed and as many more wounded.

—A Boston dispatch says a leper named Charles Wilson has escaped from the Tewksbury almshouse, and the State is being overhauled by the authorities.

—The American Oak Leather Tannery, Cincinnati, the largest tannery in the world, was burned April 24, one department only being saved. The loss is estimated at \$400,000.

—The Iowa State Register says that murder is one of the safest crimes to commit in that State. Over 200 murders have been committed in twenty years, and not one murderer hanged.

—While excavating in the City Park, New Orleans, recently, workmen exhumed a large brass cannon, bearing date of 1788. It is probably a relic of the old Spanish dominion in Louisiana.

—Captain Eads has returned from England, where he has succeeded in interesting capitalists in his Tehantepec ship railway scheme. He is now confident of completing the track in five years.

—The "Curfew Ordinance" of this city has been revived by Mayor Henry's orders, and all boys out after the sounding of the nine o'clock bell, without permission of their parents, will be locked up.

—The most severe rain-storm in the memory of any inhabitant prevailed in the vicinity of Macon, Miss., April 19. Great damage was done to crops; stock was drowned, and killed by lightning.

—Sir Edward Walker, M. P., offers £1,000 toward the rescue of General Gordon. He asks the London papers to open a fund for this purpose, where, he says, £200,000 would be collected in a few hours.

—Stanley, the African explorer, proposes an expedition to travel from the Congo through the Soudan and Nubias to Egypt. This was a task contemplated by Gen. Gordon before he undertook the expedition to Khartoum.

—The news from Soudan represents a most tragical situation. Over 2,000 people at Shendy, many of them refugees from Khartoum, have been massacred by the rebels. General Gordon, it is said, considers himself abandoned by the English Government, and there is no surmising what the end will be.

Obituary.

LEVIE.—Died of consumption, at the home of Bro. W. T. Ross, near Forestville, Sonoma County, Cal., April 11, 1884. Sister Alice Levie, of Gilman, Ill., aged 24 years and 22 days. Sister Levie was brought up in the faith of S. D. Adventists, her parents, Brother and Sister Pemberton, of Onarga, Ill., having been members of the church for many years. She united with the church about nine years ago. On account of failing health, she came to California in November last, accompanied by her husband and two little girls. Although strangers in the community, they met with many sympathizing friends, who did all in their power to make Sister Levie comfortable. The Christian's hope was her consolation to the last. Besides her husband and children, her father and mother, and five brothers and five sisters live to mourn her untimely death. Funeral services were conducted by the writer, who spoke briefly from 1 Thess. 4: 13, 14.

W. C. GRAINGER.
(Review and Herald please copy.)

DILLEY.—Died at Norwalk, Los Angeles County, Cal., April 4, 1884, of spinal meningitis. Jimmy Dilley, aged 5 years and 6 months. The disease originated from a slight wound in the foot, and culminated in spasms and lockjaw. Jimmy was a good boy, and, in company with his mother and other members of the family, regularly attended the Sabbath-school. Funeral discourse by the writer, from Isa. 65: 23, at the S. D. Adventist Church in Norwalk. A large audience of sympathizing friends and relatives was present.

E. A. BRIGGS.

Appointments.

Upper Columbia Conference Notice.

FAST DAY.

IN view of the importance of the coming annual meeting, the brethren of this Conference are requested to observe May 31 as a day of fasting and prayer, endeavoring to draw nigh to God that he may draw nigh to us, in our annual business and other meetings, with his special blessing, which we so much need.

For Conference Committee. G. W. COLCORD.

North Pacific Camp-Meeting.

THE time for this meeting has been definitely fixed for June 19-30.

On account of the importance of this meeting much anxiety has been felt that the very best locality be selected. Our first choice was at Sellwood, three miles above East Portland, on the high bank of the Willamette River. This was pronounced by Bro. Corliss and others as the best locality to be found. Providence has seemed to open the way, and the free use of these grounds has been secured of the Sellwood Land Company.

This place is easily reached both from East and West Portland, and from other towns, both up and down the river, by steamers which make regular trips.

The Pacific Coast Council will be held in connection with this camp-meeting, of which the editor of the SIGNS has already spoken, and of which we hope he will say more in the future.

