

The Signs of the Times.

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

VOLUME 10.

OAKLAND, CALIFORNIA, FIFTH-DAY, MAY 15, 1884.

NUMBER 19.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
International Tract and Missionary Society.
(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

THE CITY OF OUR GOD.

O CITY of the jasper wall,
And of the pearly gate!
For thee, amid the storms of life,
Our weary spirits wait.
We long to walk the streets of gold
No mortal feet have trod;
We long to worship at the shrine,
The temple of our God.
O home of bliss! O land of light!
Where falleth neither shade nor blight!
Of every land the brightest, best,
When shall we there find peace and rest?

O city where they need no light
Of sun, or moon, or star!
Could we with eye of faith but see
How bright thy mansions are,
How soon our doubts would flee away,
How strong our trust would grow,
Until our hearts should lean no more
On trifles here below.

O home of bliss! O land of light!
Where falleth neither shade nor blight!
Of every land the brightest, best,
When shall we there find peace and rest?

O city where the shining gates
Shut out all grief and sin,
Well may we yearn amid earth's strife
Thy holy peace to win.
Yet must we meekly bear the cross,
Nor seek to lay it down
Until our Father brings us home,
And gives the promised crown.
O home of bliss! O land of light!
Where falleth neither shade nor blight!
Of every land the brightest, best,
Soon shall we there find peace and rest!

—Sel.

General Articles.

Prevailing Prayer.*

BY MRS. E. G. WHITE.

"WATCH ye therefore, and pray always," is the injunction of Christ to his disciples. Again we read in the inspired word, "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God."

God has made it our duty to pray. The riches of the universe belong to him. He has all temporal and spiritual treasures at his command, and can supply every want from his abundant fullness. We receive our breath from him; every temporal blessing that we enjoy is his gift. We are dependent upon him not only for temporal blessings, but for grace and strength to keep us from falling under the power of temptation. We daily need the Bread of Life to give us spiritual strength and vigor, just as much as we need food to sustain our physical strength and give us firm muscles. We are compassed with weakness and infirmities, doubts and temptations; but we can come to Jesus in our need, and he will not

turn us away empty. We must accustom ourselves to seek divine guidance through prayer; we must learn to trust in Him from whom our help cometh. Our desires should be unto God; our souls should go out after him, and their attitude should always be that of supplication.

The reason that we do not realize greater help is because there is lack of earnest, fervent devotion. Jesus reproved the Pharisees for drawing near to God with their mouth, and honoring him with their lips, while their hearts were far from him. "God is a Spirit; and they that worship him must worship him in spirit and in truth." We must have a deep, earnest sense of our needs. We must feel our weakness and our dependence upon God, and come to him with contrition of soul and brokenness of heart. Our petitions must be offered in perfect submission; every desire must be brought into harmony with the will of God, and his will must be done in us. We must not pray in a doubting, half-hearted manner, but with full assurance of faith. When we come to him in this manner, Jesus will listen to our prayers, and will answer them; but if we regard iniquity in our hearts, if we cherish any darling sin, we may be assured that no blessing will be given in response to our prayers.

One sister said this morning that she did not have the experience she desired. She tried to do her duty as far as she could understand it, but she did not experience the joy and peace that others seemed to have. This sister does not believe the word of God. What has faith to do with feeling? Faith takes God at his word, with or without feeling. It "is the substance of things hoped for, the evidence of things not seen." We can believe our fellow-men, and can we not trust the word of God? When we go to him for wisdom or grace, we are not to look to ourselves to see if he has given us a special feeling as an assurance that he has fulfilled his word. Feeling is no criterion. Great evils have resulted when Christians have followed feeling. Satan can give feelings and impressions, and those who take these as their guides will surely be led astray. How do I know that Jesus hears my prayer? I know it by his promise. He says he will hear the needy when they cry unto him, and I believe his word. He has never said to the "seed of Jacob, seek ye me in vain."

If we walk in the light as Christ is in the light, we may come to the throne of grace with holy boldness. We may present the promises of God in living faith, and urge our petitions. Although we are weak, and erring, and unworthy, "the Spirit helpeth our infirmities." But too often our prayers are molded by coldness and backsliding. Those who do not deny self and lift the cross of Christ, will have no courage to approach a heart-searching God. We must learn to watch unto prayer, and to be importunate. When we have offered our petition once, we must not then abandon it, but say, as did Jacob when he wrestled all night with the angel, "I will not let thee go, except thou bless me," and like him we shall prevail. In the public assembly of God's people, prayers should not be offered that are suitable only to secret communion with him. We should pray understandingly and intelligently, and every day we should know better how to offer appropriate and prevailing prayers.

Jesus invites, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." This is no doubtful, uncertain promise, but a positive one. If we come to him, we shall not be disappointed. Yet how unwilling we seem to accept the gracious invitation. When in trouble, we too often go for help to our brethren, who are no wiser nor stronger than ourselves; but if we would go to Jesus, if we would take our troubles to him in prayer, we should find rest, and peace, and courage. The wisdom that God gives is unerring; his strength is sufficient for all our needs. Let us lay our burdens at the feet of Jesus, and, according to his promise, he will take the weary load, and encircle us in the arms of his love.

"I am meek and lowly in heart." There is a beautiful blending of tenderness and lowliness, majesty and humility, in the character of Christ. He who was the mightiest one that ever trod the earth, was also the most pure and sinless, and was the meekest of all. In the cluster of graces upon which he pronounces a blessing, meekness and poverty of spirit stand foremost; and among all his traits of character he selected this for the peculiar study and imitation of his disciples. "Learn of me," he says; "for I am meek and lowly in heart." And the inspired apostle Paul also, in exhorting his Corinthian brethren to manifest in their lives the fruits of the Spirit, beseeches them by the "meekness and gentleness of Christ." From the mountain summit, the tempter presented before our Saviour the kingdoms of the world in all their glory, making the sight as alluring and enchanting as possible; but none of these things moved the divine Son of God. Beneath all the glitter and pomp of earth, he saw misery, sorrow, and remorse,—suffering which earthly prosperity is powerless to alleviate; and he spurned the temptation and the tempter.

There are many who are surrounded with clouds of darkness. They try to do something themselves, some great and good work which will win the favor of God and make them happy, but they neglect the very work that they should do. But the path of happiness is the path of obedience. We should in no case blind our eyes to our true condition, and then pray in a loose, general manner. Prayers of this kind rise no higher than the petitioner's head, and bring no answer of mercy, because they are dictated by no sense of need. Says the apostle, "Examine yourselves, whether ye be in the faith; prove your own selves." Inquire into the character of your thoughts, purposes, temper, words, and deeds. Compare your experience with the declarations of Scripture, and see whether you are gathering with Christ or scattering abroad. See if your life testifies that you are in the faith.

As you discover your sinfulness, do not be discouraged; for Jesus has invited you to come to him. No humble suppliant was ever spurned from his presence. His patience is unwearyed. The waves of mercy, beaten back by hearts hard as rocks, only return with a stronger tide of subduing, inexpressible love. Then shall we not closely examine our own hearts, and see if the soul-temple is not defiled by sins that are unrepented of? Shall we not cease to criticise the faults of others, while the deformity of our

* Remarks in the 9 o'clock morning meeting at Oakland, Cal., April 20, 1884.

own characters is left uncorrected? "The heart is deceitful above all things, and desperately wicked." It will deceive you if you let it, and will lead you to think that you are spiritually much better than you are.

We are here in a world of doubt and skepticism. The law of God is made void, unbelief seems to be in the very air we breathe; and to resist all these influences, and battle successfully against the powers of darkness, requires strong faith and earnest prayer. But amid all these opposing influences, we may repose in God with perfect confidence. I once read of an eagle that had left her home in the Alps, and clouds dark and heavy intervened between her and her home in the towering cliffs. She seemed bewildered, and with loud screams flew first one way and then another against the over-hanging clouds. Suddenly, with a shrill scream of determination, she darted upward through the dense clouds into the clear sky above. The clouds were beneath her, and she was again in her mountain home. And so may we rise above the clouds of skepticism, and dwell in the clear sunshine of God's presence.

We should search the Scriptures daily; for the word of God is our unerring guide. We must not, for the sake of worldly advantage, place ourselves under wrong influences; for by so doing we are entering into temptation. Are we choosing to remain near some central point of evil? Then let us test our motives thoroughly, lest Satan obtain advantage over us. If this is our post of duty, and we are letting our light shine, we may be safe; for when temptation meets us in the path of duty, it is our privilege to lean more heavily upon God.

The Christian has duties to do in the world, and God holds him responsible for their faithful performance. He is not to confine himself in monastic walls, nor to avoid all association with worldlings. It is true that his principles will be put to the severest test, and he will be pained by what his eyes see and his ears hear. But he must not, by becoming familiar with these sights and sounds, learn to love them. By association with the world, we incline to catch the spirit of the world, and to adopt their customs, tastes, and preferences. But we are commanded, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." Never let the world say that worldlings and Christ's followers are alike in their tastes and pursuits; for God has drawn a line between his people and the world. This line of demarkation is broad and deep and clear; it is not so blended with the world that it is not discernible. "The Lord knoweth them that are his." "By their fruits ye shall know them."

It is only by watching unto prayer, and the exercise of living faith, that the Christian can preserve his integrity in the midst of the temptations that Satan brings to bear upon him. But "whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Talk to your heart constantly the language of faith: "Jesus said he would receive me, and I believe his word. I will praise him; I will glorify his name." Satan will be close by your side to suggest that you do not feel any joy. Answer him, "'This is the victory that overcometh the world, even our faith.' I have everything to be glad of; for I am a child of God. I am trusting in Jesus. The law of God is in my heart; none of my steps shall slide."

THERE are few more certain evidences of the deterioration of a man's moral nature than the increasing tolerance with which he views low standards of conduct, as held by others in that sphere of society in which his lot is cast. Virtue naturally revolts from vice.

Inconsistency.

"How do Sabbatarians know that Saturday is the seventh day?" asked a speaker not long since. "It is impossible," he continued, "to identify the seventh day since the change from *Old Style* to *New Style*, as at that period an indefinite amount of time was lost, which so completely mixed up the days, that their definite order from creation cannot possibly be known."

The above is a fair sample of the way some dispose of the Sabbath. With one who does not stop to weigh matters, such an affirmative might be received without discount. But he who will look at the matter one moment, though he may not fully understand the nature of the change alluded to, ought to see how inconsistent is such a statement, especially when made by one who observes a definite day as a rest to the Lord. For if it be true that the Bible enjoins a rest of one day in seven, and we can get no trace of the original order of the days of the week, then certainly Saturday has just as strong claims to being the weekly rest as any other day of the week.