The largest corps of our ministers that ever convened in the Northwest is expected at this meeting. No lover of the truth can afford to be absent from any of these meetings. Come to the first and remain to the last. Commence now to make your arrangements.

Definite instructions will be given in due time concerning arrival and departure of trains and steamboats.

CHAS. L. BOYD,
For N. P. Conf. Com.

Camp-Meeting in Nebraska.

THE time has now come when we are enabled to inform our brethren, and others, when and where our spring camp-meeting will be held this year.

The meeting will be held June 4-10, at Beatrice. We expect a very large attendance. There will be ample accommodations for all who may come. There will be about 150 tents on the ground. Those having tents should bring them. Those wishing to buy or rent should order at once, through the "Nebraska Tract Society," Fremont, Neb.

There will be several large tents on the ground for the accommodation of those not prepared to buy or rent. Besides the Nebraska ministers, we expect the following speakers from abroad: Eld. S. N. Haskell, Pres. of the International Tract and Missionary Society; Eld. O. A. Olsen, Superintendent of the Scandinavian Mission; Eld. Richard Conradi, Superintendent of the German Missions; Eld. E. W. Farnsworth, Pres. of the Iowa Conference; Eld. J. H. Cook, Pres. of the Kansas Conference, and other ministers from Kansas.

We extend a cordial invitation to all the readers of the SIGNS OF THE TIMES to attend this meeting.

Please come, and bring your friends. The railroads favor the meeting with very low rates of fare. Other particulars will be given hereafter.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 1, 1884.

The Oakland Meeting.

At the time of closing our paper this meeting is not ended, and we shall not try to give any report of it this week. We will only say that it has been one of the most important and successful meetings ever held in this State. It has involved much labor for the workers, but it has brought a rich blessing. The early morning meetings have been very precious seasons; also the nine o'clock social meetings. Sister White has attended these, and her talks have proved of great interest and benefit. The Bible-readings have occupied a prominent place, and proved highly instructive to all who attended them. The preaching has been pointed, and effective to reach the hearts of the people. It has been a busy season, and we have not been able to prepare some matter which was intended for this paper. We have only words of good cheer to speak as the result of the meeting as a whole. Next week we shall give a quite full report.

Questions Answered.

PLEASE harmonize Gen. 22:1 with James 1:13. Some say God did not tempt Abraham, but Satan did. May it be rendered *tried*, as in Heb. 11:17?

G. V.

Gesenius, whose Lexicon is standard, gives the definition of the word rendered "tempt" in Gen. 22:1, thus: "To try, to prove any one, to put him to the test." *Tempt* is a very unfortunate rendering in that passage, and should not have been given. There is no necessity of ascribing it to Satan; it cannot be correct to do so.

DOES Matt. 25:14-21 refer to money alone?

J. O.

Most assuredly not. It refers to any gift or endowment by which we may serve the cause of God and humanity.

THE sister who asked the question concerning tithing will find it answered in the pamphlet just issued from this office, entitled "The Honor Due to God." See notice in this paper.

Healdsburg College.

ON Sunday forenoon, April 27, a meeting was held in Oakland in the interest of Healdsburg College. Of course no business could be transacted, as it was not the legal time and place; but it was thought best to set the present condition of the College before those who could not attend the stockholders' meeting at Healdsburg, and give them an opportunity to express their opinions.

Bro. White said that the present college year had been entered upon with much anxiety as to the future. Several experiments were to be made. Among these were the introduction of manual labor among the students, and the teaching of the Bible in a way not before attempted. As to the first, his mind was set at rest on his first visit to the boarding-house, when he saw the cheerfulness and alacrity with which both girls and boys went about their allotted tasks. They seemed to really enjoy the work. As to the second, he had been pleased with what he had seen of the Bible-class, and knew of none of the students who were not fully satisfied with the manner in which it had been conducted. Whether or not they have made any improvement, will appear when they go out into the field.

In conclusion he spoke of the religious interest manifested in the school. This seemed to be deep, and earnest; several students have been baptized and united with the church. He attributed this state of things not alone to the interest taken in the

work by the faculty, but to the presence in the school of men and women of mature years, whose influence was active, and served as a restraint upon those who might feel a spirit of insubordination. He hoped that these and many others would return next year. The presence of such in the school is an absolute necessity.