But the inconsistency of this position is further shown in the fact that its advocates themselves observe the first day of the week, stoutly affirming that such a practice is scriptural. Do they *know* that Sunday is the first day of the week? Certainly, they say, because the Scriptures teach that Christ arose from the tomb on the first day. Tradition and history, both sacred and profane, agree that the event occurred on Sunday. But we ask, how did the identity of that day stand the shock of the change from *Old Style* to *New*? Did not the first day become lost with the seventh, among the *debris* in that general wreck of time? Or, was it alone saved from that dire calamity—snatched as it were a brand from the burning—to become a glory and crown to Christianity, in contradistinction to the seventh-day Sabbath of the Jewish age? Let the advocates of "Lost Time" answer.

It is true, that from B. C. 45 to A. D. 1582, time was computed by what was known as the Julian year, that being nearly twelve minutes longer than the true solar year. Accordingly, in the year 1582 A. D., the beginning of the Julian year was about thirteen days behind the true time. It is plain to be seen that in this there was a disarrangement of the equinoxes; *i. e.*, the sun actually arrived at an equinoctial point several days before the time indicated by the day of the month on which it should occur. To continue this mode of computation, it is evident that in time the seasons of the year would be entirely displaced.

In order to correct this difficulty, Pope Gregory XIII. found it necessary to add ten days. This was accordingly done in October, A. D. 1582, by simply calling the fifth day of the month the fifteenth. Protestant England adopted this reform in A. D. 1752, dropping eleven days between the second and fourteenth of September. Russia however still persists in keeping *Old Style*, and her reckoning is consequently twelve days behind the rest of the world.

But does this change to *New Style* affect the days of the week? Russia's Sunday is still identical with that of Europe and America. And why should it be otherwise? In the change made by England in 1752, of dropping eleven days from the calendar, there was *no change of the day of the week*. The third day of the month was simply reckoned as the fourteenth. Now if the third day of that month was Monday, calling it the fourteenth did not in the least change the *name* of the day. It was still Monday, but the fourteenth day of the month instead of the third.

The foregoing facts are so generally understood by those who have thought of the matter, that we wonder at times how men of apparent intelligence can face an audience and make such statements as are contained in the first para-

graph of this article, without presuming upon the ignorance of their hearers. For certainly any one above mediocrity can readily see that if time has been lost, and the identity of the seventh day was thus destroyed, it would be impossible to determine when the first day would occur. Yet just such nonsense is frequently dealt out to quiet those who would investigate the claims of God's Sabbath.

We are glad however to see of late a more decided inclination on the part of many to weigh religious questions for themselves. And as this tendency increases, the Sabbath reform—God's great testing truth for the last days—receives a greater share of attention. As the subject continues to be agitated, whether by friend or foe, it must enlist the co-operation of all who sincerely desire to walk in the way of God's commandments.

J. O. CORLISS.

The Trial of Faith.

THAT we may know our motives and the strength of our faith, it is well to have something to test it. We might be deceived in respect to our love to God, his cause, and those for whom Christ died, had we nothing to test the strength of our love. Hence the trial is necessary; and if properly received and endured, will prove a precious benefit. Hence the utterance of the apostle: "That the trial of your faith, being much more precious than of gold," 1 Pet. 1: 7. And James says, "Blessed is the man who sustains trial; for, becoming an approved person, he shall receive the crown of life, which the Lord has promised to them who love him." Jas. 1: 12.—*Campbell*. He further says, "Let no one who is tempted say, Certainly I am tempted by God; for God is incapable of being tempted by evil things, and he tempts no one." He tempts no one to do evil; but he tries the sincerity of our faith and love; not merely because he has a right to do so, but for our good—that we may know ourselves and not be deceived, and consequently ruined.

That which is intended only for our good should certainly be received, not only with composure but, with thanksgiving. Hence he says, "Count it all joy, when ye fall into divers trials."

We are liable to deceive ourselves. We may think we are laboring for the cause of God and from a love of souls, while we labor for self, working for wages. If this is the case, a work of sacrifice—a work in which there is no hope of remuneration till the resurrection of the just—will do us good, since it will decide the question, whether we would "shut the doors" of the house of God, or "kindle a fire" upon his altar for nought.

We should welcome all that the providence of God permits, knowing that trials rightly borne will work for the glory of God and our own salvation.

God is testing his people in various ways. Who will prove true? He is giving us the opportunity to learn whether we are covetous, proud, and selfish or not; and if we find, when brought to the test, that we are self-lovers, or money-lovers, he graciously gives us the opportunity to correct and overcome these faults. And all have an opportunity now to prove whether we have love enough for those for whom Christ died to put forth self-sacrificing efforts for their salvation. Those who do this will be permitted to see the fruit of their efforts, as the reward of their toil, and thus enter into the joy of their Lord; provided they endure to the end in patient continuance in well-doing.

R. F. COTTRELL.

"DRAW nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

The Coming Kingdom of Glory.

THE first prophecy that sounded, amid the wrecks of Paradise, rich music in the ears of the fugitives that had sinned and fled from the glorious presence of the Almighty, was in these words: "The seed of the woman shall bruise the serpent's head." This prediction has not yet been wholly exhausted. That the seed of the woman is the Christ of Nazareth is unquestionably true. That he has finished transgression, made an end of sin, brought in everlasting righteousness, is also true. But can it be said as a historic fact already accomplished that he has finally bruised the serpent's head? That this has not been fully done, is obvious from such considerations as these: Satan is still the prince of the power of the air; Satan still works in the children of disobedience; Satan still sifts every Peter, buffets every Paul, and goeth about seeking whom he may devour. If these can be predicted of his power and presence in the midst of us now, it cannot with any fairness be alleged that his head is bruised. Satan is a living, restless, malignant power in this world, perverting where he cannot destroy; he still goeth about seeking whom he may devour; him we are still to resist. Therefore this prophecy has not been wholly translated into history; it is a process not yet completed. When Satan is cast down from Heaven, driven to the bottomless pit, and the kingdoms of this world have become the kingdoms of our God and of his Christ, then the great primal prediction will be exhausted.

Isaiah says: "The government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever." This is the portrait of a personally present, triumphant and glorious Prince. The 53d chapter of Isaiah has been fulfilled on the cross; but the promises in this chapter of Isaiah will only be exhausted when the crown shall be unveiled in all its glory, and the throne shall be established forever.

It is obvious that the Jews looked for a literal sovereign. Were they wrong? No, certainly not; but they looked for a profile instead of a full-face view. They looked far across the humiliation, and rested their admiring eyes only on the glory. They spurned the intervening, necessary cross, and looked only for the splendor of the promised crown. Their ignorance or their error was fatal and disastrous; yet still what they looked for was a reality; but what they ignored was the only way by and through which that reality could ever be historically fulfilled. I admit a figurative interpretation is not excluded where that interpretation can be justified by a fair and reasonable exegesis; but here the words of a most able and accomplished divine are well worthy of our remembrance. The judicious Hooker, author of the "Ecclesiastical Polity," says, "I hold it as an infallible rule of exposition of the sacred Scriptures, that where a literal construction will stand, the farthest from the letter is commonly the worst." And Prof. Stuart, a very learned American theologian, says, "It is one of the plainest and most cogent of all the rules of hermeneutics, that every passage of Scripture or any other book is to be interpreted as bearing its plain and primary and literal sense, unless good reason should be given why it should be tropically, figuratively, or metaphorically understood."

A disastrous error lay in the one-sided or partial interpretation of the Jews, but let us never forget that it is possible for us Christians, holding to the cross, which is our safety, to ignore or to shut our eyes to the rising splendor of the crown, which is the source of our hope and our happiness forever.

Another expression of his has also been misinterpreted: "My kingdom is not of this world." It is literally from the Greek, "My kingdom is not from this world." It does not spring from Cæsar; its birth is not in this world; it does not descend in any shape from the powers of this world. This meaning is obvious from what he adds: "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." He evidently speaks of that spiritual kingdom he came to inaugurate, a kingdom which has lasted now eighteen centuries. But these words are not in the least inconsistent with the expectation of a future, glorious kingdom, visible from the river unto the ends of the earth; they simply rebuke the partial misapprehension of the Jew, who looked across Calvary, invisible to his jaundiced and prejudiced eye, and saw only the fulfillment of a glorious promise, that related to a kingdom that should have no end, and a glory that should have no shade. That this is no forced connection of these passages will be obvious from other texts scattered over the New Testament, one or two of which I will now quote. Gabriel said, "Thou shalt conceive, and bring forth a son, and shalt call his name Jesus." This was literally fulfilled. But what follows? "And the Lord God shall give unto him the throne of his father David," this has not been fulfilled, "and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Nathaniel said, what the Saviour accepted, "Thou art the Son of God; thou art the King of Israel." The dying thief was not corrected when he prayed, "Remember me when thou comest into thy kingdom;" a thing still future. And Jesus said to his disciples, "When the Son of man shall sit on the throne of his glory"—that is, the throne of David—"ye also shall sit on twelve thrones, judging the twelve tribes of Israel." And again, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." We must understand this to mean what the words imply in ordinary usage. They coerce and constrain the meaning of the word of God who try to prove that these words have simply a spiritual significance, and that they are all fulfilled and actualized in Christ's reigning over the hearts and consciences and minds of his believing people. Can it be said that the words of the Saviour in the gospel of St. Matthew have been fulfilled, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory?" or the promise of Gabriel to Mary, "He shall give him the throne of his father David;" "and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit, what we have never yet inherited on earth, "the kingdom?" If it be a spiritual kingdom, "the kingdom of righteousness, peace, and joy in the Holy Ghost," that is meant in all these passages, then every true Christian has inherited the kingdom already. But this cannot be, for he says, "Inherit the kingdom prepared for you from the foundation of the world." St. Paul writes, "The Lord Jesus Christ shall judge the quick and the dead." When? "At his appearing and his kingdom;" something still future. In the Apocalypse, when Christ returns, we are told, "The kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign forever." And says St. Paul, in the Epistle to the Thessalonians, "The Lord himself shall descend from Heaven, and the dead in Christ shall rise first," called in the Apocalypse "the first resurrection;" after which, says John in that same book,

"they lived and reigned with Christ a thousand years."

I have shown there are countless predictions of a future advent of Christ into our world. I have also shown that it is impossible, with any reasonable interpretation of the passages I have given, to suppose that Christ has fulfilled these glowing and magnificent predictions in any century that has passed away, from his crucifixion on the cross onward to the present hour. It will follow, therefore, from all this, that the earth is to be restored; that this orb of ours is to be the capital not only of our solar system, but, in all probability, of the universe itself; that the sunshine of Sinai, Calvary, Tabor, and Olivet, shall never be extinguished; they are too memorable ever to be forgotten; and that from this earth shall go forth the law, the light, and the love, that are to be the admiration and law of surrounding orbs, and that to this world other kingdoms throughout the universe shall look as to the kingdom of grace and righteousness now culminating in this kingdom of glory, swayed over by a scepter that shall have no interruption, and governed by a King of whose reign there shall be no end. Such seems the just and inevitable conclusion from the passages I have quoted, and I cannot come to any other. There never yet has been a perfect nation, a perfect government, or a perfect ruler. Despotism, monarchy, republics, aristocracies, all have risen, and all have disappeared in succession; and the very imperfections of all human governments, imperfections that multiply with their duration, seem to indicate, almost to prophecy that some more perfect and more excellent order yet will be, and that a Ruler and a reign will one day be reproduced in the world that will satisfy the demands, and gratify the yearnings of the human heart, and bring in a kingdom which shall never be destroyed. It is impossible to come fairly to any other conclusion than that a personal King is to reign over all the earth; that Jesus, the same Jesus whom they saw ascend from the Mount of Olives, "shall so come in like manner as ye have seen him go;" and he will fulfill in his person, and in the manifestation of his glory, and in the erection of his everlasting kingdom, all the prophecies I have quoted; for not one jot or tittle shall pass away from one of them until all shall be fulfilled.—*Dr. Cumming.*

The Spirit of Discontent.

THE other day we stood by a cooper who was playing a merry tune with his adz round a cask.

"Ah!" said he, "mine is a hard lot—driving a hoop."

"Heigho!" sighed the blacksmith on a hot summer day, as he wiped the perspiration from his brow, while the red iron glowed on the anvil; "this is life with a vengeance, melting and frying one's self over a hot fire."

"Oh! that I were a carpenter," ejaculated the shoemaker as he bent over his lapstone. "Here I am, day after day, wearing my soul away making soles for others—cooped up in this little seven-by-nine room. Hi-ho-hum!"

"I'm sick of this out-door work!" exclaimed the bricklayer—"broiling under the sweltering sun or exposed to the inclemency of the weather. I wish I were a tailor."

"This is too bad;" petulantly cried the tailor—"to be compelled to sit perched up here plying the needle all the time. Would that mine were a more active life."

"Last day of grace! banks won't discount—customers won't pay—what shall I do?" grumbles the merchant. "I had rather be a truck, a dog, or anything else."

"Happy fellows!" groans the lawyer, as he scratches his head over some dry, musty records—"happy fellows! I had rather hammer stones all day than puzzle my head over these tedious, vexatious questions."—*Sel.*

Redemption of the Earth.

"THERE REMAINETH A REST."

In the book of Hebrews are several lines of argument proving the exalted nature, and office, and the Messiahship of Jesus of Nazareth. It is affirmed, and proved from the Scriptures, that he is superior to the angels, to Moses, to Joshua, and to Aaron. On the last point the writer dilates, giving a lengthy argument on the priesthood. That Moses, Joshua, and Aaron were types of Christ is beyond dispute. Of Moses it is written: "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house;" &c. This fixes the standing of Moses and the typical nature of his work. In like manner the writer argues that Joshua did not give to the house of Israel the rest or the inheritance which was promised, but that it remains yet to be given to the people of God.

That the Lord did give rest in the land of Canaan to the descendants of Abraham is no more proof that the promise was therein exhausted, than the fact that they were circumcised, and that they were descended from Abraham, fulfilled all that was designed in circumcision, and met in full all that was expressed by the term *seed*. But we have seen that this was not the case. And we have seen also that the promise was to Abraham as well as to his seed, and that it was not fulfilled to him in any sense; also that the promise was "that he should be the heir of the world," which has never been fulfilled to him or to any of his descendants. This is that "rest" which remains to the people of God, of which Paul speaks in Heb. 4:9.

It has been assumed, and is by many supposed, that, because *Sabbath* means *rest*, therefore whenever the word *rest* is found it is equivalent to the Sabbath. But this is not the case, as an examination of the Scriptures will plainly show.

When Lamech begat a son (Gen 5:28, 29) "he called his name Noah, saying, This shall comfort us concerning our work and toil of our hands." The margin says, "That is, *rest* or *comfort*." The name was prophetic; it means *rest*. This word was used by Moses in his address to the two tribes and a half who chose their inheritance east of Jordan. He said: "I commanded you at that time, saying, The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. . . . Until the Lord have given *rest* unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan." Deut. 3:18-20. And again: "For ye are not as yet come to the *rest* and to the *inheritance* which the Lord your God giveth you." Chap. 12:9.

Joshua also uses the same word when speaking on the same subject: "And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you *rest*, and hath given you *this land*. . . . Ye shall pass before your brethren armed, all the mighty men of valor, and help them; until the Lord have given your brethren *rest*, as he hath given you, and they also have *possessed the land* which the Lord your God giveth them." Josh. 1:12-15.

And again, after the land beyond Jordan was subdued before them, it is written: "And the Lord gave them *rest* round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them." Josh. 21:44. And to the two tribes and a half Joshua said: "And now the Lord your God hath given *rest* unto your

brethren as he promised them; therefore now return ye, and get ye unto your tents, and unto the land of your possession, which Moses the servant of God gave you on the other side of Jordan." Chap. 22:4.

In these passages this word *rest* is used as the equivalent of *inheritance*, and as applied it refers to the *peaceable possession of the land*.

But the generation which came out of Egypt, with the exception of two men, rebelled against the Lord and were not permitted to see the goodly land. Of these the Lord spake, saying, "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I sware in my wrath that they should not enter into my rest." Ps. 95:10, 11. This refusal to permit them to enter into his rest is recorded in Num. 14:23, in these words: "Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoke me see it." And in verse 30: "Doubtless ye shall not come into the land concerning which I sware to make you dwell therein." By these texts we see again that "the rest" was the possession of the land promised to them.

This is the subject of the argument of the apostle in Heb. 3 and 4. "But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see they could not enter in because of unbelief." Heb. 3:17-19. He then proceeds to exhort his brethren (which exhortation is spoken unto us), saying: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Chap. 4:1.

This exhortation contains the announcement that, as the rebellious Hebrews who fell in the wilderness did not enter into the rest because of unbelief, so we should fear lest we come short of it; and labor to "enter into that rest, lest any man fall after the same example of unbelief." Verse 11. This is equivalent to a declaration that the promise which was given to them remains to be fulfilled; that we may inherit the rest offered to them, or fail of receiving it—"come short of it"—if we follow their example of unbelief. And to sustain this idea is the intention of the argument in Heb. 4:1-9. But before examining this argument we must call attention to the uses of the Hebrew words to which we have referred.

The Hebrew verbs *sha-vath* and *noo-ah* may be used interchangeably as far as they simply convey the idea, "to rest." Of this it is sufficient proof to cite Ex. 20:11, where *noo-ah* is used: "And he rested the seventh day." But when used in a substantive form they, or their derivatives, differ in this respect: *Shab-bath* signifies a *time* or a *period of rest*; whereas *no-ah* (*menoo-hah*) passes to the idea of a resting-place; a *place of rest*. That *Shab-bath*, sabbath, relates to a period of rest every reader knows; that *noo-ah* carries the idea of a place of rest is sufficiently shown by the passages quoted. *Menoo-hah* (feminine termination *ah*, from the root *noo-ah*) is the word used in Ps. 95:11. And Paul's quotation from this Psalm in Heb. 3:7-11 proves that that rest, or resting-place, the possession, the inheritance, is the subject of his exhortation and his argument in chapter 4.

According to the New Testament the people of ancient times knew much more of the counsel of God, through the types and shadows given to them, than we are wont to give them credit for, and even more than some Christians are able to discover in those same types. Abraham had the gospel preached to him, Gal. 3:9; and he rejoiced to see, by faith, the day of Christ; John 8:56. The Jews in the desert of Arabia drank of the rock which followed them, and that rock was Christ; 1 Cor. 10:4. It

was "the reproach of Christ" that Moses esteemed as greater riches than the treasures of Egypt; Heb. 11:24-26; and the gospel was preached to the rebellious ones whose carcasses fell in the wilderness. Heb. 4:2. We, in this age, are quite too apt to draw a line of distinction between the faith of the ancient worthies and that of the faithful of this dispensation, which does not exist. Their gospel, their faith, their hope, were identical with ours. Through the types they looked forward to the "blessed hope" which cheers our hearts. "The rest" which was promised to them is promised to us; and as many of them fell under the displeasure of God, and were not permitted to see even the land which was typical of the true inheritance (and which, of course, worked their forfeiture of the true), so may we fail of receiving the true inheritance if we follow their example of unbelief.

But the question is raised: If the everlasting inheritance is the subject of the argument, why does the writer introduce the seventh day, and also speak of another day? They who ask this question seem to think that the apostle is arguing concerning the weekly Sabbath, and its change to another day; but, surely, they never would gather such an idea if they carefully read or studied the connection. Besides the facts which have been already presented, showing that the inheritance is the subject of the discourse, we notice,

1. If the Sabbath is "the rest" spoken of, then the Lord must have sworn in his wrath that they should not keep the Sabbath! So far from this, he had some put to death who refused to regard the Sabbath. But he declared that they should not go into the land of Canaan.

2. They who fell in the wilderness did not come short of the Sabbath, but kept it on their journeyings. But they did not see "the rest" which was given to the survivors.

3. The rest which remains is the antitype of that which Joshua gave to them. But Joshua did not give them the Sabbath, he gave them "the rest and the inheritance," to possess which they left Egypt.

Looking at it in every light we see but this fact, that the inheritance only is the subject of the argument.

In answer to the question we first remark, that the inheritance of the saints, and the kingdom which shall be given to them, are very closely related. So far as territory is concerned, they are identical. As Abraham, with his seed, is to be the heir of the world, and possess the whole earth, so the Son of David is to receive the kingdoms of the world and reign unto the uttermost parts of the earth; the kingdom and dominion "under the whole heaven" shall be given to the saints. As this rest or inheritance was finished from the foundation of the world, so of the kingdom; it was prepared from the foundation of the world. Matt. 25:34. And by the text in question Paul proves that it was finished from the foundation of the world. At the end of the work of creation "God did rest the seventh day from all his works." This proves that "all his works" were finished at that time, for rest is subsequent to work. This was "the dominion" given to Adam, which he lost by sin. It is to be redeemed and restored by the last or second Adam; but he will do it as the seed of Abraham, under a covenant or promise made to Abraham. This is the use, the only use, which Paul makes of the seventh day. It stands related to the promised rest to attest that the promise was not a matter of uncertainty; it related to that which was already made. And now we are prepared to appreciate the remark which he makes on Ps. 95.

It is on the record that the children of Israel received a certain rest, or possession, under Joshua; also that some who came out of Egypt provoked the Lord, and came short of

that rest. But the Holy Spirit by David, some four hundred years afterward, exhorted the children of Israel who were then in the land of Canaan, not to follow in the ways of the rebellious ones who failed to enter into the rest. And the conclusion is drawn by Paul that if *that land* were in truth the inheritance intended in the promise, then those who lived in the days of David did not need the exhortation, seeing they were already in possession of it. Thus he speaks:—

"Seeing therefore it remaineth that some should enter therein, and they to whom the good tidings were before preached failed to enter in because of disobedience, he again defineth a certain day, saying in David, after so long a time, To-day, as it hath been before said, To-day if ye shall hear his voice, harden not your hearts. For if Joshua had given them rest, he would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God." Heb. 4: 6-9, Revised Version.