Professor Brownsberger said that all the students, with scarcely an exception, had taken hold of the work cheerfully, and had evinced an honest pride in doing it well. Much of the work done during the winter has been in the line of improving the grounds. This is now about completed, and has been done in a satisfactory manner. To labor in connection with these young men has been a pleasure.

There is great need, he said, of increased facilities for teaching the various trades. Some steps have been taken in this direction, with good results, but there must be more room, the present buildings having been filled up so much more rapidly than was anticipated.

A brief general statement of the financial condition of the College was given. The total disbursements have been about \$32,000. Of this amount, about \$24,000 is covered by pledges, \$13,000 of which has been paid in. It will be seen by this, that before improvements which are urgently needed can be made, stock must be taken in the institution, to enable it to meet present indebtedness.

Several of those who attended the College last winter, and who are now about to go into the field, spoke feelingly in regard to the benefits that they had derived during their stay. They felt that the school was an inestimable blessing, and hoped not only to be able to return, but that hundreds of others might avail themselves of this means of fitting themselves for the service of God. One sister who had visited the College had been impressed with the tender solicitude of the lady managers of the boarding-house for the girls that were under their care. She thought the parents ought to pray earnestly for these faithful workers.

After these interesting remarks, showing what the College is doing, and its need of assistance, Eld. Ballou presented the following resolution, which was adopted by unanimous rising vote:—

Resolved, That we feel it to be our duty and privilege to labor for the success of Healdsburg College, both by securing the attendance of students, and soliciting means for its support.

Honor Due to God.

THE orders for this pamphlet have been quite liberal, and have all been filled. But not one-tenth have been ordered that should be, for every church and every family should have it. Price, 10 cents; discount by the hundred. The following is the note of the publishers which accompanies it:—

"The subject of this pamphlet—tithes and offerings—is one which is made very prominent in the Scriptures, but is very much neglected in the Christian churches. In consequence of this, the cause of God languishes, for these churches are not doing one-hundredth part as much for missions, home and foreign, as they would do if they followed the Scripture plan of placing means in the Lord's treasury. As a further consequence, the members become buried up in the world; having so long appropriated to their own selfish uses that which the Lord claims as his, the spirit of consecration has measurably parted from them.

We heartily recommend this pamphlet to our brethren, as a plain and faithful presentation of the truth of God's word on this subject. It ought to be in every house, and carefully studied by all who love the Lord and his appearing. We hope and pray that they who have failed in the important duty of bringing all the tithes into the storehouse, may be incited to diligence and faithfulness, that the joy of God's salvation may be theirs. Mal. 3:8-10.

May these pages be blessed to the honor of God and the good of the church."

Chicago, Illinois.

THE Lord has blessed his good and great cause here among the Scandinavians. As a result of the past winter's labor here, sixteen joined the church last Sabbath at our quarterly meeting, and three more intended to do so, but were hindered. Eleven of those who joined were baptized. I received six more new subscribers for our paper, and everything else moved on to show that the cause here is onward. To God be all the praise. Brethren, pray for us.

J. F. HANSON.

ALL money orders and postal notes sent to the International T. and M. Society in Chicago should be addressed to West Division P. O., Chicago, Ill. All communications sent to said society should be addressed to Jas. Sawyer, 219 W. Madison Street, Chicago, Ill.

"Opinions of the Press."

"It is a significant fact that the press of both the old parties is principally engaged in discussing the *unfitness* of men who are mentioned in connection with the presidential nomination, rather than in extolling the merits of any. If we could believe one-half we see in their own organs, no one has yet been mentioned who possesses either the honesty or ability to fill the office acceptably. What is to be done in this emergency does not appear, but we presume a majority of ballot's at the national convention will be all that will be required to transform one of these sinners into a saint. The most abused one now may be the most highly extolled after the convention has spoken."—*The Lever*.

This reminds us of an incident told us by the printer of a religious paper, the Pacific Coast organ of a leading denomination. During the sitting of the Republican National Convention of 1880, before Mr. Garfield's name had been mentioned in connection with the presidential nomination, the editor handed in a clipping regarding the general, severely censuring him as a sympathizer with monopolists, etc. But before the paper went to press the news came that Garfield was nominated for president; whereupon the censorious article was countermanded, and a laudatory editorial inserted. So much for the opinions of a time-serving press.

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