As Paul spoke by inspiration this must be conclusive; and this rest which remains must bear the same relation to that which Joshua gave to the house of Israel that Christ bears to Joshua—the latter is the antitype of the former. It is the substance of the original "promise made of God unto the fathers." And this proves that the house of Israel no more received the inheritance promised to Abraham and his seed, than that circumcision in the flesh, outward, is the real circumcision which God requires, or that an unconverted Israelite, one who rejects Christ, is of the seed of Abraham, an heir according to the promise.

EDITOR.

(To be concluded.)

Power of Christian Men.

MEN often complain that others prevent their influence and power in a community. Even persons who are found in the fellowship of the church think that if some of their fellow church members would give them a better opportunity they could be more effective for good.

There is a power possessed by men which grows out of important social standing in a community, and also a power attendant upon the possession of a strong, vigorous, and prudent mind. Wealth, often contributes to the influence of a man, and enables him to control others. Now and then men have appeared in the history of the race who have risen above their fellows, and above almost all surroundings, and taken command of hundreds, thousands, and hundreds of thousands of men, bringing them to bear in the support of a common idea, sentiment, or purpose, conceived by their own minds.

But there is a power of character which every man may possess in a large degree, with which none else is to be compared. This is the peculiar power of the Christian. It is the silent, unconscious, incessant, and almost omnipotent touch of might to human hearts. Men are swift to judge character; and though false estimates may sometimes be placed on character, yet it is a fact that in our enlightened country even popular judgment, if expressed according to candid conviction, approximates the truth. Sometimes, to be sure, a single imperfection of a Christian may be exaggerated and made to misrepresent him; occasional misunderstandings growing out of ignorance of the facts, may do him injustice. But true piety must and does make its mark and leave its impress on those about. They may seek to resist it, but it is as the story told of the conqueror who chastised the mad waves by beating them with chains for washing away his temporary bridge across the Hellespont. The presence of a pure man, and the consequences of his sincerity and nobleness of character, is as the constant rays of the sun upon the yielding ice. When the constant

power of Christ shining in human character falls upon their hearts,—they may not be broken as with a flood, but they are melted.

Men want power; and it is not wrong that it be so if it be used for good. Some members of the church think they can secure it in some way yet unknown to them. They look upon it as an incident which happens to some men, or which is secured by some slight ingenuity of effort. But let it not be so imagined. There is a power behind that which appears or seems to be. There is a heart, a character behind it, which is its foundation and life, and without which it would soon flit away.

If a man desires to be potent in the hands of God for the accomplishment of good to his fellow-men, he must put himself into God's hands and stay there. It is said that a company of persons going away from where they had heard Mr. Bramwell preach, busily discussed the question how he had such power in the pulpit, and always had something new to tell them. They could not solve the problem. Then an old Christian woman, who understood the secret of the Lord, said, "I can tell you. Mr. Bramwell lives closer to the gate of Heaven than other people, and God tells him things which he don't tell other people." She had the secret. He who lives near to God will have an indescribable power unknown to others. Activity may do much to increase a man's power for good, and it ought to render its aid; but no amount of assumed zeal and interest, no extent of bluster and profession, can supply the lack of strength growing out of a sickly moral character. That man whose family is well ordered, and whose children are followers of that which is good, has power over families about him. The very life and character of his domestic circle is a beacon-light to others. He whose life is stainless has power over the lives of others; such a life itself is a mountain of strength which no enemy can break down.

If you would be strong as a Christian, be holy. If you have little or no influence in the church and community, you have reason to suspect your religion. "A city that is set on a hill can not be hid."—*Religious Telescope*.

What is "Present Salvation?"

THE words "present salvation" are much used, and we might add much abused, by a class of religionists who profess to enjoy this freedom, while they reject the only means by which it may be attained. They are wont to claim all the promises and blessings, while refusing to comply with the conditions upon which only they are obtainable. That the Bible justifies the use of the term, in a certain sense, is true; and our object now is to show from the sacred Scriptures its proper meaning.

"Present salvation" differs from ultimate or final salvation, in that while the latter is the redemption of the body (Rom. 8: 23), and exemption from the second death (Rev. 20: 6), the former is freedom from the bondage of sin; and is a necessary antecedent of eternal life.

Paul, in the 6th chapter of Romans, represents the natural man as the servant (slave) of sin; and as death frees from slavery, the carnal nature must die. "For," says Paul, "he that is dead is freed from sin."

If we still ask why this death must take place, the answer is found in these words: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

To serve sin is to obey the law of sin; Rom. 6: 16; 7: 23; and to serve God is to keep his law. 1 John. 5: 3.

Christ's mission to the world was not only to purchase for us eternal life, but to bring us into harmony with his Father's law; and obtain for us "present salvation," viz., freedom from the bondage of sin in this life. Therefore the Christian who looks only at the future happy

life, caring little how the present probationary one is spent, is in great danger of finding himself at last among those to whom the King will say, "Depart from me, I never knew you."

Jesus saves his people *from* sin, not *in* sin. Matt. 1: 21. And as sin is the transgression of the law (1 John. 3: 4), he saves them from sin by imparting grace to keep God's holy law; and not as some suppose by granting license to violate that which inspiration says is perfect. Ps. 19: 7.

With this agree the words of Paul, Romans 8: 3, 4, where he says that God sent his Son into the world "That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." In the 13th verse he says: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. And in verse 15 he adds, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father."

Thus we find that in harmony with the law of God—walking after the Spirit—we are free from sin, and in the enjoyment of "present salvation."

Pardon for sin comes only through Christ. The law condemns the transgressor, and cannot save a single soul, "for all have sinned and come short of the glory of God." And after we have done everything that we can do, we have done only our duty, and must still say "We are unprofitable servants."

But because salvation is of faith, and a free gift from God, shall we sin (transgress the law) that grace may abound? "God forbid," says the apostle; "how shall we that are dead to sin live any longer therein?" Rom. 6: 1, 2.

The Spirit, which proceeds from the Father, acts an important part in bringing us into, and keeping us in harmony with God's law. By its operation on our hearts and consciences they are made tender, and we are enabled to realize more fully than we otherwise could, the claims of the law as set forth in the teachings and in the life of the Saviour himself. He came not to do his own will, but the will of his Father; and by both precept and example magnified the law and made it honorable; thus fulfilling Isaiah 42: 21.

It is surely the privilege of the Christian to so live that he will not be under condemnation; that he will have confidence towards God, and can humbly, yet boldly claim the promises. 1 John 3: 22. This was David's experience as set forth in Ps. 119: 44, 45, where he says: "So shall I keep thy law continually forever and ever. And I will walk at liberty; for I seek thy precepts." The apostle James teaches the same great truth, that in keeping God's law there is freedom from the bondage of sin, when he calls it "The perfect law of liberty." Truly the most *perfect* liberty which any human being can enjoy is freedom from the yoke of sin.

The teaching of the word of God is not yea and nay, but yea and amen. We do not find that the people of God were saved in a former dispensation by *works* without faith in a Saviour to come; nor in this dispensation by *faith* in a Saviour already come, but without works, by which alone we show our faith." Jas. 2: 17-20.

The Bible, from Genesis to Revelation, reveals but one Saviour and but one plan of salvation. And that plan is briefly summed up by Paul as "*Repentance toward God, and faith toward our Lord Jesus Christ.*" And in harmony with this we read in Rev. 14: 12, of a people who, just before the coming of the Son of man on the white cloud, are keeping "*the commandments of God and the faith of Jesus.*"

If we desire salvation from sin we must seek it through faith in the Son, and obedience to the Father. If we would be sanctified, it must be by the word of God. Jesus prayed: "Sanctify them through thy truth; thy word is truth." John. 17: 17.

C. P. BOLLMAN.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST.—MAY 24.

ACTS, CHAPTERS 23:25—24:27.

Paul before Felix.

FIVE days after Paul had been sent from Jerusalem to Cesarea, the high priest and elders, with an orator named Tertullus, came also to accuse him before Felix. This orator (or attorney) opened his case with fulsome praise of the profligate governor, and then presented the charges against Paul. This address, or a synopsis of it, is recorded in Acts 24: 2-8. The Jews generally entertained a feeling of disgust toward Felix on account of his unlawful alliance with Drusilla, who was a Jewess, and whom he had induced to leave her husband. The following pointed comment touching the occasion of the apostle's arraignment is from "Sketches from the Life of Paul," by Mrs. E. G. White:—

"The Jews present at Paul's examination shared in the general feeling toward Felix; yet so great was their desire to gain his favor in order to secure the condemnation of Paul, that they assented to the flattering words of Tertullus. These men in holy office, robed in the sacerdotal garments, were very exact in the observance of customs and ceremonies; very scrupulous to avoid outward pollution, while the soul-temple was defiled with all manner of iniquity. The outward contact with anything deemed unclean was a great offense in their eyes, while the murder of Paul was considered a justifiable act. What an illustration of the blindness that can come upon the human mind! Here were the representatives of those who claimed to be God's covenant people. Like the barren fig-tree, they were clothed with pretentious leaves, but destitute of the fruits of holiness; 'having a form of godliness, but denying the power thereof.' Filled with malice toward a pure and good man, seeking by every means to take his life, and extolling a vindictive profligate!

"There are many to-day who estimate character in the same manner. Prompted by the adversary of all righteousness, they call evil good, and truth falsehood. It is as the prophet has described,—'Truth is fallen in the street, and equity cannot enter.' It is because such is the condition and spirit of the world that God calls upon his people to come out and be separate. Those who mingle with the world will come to view matters from the worldling's stand-point, instead of seeing as God sees. 'What communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?' God's people will see as he sees. The pure and good will be honored and loved by those who are good."

PAUL's reply to the charges of his accusers was masterly and conclusive; and so convincing that the governor, although desirous of pleasing the Jews, did not convict him. Felix evidently understood that it was a case of malice supported by falsehood; but, through mercenary motives, he held on to the prisoner, giving as a pretext, "When Lysias the chief captain shall come down, I will know the uttermost of your matter."

After the prisoner's assertion (chap. 24:13) that they could not prove the things whereof he was accused, he made *confession*, verse 14, that after the way his accusers called heresy he worshiped the God of his fathers. On this Dr. Barnes comments as follows:—

"This translation does not express to us the force of the original. We have attached to the word *heresy* an idea which is not conveyed by the Greek word, since we now commonly

understand by it *error of doctrine*. In Paul's answer here, there is an explicit reference to their charge which does not appear in our version. The charge of Tertullus was, that he was the ring-leader of the *sect* (*tees haireseos*) of the Nazarenes; verse 5. To this Paul replies, 'After the way which they call *sect* (*hairesin*, not *error of doctrine*, but after a way which they affirm is producing *division* or *schism*), so worship I the God of my fathers.' Paul was not ashamed to be called a follower of that *sect* or *party* among the Jewish people. Nor should we be ashamed to worship God in a mode that is called *heresy* or *schism*, if we do it in obedience to conscience and to God."

Interview with Felix and His Wife.

"A CITY that is set on a hill cannot be hid." So it was impossible that so brilliant a light as the "apostle to the Gentiles" should be called into such a conspicuous place without attracting attention and making some impression. Sufficient interest was awakened in the minds of Felix and Drusilla, his wife, to seek a private interview with the prisoner. Here was their golden opportunity, and Paul seemed to realize the situation. This interview was the work of the Spirit, and the apostle faithfully performed his duty. Here was a fulfillment of the Master's words to Ananias at Damascus, regarding Paul: "He is a chosen vessel unto me, to bear my name before the Gentiles and kings." Acts 9:15. Also Matt. 10:18-20: "Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you." On this interview, we find the following in "Horne's Introduction to the Scriptures":—

"In St. Paul's discourse to Felix (Acts 24), he had for his hearer a Roman governor, who was remarkable for his lust and injustice; a man who was very unlikely to bear, much less to reform by, a pointed reproof from his own prisoner. This, then, was a case which required great art as well as great courage; and accordingly we find our apostle mingling the wisdom of the serpent with the innocence of the dove. He had honesty enough to rebuke the sins, and yet prudence enough not to offend the sinner. He had the courage to put even his judge in mind of his crimes; yet with so much address as not to offend his person,—an example the most worthy of our imitation, as it would greatly contribute to make the bitter portion of reproof, if not palatable, at least salutary and successful. How artfully, then, does St. Paul insinuate himself into the soul of this great sinner, and shake his conscience at the remembrance of his vices! not by denouncing vengeance against him for his lust and injustice, but by placing in the strongest point of light the opposite virtues, showing their reasonableness in themselves, and their rewards at the day of Judgment. For he reasoned, not of unrighteousness, not of incontinence, but of *righteousness* and *chastity*; and by holding forth a beautiful picture of these necessary virtues, he left it to Felix to form the contrast, and to infer the blackness of his own vices. A masterly stroke! and it effectually succeeded; for, as the prisoner spake, the judge trembled."

The "Convenient Season."

FELIX resisted the Spirit, and said to Paul, "Go thy way for this time; when I have a convenient season I will call for thee." Acts 24:25. Satan was so successful with the procrastination scheme on this occasion that he has continued to employ it ever since. We do not read of Felix being troubled any more in this manner. He made it convenient to send

for Paul often, but not to hear the gospel; he hoped to receive money for the prisoner's release. Verse 26. And we have no account of the apostle ever preaching to him again. There is no doubt his probation ended with that decision.

How many thousands are in their hearts saying the same thing to-day. There are few young people, who have had any religious training at all, that do not expect some day to embrace Christ. But they think that as they grow older it will be easier. They seem to think that older people do not have as many allurements and temptations as young folks. Those who have been young can from experience testify that this idea is a great mistake—a delusion of the adversary. The young person who expects some time to assume the responsibilities of Christian life, and is waiting for a convenient season, is simply adding to the burden of sin, and complicating the web of embarrassment, from which he must finally be extricated before he can stand in the Judgment.

At no stage of life is it an easy matter for the carnal mind to throw off the world and put on Christ. It costs a struggle and involves a cross at best; and the more callous the heart, the harder and more humiliating is the process of softening. The indulgence of the pleasures of sin only entices one farther from the influence of the Spirit and fixes him more firmly in the embrace of the adversary. The farther the child wanders from the parental roof, the longer and more wearisome is the homeward journey. Every step taken over the pleasant and inviting paths of self-indulgence and worldly enjoyment must be retraced over the rocks and thorns of penitence. The one who is lured on by the spirit of procrastination is going farther and farther from the real convenient season. That season is when the invitation is first given. The time to open the door of the heart is when the Spirit knocks. "My son, give me thine heart," says the Father. "Now is the accepted time," says the Saviour. "As the twig is bent, the tree's inclined," says the poet. "O that I had begun the service of God in my youth," says every penitent who has procrastinated till mid-life or old age. "Sowing wild oats" may appear very pleasant, but the harvesting is a very different experience. "Whatsoever a man soweth, that shall he also reap."

But the inclination to postpone duty often follows those who have made a profession of religion, much to the detriment of their growth in grace. It cannot be supposed that those just entering the ranks of the Christian army have been able to look forward to all the conflicts that will meet them, or all the duties that will devolve upon them. As these are met from time to time, the conflicts are often compromised, and the duties, though understood, postponed to a convenient season. The practice of deferring or neglecting known obligations on the part of the professor are frequently as disastrous as was the rejection of the Spirit's warning by Felix.

And especially are many at the present time deferring action upon their convictions regarding the duty of accepting the warning message of the coming of the Lord, the impending Judgment, and the consequent immediate claims of the commandments of God. Hundreds, perhaps thousands, are to-day halting between two opinions with reference to the Sabbath of Jehovah and the substitute of the pope. "A double-minded man is unstable in all his ways." But many have acknowledged their conviction of duty to obey the Lord, who are still waiting for a *convenient* season. They are unwilling to take up the cross attached to the service of God—friends, church, or business—and hope that it may be removed in some way and the duty made easy. These should remember the case of Felix. "All Scripture is given by inspiration of God, . . . for instruction in righteousness." 2 Tim. 3:16. W. N. GLENN.

Rulers of Judea in Paul's Time.

ON the death of king Herod Agrippa, Judea being again reduced to a Roman province, the government of it was confided to Antonius Felix; who had originally been the slave, then the freedman of Nero, and, through the influence of his brother Pallas, also a freedman of that emperor, was raised to the dignity of procurator of Judea. He liberated that country from banditti and impostors (the *very worthy deeds* alluded to by Tertullus, Acts 24:2); but he was in other respects a cruel and avaricious governor, incontinent, intemperate, and unjust. So oppressive at length did his administration become, that the Jews accused him before Nero, and it was only through the powerful interposition of Pallas that Felix escaped condign punishment. His third wife was Drusilla, a Jewish princess. It was before these persons that St. Paul, with singular propriety, reasoned of righteousness, temperance, and a judgment to come. (Acts 24:25.) On the resignation of Felix, A. D. 60, the government of Judea was committed to Portius Festus, before whom Paul defended himself against the accusations of the Jews (Acts 25), and appealed from his tribunal to that of Cæsar. Finding his province overrun with robbers and murderers, Festus strenuously exerted himself in suppressing their outrages. He died in Judea about the year 62.

The situation of the Jews under the two above-mentioned procurators was truly deplorable. Distracted by tumults, excited on various occasions, their country was overrun with robbers that plundered all the villages whose inhabitants refused to listen to their persuasions to shake off the Roman yoke. Justice was sold to the highest bidder; and even the sacred office of high priest was exposed to sale. But, of all the procurators, no one abused his power more than Gessius Florus, a cruel and sanguinary governor, and so extremely avaricious that he shared with the robbers in their booty, and allowed them to follow their nefarious practices with impunity. Hence considerable numbers of the wretched Jews, with their families, abandoned their native country; while those who remained, being driven to desperation, took up arms against the Romans, and thus commenced that war, which terminated in the destruction of Judea and the taking away of their name and nation.—*Horne's Introduction.*

Winning Hearts.

TEACHING speaks through the affections. I once asked a minister how he had such a singular influence over certain boys in the Sunday-school. "By taking walks with them," said he. Were not those circuits round Galilee which Jesus made with his disciples walks that he took with them to prepare them for their work? It was not the walks, but the friendship, and kindly interest, and the trust that knit together that minister and those boys in chains of gold. Season with the salt of kindness the routine of verbal instruction. The truths that your scholars may not wholly appreciate will be clung to for your sake before they have mastered them for their own. "Why do you prefer to hear Mr. Brown above every other preacher?" was once asked of an old colored woman. "Because he visits and talks to me at home," was the laconic but all-satisfactory reply. Beloved teacher, do you belong to that band who talk of Christ to your scholars out of love to the Saviour, and with the purpose of winning each to the Saviour? If not, why not?

EDWIN HOUSE tells of a church where the uniform custom is for the whole day's exercises to have reference to the Sabbath-school lesson—the morning sermon and the evening prayer-meeting continuing the theme. He speaks in terms of highest praise of the plan.

Temperance.

A Startling Statement.

THE *Chicago Journal* after remarking that statistics in the national census bureau show that, in round numbers, \$750,000,000 is yearly spent in the United States for intoxicating liquors, and that that amount "would rebuild Chicago three times every year, better and more magnificently than she stands to-day," proceeds to say:—

But the cost of liquor-drinking is not altogether in money; it costs immensely in other directions and entails injuries and heartaches that are quite beyond the figures of the arithmetic accurately to compute. Four-fifths of all the inmates of our jails, prisons, penitentiaries, and reformatories are brought there, directly or indirectly, by strong drink. There are 500,000 of these whisky criminals in the United States to-day; every institution that is open for their reception is full of them, and the number is rapidly increasing. Then there are 800,000 insane persons, idiots, helpless inebriates, and paupers in the poor-houses and charitable institutions of the country, costing the tax-payers \$100,000,000 per annum.

But this is not all. Much of the criminality, especially street brawls and murders, which costs the public so much money, is directly traceable to this one parent vice of drinking too much.

Nor is this all. No pen but the recording angel's is able truthfully to portray the sorrow that is inflicted upon loving hearts by this infernal habit of drinking stimulants. No class is so high in the social scale that it is not dragged down by it, and no class is so poor and degraded that it is not made more inhuman and miserable by it. A drunken parent bestows a curse upon his offspring, even to the third and fourth generations. Science shows how vice of any kind vitiates the blood, and, although it may skip one generation, it is certain to crop out farther down the stream. A dead drunkard often reaches out his hand from the grave, and, with his skeleton fingers, palsies the brain of his descendants, and sends them, like so many jabbering idiots, to the insane asylum to be supported by charity.

No. The liquor traffic must be characterized as an unmixed curse, viewed from any standpoint whatever, and as such it does not pay.—*Kankakee Gazette.*

An Honest Saloon Advertisement.

FRIENDS AND NEIGHBORS: Grateful for the liberal encouragement received from you, and having supplied my tavern with a new and ample stock of choice wines, spirits, and lager beer, I thankfully inform you that I continue to make drunkards and beggars for the sober, industrious, and respectable community to support. My liquors may excite you to riot, robbery, and bloodshed; and will certainly diminish your comforts, augment your expenses and shorten your lives. I confidently recommend them as sure to multiply fatal accidents and distressing diseases, and likely to render these incurable. They will agreeably deprive some of life, some of reason, many of character, and all of peace; will make fathers fiends, wives widows, mothers cruel, children orphans, and all poor. I will train the young to ignorance, dissipation, infidelity, lewdness, and every vice; corrupt the ministers of religion, obstruct the gospel, defile the church, and cause as much temporal and eternal death as I can. I will thus "accommodate the public," it may be at the cost of my worthless soul. I have a family to support—the trade pays and the public encourage it. I have a license from the magistrate; my traffic is lawful, even Christains countenance it; and if I do not bring these evils upon you somebody else will. I know the

Bible says "Thou shalt not kill;" pronounces a "Woe unto him that giveth his neighbor drink;" and enjoins me not to "put a stumbling-block in a brother's way." I also read that "no drunkard shall inherit the kingdom of God," and I cannot expect a drunkard-maker, without repentance, to share a better fate; but I wish a lazy living, and deliberately resolved to gather the wages of iniquity and fatten on the ruin of my species. I shall therefore carry on my trade with energy, and do my best to diminish the wealth of the nation, impair the health of the people, and endanger the safety of the State. As my traffic flourishes in proportion to your ignorance and sensuality, I will do my utmost to prevent your intellectual elevations, moral purity, social happiness, and eternal welfare. Should you doubt my ability, I refer to the pawn shop, the police office, the hospital, lunatic asylum, jail, and the gallows, where so many of my customers have gone. The sight of them will satisfy you that I do what I promise.

JUDAS HEARTLESS.

N. B.—I teach old and young to drink, and charge only for the materials; a very few lessons are enough.

Keep Down the Temperature.

THE prevalence of pneumonia this winter has been fearful. In New York and yet more in Brooklyn the mortality from this disease has been so great as to cause several eminent physicians to regard it as epidemic. March and April are commonly the months in which it is most prevalent, but this year it came earlier and proved very deadly. The following about the causes of it, and the way to ward it off, coming from Dr. Wm. A. Hammond, is well worth reading and heeding:—

"The great trouble with people in this country is that they will persist in living in overheated rooms. And what is the consequence? When it is necessary for them to go out, the great difference in the exterior temperature strikes upon their organization, the cold penetrates them and pneumonia kills them. Even without going into the streets, persons inhabiting very warm rooms may contract a fatal cold when passing into the halls that are not heated. I have known such cases. Particularly in country houses is this true, where the rooms are heated and the halls are not. To avoid pneumonia people should take good care of themselves; I don't mean by staying at home and making themselves as comfortable as possible, but by taking outdoor exercise and making their habits regular. Many suppose that when the winter is severe, and the atmosphere is what is termed "bracing," then the mortality is not great. But this is a mistake, for a severe winter kills at both ends—kills off the very old and the very young. There is less mortality in a mild winter. Now, to avoid the danger of taking cold, I would recommend people to keep their houses only moderately warm. I keep my apartment at a temperature of sixty-four degrees, and yet I have visitors who come in and complain of the cold, because they are used to a higher temperature at home. I would also advise people to abstain from alcohol, especially in damp weather, for much drinking predisposes to pneumonia. I have known the case of a public man who died from this disease, but the disease had the breach opened for it by his indulgence in alcohol. As to the age at which one is liable, or not liable, I should say that a man under 60, with good habits, ought to be able to resist its inroads. Over 60 years of age any one may be subject to it."—*Sel.*

LET not any one say that he cannot govern his passions, nor "hinder" them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will

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 15, 1884.

Everlasting Punishment.

THE following we clip from an exchange. It was not intended for us, but for some correspondent of the paper in which it appeared. But as we do firmly believe in the resurrection of the wicked we will show our opinion:—

"Will some brother who believes in the resurrection of wicked persons from the dead please answer this: If there can be no punishment without consciousness, how can there be everlasting punishment without everlasting consciousness? 'These shall go away into everlasting punishment,' etc.

E. F. C."

This question appears to be based on the presumption that there may be punishment without consciousness. We think it would be difficult to prove that this is the case. To test the querist's position we will suppose a case. The law of the State declares that the murderer shall be punished with death by hanging. Now a man commits murder, and to avoid the disgrace of an execution he commits suicide. This *seems* to finally dispose of the case. But no; a counselor suggests that the law must have its due; that consciousness is not necessary to punishment; and therefore the law will be honored and satisfied by hanging the dead man! It would doubtless take a long time to convince a court or a community that there would be any justice or good sense in such a proceeding. "But why not?" the proposer argues, "you call hanging the extreme penalty of the law. If you hang the living man he will be conscious of the pain only an instant; the effect is practically the same whether he is hanged alive or dead."

But the fallacy of that position is so evident that no one would consent to waste his time in arguing it down.

But now arises another theorist. He says that the object of the law was the death of the criminal, and it makes no matter by what means his death is brought about; that he is already dead, and, therefore the law has had its due—the penalty has virtually been suffered. But this is another fallacy. The law prescribes *by whom* and *by what means* the penalty of death shall be inflicted; and death self-inflicted, or inflicted by some other person than the officer appointed, or by some other means than those named in the law, is not the penalty of the law at all. If it were, then every criminal hanged by a mob would suffer the penalty of the law, which would make the hanging by the mob a legal proceeding, which is an absurdity.

By these illustrations we learn: (1) That there can be no punishment without consciousness on the part of the subject thereof. (2) That in the infliction of the death penalty, even of eternal death, it is impossible that consciousness should eternally continue. (3) That the mere fact that a man is dead is no evidence that the extreme penalty of the law has been inflicted upon him.

The people of the generations past, with few exceptions, are now dead. This includes all classes, the just and the unjust. Now they who deny that the unjust will be raised from the dead, affirm that the very fact that they are dead proves that they have suffered the penalty of the law. We say it is no proof at all. The affirmation is contrary to reason and to the principles of justice, and to the most explicit statements of the Scriptures. 1. It is contrary to reason and to justice, for, if they have suf-

fered the penalty of the law in suffering natural death, then the righteous (who have died in like manner, and in many cases under more distressing circumstances than the wicked) have also suffered the penalty of the law. And if so, they were never forgiven their sins; for it is only mockery to tell a man that he is pardoned, and then inflict upon him the penalty of the law just as it is inflicted upon the impenitent or unpardoned. We bring this indictment against the non-resurrection theory, that *it admits of no pardon of sin*. 2. It is contrary to the explicit declarations of the Scriptures, for they say that the unjust are reserved to the day of judgment to be punished; that there will be a resurrection of the just and the unjust; that one class will come forth to the resurrection of life, and the other to the resurrection of damnation; that the day of judgment and of the perdition of ungodly men is in "the day of the Lord," which is yet future.

The truth is, that all classes and all ages, without any distinction, die the present or natural death, not as the penalty of their personal sins, but, solely because they inherited a mortal, perishable nature from Adam. All his posterity suffer death with him, because he was shut out from the tree of life, and they also with him. And the gospel system does not present as the object of our probation the present life and the present or natural death, but eternal life and the second death.

We may speak further on this question hereafter.

Unlawful Use of the Greek.

WE have no sympathy with the declaration of the poet, "A little learning is a dangerous thing." A little learning is better than none. Whether one have much or little it may be abused to his own injury and to the injury of others. "Knowledge is power," and it is well worth possessing; but its possession brings responsibility, and for this we shall be brought into judgment.

It is an old saying that "figures will not lie;" but it has been well remarked that a man can tell many crooked and dangerous things with the use of figures. The Bible is God's word of truth; yet many times it is quoted in behalf of error, and made to do service in causes or to ends quite foreign to the intention of the writers. But such a use of the language of the Holy Spirit is attended with a fearful responsibility.

In the *California Christian Advocate* of May 4 is a communication from a Mr. A. F. Trousdale, hailing from Hill's Ferry. We read it with much surprise, and wondered how it ever found a place in the *Advocate*; for, though the editor has shown strong prejudice against us as a denomination, he could not fail to know that Mr. Trousdale had committed great blunders in the Greek, and his reputation as an editor and a "D. D." would hardly permit the publication of such things. But the editorial correspondence reminded us that he is a delegate to the General Conference now in session in Philadelphia, and so he stands fully acquitted in the case. Mr. Trousdale writes:—

"During the present controversy between Adventists and the various Christian denominations, whom they accuse of wearing 'the mark of the beast in their foreheads,' because they observe the first day of the week as the Sabbath of the Lord, instead of the last, I fail to notice any allusion whatever to the one great fact that definitely and most conclusively settles the whole matter in controversy, viz.: Every one of the four Evangelists, writing under the guide of the Holy Ghost, testifies that the first day of the week as we have it in our English translation is 'the Sabbath' in the original. Hence, it is certain that Adventists, in attacking the Christian Sabbath, challenge the testimony of all the four divinely inspired Evangelists."

Mr. T. confesses that he has no scholarship in the original, but endeavors to break the force of the confession by saying:—

"Before I left Illinois, I was forced into a contro-

versy with Campbellites and Mormons, in which I had occasion to refer to the Greek Testament. I applied first to a Methodist preacher who had a copy of the Greek and professed to understand the language, and also to an Old School Presbyterian minister. They both read the account of the resurrection of Christ on the first day of the week, and in every instance it was the Sabbath, or *Sabbaton*. I could see that the orthography was the same.

After I came to California, I was thrown among Adventists, and heard them deny the plainest declarations of Scripture. I went to a Presbyterian minister, and inquired if he had a copy of the Greek Testament. He had one, and read just as I recollected. He had failed to notice it until I called his attention to it. Recently I have called the attention of Brother Callaway, our preacher in charge, to the subject. He, it seems, had never noticed it."

1. We deny that Adventists accuse the denominations of wearing the mark of the beast by keeping the first day of the week. They always point to that part of Rev. 13, 14, as unfulfilled prophecy. Mr. T. should become better acquainted with the faith of the Seventh-day Adventists before he tries to define their position.

2. If he has not noticed any allusion to the fact that the original for week is *Sabbatone*, then he must be exceedingly ignorant of the state of "the present controversy between the Adventists" and others on the Sabbath question, for it has been prominently noticed in our publications—in this paper, for instance,—and we have a tract for sale at this office on that subject, of 20 pages, in which every phase of the matter is noticed.

3. If he means to inform us that the Methodist minister and the Presbyterian minister and "Brother Callaway" did not know that *Sabbatone* was used in the several passages which are translated "the first day of the week," then he greatly increases our astonishment, for it is about equivalent to saying that they had never looked into their Greek Testaments where the resurrection of Christ is recorded.

4. But if he means to say that these ministers had never noticed what he styles a "great fact," namely, that our translation is incorrect, and that instead of being rendered "the first day of the week" the passages should be rendered "the Sabbath," then we are not at all surprised, for it has never yet been noticed by any one who could make any just claim to scholarship. It was not noticed by such careful and able critics as Dr. Clarke and Dr. Barnes. Why should we be surprised that they never noticed "a fact" which never had any existence? But if the fact did exist, then we should be greatly surprised that such scholars did not notice it.

5. Mr. Trousdale says he could "see that the orthography was the same." "Here is wisdom," indeed! A man settles a great controversy, deciding what is the proper reading of a Greek text by the "orthography" of a word, without any knowledge of or regard to what the Lexicons say of the word, or the grammatical construction of the text. But Mr. T. is not the first discoverer of this wonderful fact. A few years ago a man was so persistent in his claim on the same point, that the subject was referred to the faculty of a college who decided against him, and in favor of our English translation. We have just looked at eight versions, including the Revised, the Syriac, the Diaglott, and the New Testament in Hebrew, and each and all give it as our English Authorized translation has it, "the first day of the week."

6. All the Lexicons, and Commentaries on the Greek text justify the translation; indeed, as before remarked, no one who has any just claim to scholarship would think of denying the correctness of the common version.

Now a query to Mr. T., and those who may with him be captivated with the *sound* of a word of which he does not know the *construction* in a sen-

tence: In such passages as Acts 20:7, and 1 Cor. 16:2, if the word should be rendered *Sabbath*, how do you learn that any reference is made to the first day of the week? If it means "the Sabbath," and should be so translated in these texts, then it cannot also mean "the first day of the week," for the word cannot carry the two meanings under the same grammatical construction.

"A little learning" is not very good; no learning is worse; but presumption in dealing with God's word is worst of all.

It is not necessary that we give a criticism on the Greek of the texts in question; where all the versions and the Lexicons are agreed, there is no room for doubt. The following from Lexicons of the New Testament are quite sufficient. On the word *sabbaton* Greenfield gives as one definition: "A period of seven days, a week, sing. and pl. Matt. 28:1; Mark 16:9, *et al.*" And Robinson more fully says: "2. Meton., a *sabbath*, put for the interval from Sabbath to Sabbath; hence a *se'nnight, week*; so espec. Luke 18:2. Elsewhere only after numerals marking the days of the week. Mark 16:9, *prote (hemera) sabbaton*. Plur. Matt. 28:1, *eis mian sabbatone*. Mark 16:2; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2."

Thus Mr. Trousdale can see that the Seventh-day Adventists do not challenge the testimony of the Evangelists; they do not conflict with the words of inspiration, but rest upon them with all confidence. They are well acquainted with that which he claims as a wonderful discovery, but which we know to be a mere cavil, and which has often been shown to be such. To him we can say, "We wot that through ignorance ye did it" (Acts 3:17). Thus ends our controversy with him. But we shall anxiously wait to see whether the *Advocate* will do itself the justice to repudiate the unscriptural position of its over-zealous correspondent, or let the impression cast by the article go forth to deceive others who may be as ignorant of the facts as that correspondent was.

One-Sided Religion.

IN that most wonderful of all the Psalms the writer said: "Then shall I not be ashamed, when I have respect unto *all thy commandments*." Ps. 119:6. And again he said: "Great peace have they which love thy law; and nothing shall offend them." Verse 165. The law of God is fundamental; if the foundation be well laid, the superstructure will be more easily constructed, and will be well proportioned. To have respect unto *all* the commandments of God is a rare thing among men. Very bad men will do some very good things, but a mixture of good and bad actions will never form a good character. Unto the time of Adam's fall he had acted only with reverence to God and to his authority, but one departure from the path of right ruined everything.

Looking at the multitude of denominations of professed Christians we find that, among them all, almost everything in the holy Scriptures is accepted; for the truth which one rejects, another receives; and so, in going the rounds, we shall find about all the truth somewhere. This is the bright side of the view. On the other side, every truth in the Bible is rejected by them; for that particular truth which one accepts, another rejects; and so amongst them all the whole truth of God is ignored. A well-balanced, whole-hearted Christian, having respect to *every truth* of the Bible, is not so readily found as many might suppose.

And some make a sweeping, *wholesale* riddance of much of the Bible, and build upon a foundation after their own hearts. The Romanists have forgotten their father Abraham, and virtually rejected Christ, and build their church on Peter and the virgin Mary. The "Disciples" follow hard after

them, rejecting the Old Testament entirely, and even the words of Jesus, because they were all written and spoken before the day of Pentecost! As their teachers and their models they accept only the apostles, shutting their eyes to the apostolic observation that the church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner." Eph. 2:20. Having only *one side* of the foundation, of necessity they have but a narrow, one-sided superstructure, quite different from the building which is "fitly framed together," resting on "every word that proceedeth out of the mouth of God."

And so we might trace the defection from *some truth* in nearly every denomination in the land. As in old time, the priests are become "partial in the law." Mal. 2:9. Jehovah did not give his precepts in just the proper form to suit somebody's opinions and predilections; and, in somebody's estimation there were incorporated some "non-essentials" in the gospel. It suits some people far better to be judges of the law than doers of it. James 4:11. But their judgment will one day be reversed; the law will be turned against them by the "one lawgiver, who is able to save and to destroy," and they who have assumed to be judges of the law "shall be judged by the law." Rom. 2:12; Eccl. 12:13, 14; James 2:11, 12.

A plausible plea may be put forth in behalf of the sincerity of these discriminators against the truth of God, but with that we are not dealing at present; we are but calling attention to the facts, the existence of which cannot be denied. We would suggest, however, that very few will be entitled to the benefit of that plea in the day of account, for there are very few who appear to feel the infinite importance of the message which the eternal One has sent to his creatures; very few who, laying aside all of self and self-will, "tremble at his word." Isa. 66:1, 2. We have many times observed that people are not so tender in their regard for the Bible as they are for *their opinions of the Bible*. Often have we been reminded of the words uttered by Gerret Smith, who said that he had noticed that people did not often study the Bible to learn what they ought to do; but they first decided what they wanted to do, and then studied the Bible to find something to justify themselves in their course! We do not say that people understand their motives in these things; many do not stop to consider the difference between the book and their opinions of the book; but we fear that "in the day when God shall judge the secrets of men," it will be found that selfishness is the spring of much that passes for piety and religion in this world.

We had no idea of penning all these reflections when we sat down to notice the remarks of a minister, which have just come to our hands. And toward him, individually, though unknown to us, we have only the very kindest feelings, because he is just feeling after the truth, and we cannot expect that he will have clear discernment of the relations or of the relative importance of different truths. Writing to an esteemed brother upon the subject of conditional immortality, he said:—

"The scriptural idea of the great truth of 'eternal life only in Christ,' has been brought into disrepute in this section, by being earnestly advocated by people who couple with it so many other notions relating to the seventh day, baptism, etc. It seems hard to present a special truth like this, without connecting it with some other pet idea more or less unscriptural."

Now for every one who objects to our coupling the Sabbath and baptism with the doctrine of life only in Christ, we will produce ten who say they would not so seriously object to our views of the Sabbath, baptism, etc., if we did not couple with them the highly objectionable theories of the non-immortality of the soul, and the final destruction of the impeni-

tent. We could please all classes by dropping everything and consenting to be nobodies!

The first, great, primary truth, underlying all other truths, is the law of God; and in this we find the seventh-day Sabbath. Because man violated the law and became a sinner, the gospel was introduced, of which baptism is a part. The Sabbath and baptism unscriptural notions! And this from a Presbyterian minister. What next will "theology" produce? We knew a somewhat well-known and very popular minister who, on the occasion of our preaching on baptism in the city of his residence, publicly expressed his thankfulness that, in his ministry of three years in that place, he had never preached on baptism. So far as we knew or could learn, he never preached on any other Bible doctrine. The opinions of the philosophers engrossed his attention. Philip (Acts 8), and Paul, and Silas (Acts 16) pursued a course far different from this. But Philip, and Paul, and Silas, and their co-laborers, were far behind "the advanced Christian thought" of the present age.

The subject of the non-immortality of the soul is important; it is practical just as far as it is made an antidote to the deceptions of Spiritualism. But some rob it of this characteristic, as this writer seems to. The following are his words:—

"I am in considerable uncertainty as to the actual state of the 'dead in Christ.' That they are in the full possession of all the blessings of the gospel, promised to the believer as the reward of grace, I cannot believe, for that is distinctly promised as something to be given at 'the revelation of our Lord and Saviour.' That they are utterly 'non-existent' I cannot believe, for that would, to my mind, destroy their identity."

If the mind of God were as limited in power as the human mind, we have no doubt that the identity of all the dead would be lost; nay, more, the dead would all be utterly lost, for a resurrection of the dead is incomprehensible to us—entirely beyond the scope of our reason. We have heard philosophers declare in what identity consists, but we have never known one who could make good his declaration, because they all introduce something either unphilosophical or else defective in the knowledge of "the Scriptures and the power of God." We suppose the writer here quoted means by "utterly non-existent," to be *utterly dead*. We think they are dead, and without a resurrection they are "perished;" their faith and service would be "vain," and of no "advantage." 1 Cor. 15:16-32. As the Scriptures say, and as he quotes, these are the "dead in Christ;" and being so they "know not anything." Eccl. 9:5. They have no remembrance of God, Ps. 6:5; they are in *sheol*, in the dark, and in the land of forgetfulness; 88:12; they "praise not the Lord;" 115:17; Isa. 38:18, 19, etc.

But if the dead are not utterly dead (which is to say, if death does not altogether mean death!), then who shall say that they may not or cannot come back and "rap" or "communicate" with their living friends? Where is the practical benefit of the doctrine, in that light? What is the use, then, of "coupling" it with such practical duties as the Sabbath, baptism, etc? Who will answer this?

The only answer that can be made to this question, is that the doctrine "vindicates the ways of God." But we fail to see it. If the first death does not destroy consciousness; if there is something in man which has the power to survive it, how will it be known that it will not survive the second death also. Who, then, shall put any limit to the "forever and ever" in which that something may be tormented?

But if the "uncertainty" expressed admits in full the truthfulness of the texts above quoted; if the writer does not believe that the dead are sufficiently alive to know something, and that they exist only in the *purpose of God* "who quickeneth the dead, and calleth those things which be not as though they were," Rom. 4:17, then we are in agreement with him; then his faith in the doctrine has reached a point where the wiles of Satan will not be able to assail him successfully. Anything short of this robs the resurrection of its glory, and the doctrine of "life only in Christ" of its certainty and power.

The Missionary.

City Missions.

WE are receiving good reports from nearly all of the city missions which have been established. The fact is being demonstrated that our publications can be sold in the cities and on board of ships.

If the same prosperity attends Chicago Mission which has of late, it will ere long become nearly self-sustaining by the sales of our publications by those who are acting as missionaries.

We hear nothing but encouraging reports from Buffalo. Brother Whitney writes that the work opens up well, and already the interest is such that two missionaries find all that they can do with interested parties. They are now taking steps to open a mission in Albany; in Syracuse they have already commenced. The brethren in the Pennsylvania Conference are preparing to enter Philadelphia, which is the most important city in this State and ranks as second in the United States.

If present arrangements of our brethren are carried out, including Brooklyn, with New York and excepting Baltimore, missions will be established in the ten largest cities of the United States, also numerous smaller ones, before the autumn of 1884.

The work is progressing in Boston. A young brother, who has had but little experience, is meeting with good success in the missionary work in Boston, especially on ships. He is making numerous sales of our publications and distributing old periodicals. In a letter ordering a quantity of "Thoughts on Daniel and Revelation," and "United States in Prophecy," also tracts, he writes: "I have had some very interesting experiences and I can see the leading hand of the Lord in his work; the truth is onward. Last night had an interesting talk with the captain of a Norwegian vessel and sold him 'Thoughts on Daniel and Revelation,' and one to the captain of another vessel of the same kind."

From a private letter written to his aunt, we take the liberty to make the following quotation: "The last three or four Sundays I have been holding Bible-readings. One Sunday I held three. Brother Israel was here last Sunday and held readings, and I went with him. One young man especially, with whom I held a Bible-reading upon the Sabbath and who changed the Sabbath, I am particularly interested in. I sold him 'United States in Prophecy,' and he was quite deeply stirred on the Sabbath question. He said he could see that it was right and that we had the proof on our side, 'But,' said he, 'how can a person in my circumstances keep it?' He is a German and is just about my age, and I should judge him to be a Christian young man. He seemed much affected over the subject. I saw him last Friday, and was with him nearly three hours when I held the reading. Began at four and stayed till seven in the evening. I was afraid I had overdone the matter, as he didn't want to hear on the 'United States in Prophecy.' He said he was wholly convinced on the Sabbath question. I spent about one and one-half or two hours with him yesterday and talked about the 'United States in Prophecy.' But I must leave the results with God alone; he can open the way for him. He is well educated, and can translate the English into the German."

"I spent one evening talking with the captain of a Norwegian vessel. I really wish Eld. Haskell or Robinson could come down here and see him, and have a talk with him. He is very much interested in the study of Prophecy. In some way he had obtained our works and wrote on to Elder Uriah Smith for the

'United States in Prophecy,' and has translated it into his own language; he has not had it printed yet, and his manuscript is at home in Norway. He invited me to come again and talk with him. I believe the Lord is opening the way for the spread of his truth in the whole earth. Such things greatly encourage me. I have several Bible-readings to hold now, as many as five or six ahead. Hold one Friday and two Sunday."

S. N. HASKELL.

Pacific Coast Council.

LAST year it was decided to hold an annual council in the interest of the cause west of the Rocky Mountains. A most important period in the history of our work is now reached. Soon "He that shall come will come and will not tarry." An almost incredible tide of immigration is flooding to this western border land. Among this living human tide must be many souls who would gladly comply with the conditions of salvation, and escape the trouble which is soon to come upon the world.

To some one is committed the sacred trust of presenting to these, with others who have been longer here, the light of the third angel's message. With an abundance of laborers and means we might dispense with system, but with a lack of each, such means should be devised as will enable us to accomplish the greatest amount of good with our present means and forces. This cannot be accomplished without union of action, together with the guiding influence of the Spirit of God.

We are assured that in a multitude of counselors there is safety; and are also promised that the united prayers of God's people shall bring wisdom from Heaven. To prove these promises, to obtain help from God, and from each other, the Pacific Coast Council will be held at Sellwood, near Portland, June 19-30. This is the most central point between California and Idaho and the Upper Columbia Conference. A goodly number from California is expected. It is very important that delegates and representative men from the different churches and companies, from the Upper Columbia Conference, and from Idaho, shall be present.

The editor of the SIGNS, Sister White, Elders Loughborough, White, Corliss, Cotcord, and other ministering brethren are expected, and we want to receive all possible benefit of their labors.

Come, to make known the wants of your respective localities, to aid others with your counsel, and especially to receive a fresh baptism from on high.

CHAS. L. BOYD.

The Cause is Onward.

THE reports which we receive from the workers in their respective fields of labor are very encouraging. The colporters and canvassers in the State of New York are doing some effective work; they have entered the cities of Auburn, Cortland, Homer, and Syracuse; they have sent us a liberal list of yearly subscribers from each of these cities, and are still adding more names to their list each week. The mission lately opened in Buffalo, N. Y., uses fifty copies of the SIGNS per week, and are doing some good missionary work. Sister Addie S. Bowen, the efficient State agent for N. Y., Miss May Taylor, Assistant Secretary, and Eld. E. W. Whitney, have by persistent effort and well planned work, increased their State club from 450 to 1,000 copies.

The Ohio society has opened a State repository at Clyde, and ordered a club of 200 SIGNS to start with, as they have just commenced active operation. They also expect to increase their club to 1,000 copies, as they have voted to furnish Kentucky with 500 copies, and intend to make a thorough canvass of Ohio during this summer.

The workers in Iowa have entered the capital of the State, and are making a good canvass. One would almost think they had taken the city by storm, judging from the long list of yearly subscribers to the SIGNS which the State agent is sending in. They are also doing good work in Council Bluffs, Mt. Pleasant, Smithland, State Center, and other portions of the State.

Kansas has established a mission at Lawrence, preparatory to the State camp-meeting, which commences May 21, and has eight or ten colporters at work there. After the camp-meeting, a repository will be opened at Fort Scott, to be followed by a thorough canvass of the State.

Regarding California, comment is unnecessary; she has always done her part, and as the workers are entering their fields with renewed zeal and courage—after attending the excellent Oakland meetings—we know we can depend upon this State to largely increase her list of readers.

For genuine business and good work we must commend Minnesota as the "banner" State; she has not allowed a single club to be discontinued. She has not only renewed every club, but has increased the number of copies taken in the clubs, and in some cases has more than doubled the former number.

Michigan has ordered a State club of 700, in addition to the large clubs taken by the Battle Creek Vigilant Missionary Society. The State agent writes that they intend to enlarge their club soon, as they want to put the SIGNS into the hands of every family in Michigan.

The Pennsylvania society has increased her State club to 750 copies, and is doing good missionary work.

Nebraska took the lead last year in the SIGNS work, and she is preparing to do more this summer than last. Other States will have to look to their laurels.

The time has now come when we should enter the cities more largely with our missionary and canvassing work, and as some of those who have tried it have met with success, and as we have received so many encouraging letters, we thought a few of the items would be encouraging to workers in other fields, as well as interesting to our readers in general.

B. R. NORDYKE.

The Macedonian Cry in Europe.

ONE of the strongest evidences that the message will soon do its work, is the fact that calls for help are multiplying even in Europe. There are ten openings for preaching the message among the French in Europe where there was one when I arrived in Switzerland seven months since. The prospects now are that I shall have to go to France within two months. The following is a sample of the interesting letters coming in from that country:—

"I told you that I should speak to you of two discussions that I have had with our evangelist, Mr. Thomas. We met at his house Sunday night—two of my friends and myself—to speak on the sanctification of the first day. In this first interview I was nearly shaken in my convictions in favor of the seventh day. I then received the first four volumes of *Les Signes des Temps*, read with attention, and noted down the passages in favor of the seventh day. I then asked for a second interview before the same witnesses, and the word of God triumphed. Mr. Thomas himself acknowledged that there was not a syllable of Scripture authorizing to observe the first day instead of the seventh."

"I asked my employer the permission of resting on the seventh day. He stubbornly refused. The way opened for me to buy a house. I bought it. I desire very much to see Mr. D. T. Bourdeau, and give him a warm shake of the hand, and he would see for himself whether there are not persons here who would receive present truth. He would also give me counsels

I am without experience, yet I would labor for the Master. Mr. B. could lecture in my house, and perhaps he could obtain the temple." God prepare us to follow his opening providence. F. P. BADAUT.

P. Bress, Saone et Loire, France, April 8.

My post-office address is Pasquart 79, Bienne, Switzerland. D. T. BOURDEAU.

An Interesting Letter.

[From Review and Herald.]

THE writer of the following letter, a gentleman residing near Calais, France, was a subscriber to our French paper, *Les Signes des Temps*, when the obituary notice of Bro. Andrews appeared therein. In that notice he saw the statement of the fact that Bro. A. was the author of a history of the Sabbath. He had read enough in the paper to create a desire to investigate further, and accordingly wrote to Bro. Whitney at Bale, inquiring where he could obtain a copy of said "History of the Sabbath." Bro. W. immediately sent him a copy, with a letter of explanation. This was in November last; and nothing more was heard from him till April 2, 1884, when Bro. W. received a letter from him, which Bro. Butler has kindly had translated for insertion in the *Review*. The letter speaks for itself; and our brethren will peruse it with the deepest interest:—

ST. PIERRE-LES-CALAIS, 21st March, 1884.

ELD. B. L. WHITNEY—*Dear Sir:* I received in due time your letter of the 19th of November last, and must indeed apologize for having delayed so long in acknowledging receipt thereof. I must also beg of you to accept my thanks for your kindness in sending me so promptly the "History of the Sabbath," when I had merely requested you to tell me *where* I might purchase it. As to the work itself, what shall I say? I must admit that when I first had it in my hands, I did not for a moment doubt that I should find some discrepancy or other, either in the scriptural or historical facts alleged, as would justify the change which had been made; viz., of transferring the Jewish Sabbath to the Christian Sabbath, or first day of the week. However, though biased to a certain extent, I had made up my mind to give the matter the most serious consideration; for even if I had been taught like many others, that the "glory of the seventh day had been transferred to the eighth day," if not by divine command, at least by the general practice of the primitive church with the direct or indirect sanction of the apostles, it was my plain duty to ascertain the truth about that change.

I therefore hastily perused the work with ever-growing interest and amazement; for hasty as was my first perusal, I clearly perceived that the arguments and facts brought forward were unanswerable. I then went carefully through it chapter by chapter,—yea, almost paragraph by paragraph, comparing texts and notes as far as lay in my power; for I was fully aware of the momentous issue at stake. It was the condemnation or vindication of the general practice of the Christian churches for ages past; it was, to me, the building up or pulling down of one of those pillars of truth, hoary with age, to which Christians of all denominations have agreed and which they have believed in with the most implicit faith! Was that practice to be reputed erroneous? Was that pillar of truth to which all, or more correctly, nearly all, agreed with so great unanimity to be shattered to the ground as a sacrilegious imposture? Was it really a fact that a pagan festival had been substituted by papal craft and power for one of God's immutable commandments, and was still receiving the practical sanction of Christendom?

After the careful perusal of the above work, I could but say, Yea; so it was and so it is still!

It is difficult to describe my mixed state of feelings after the veil had been lifted off my mind. At times I was angry that the truth had been revealed to me; for I thought it would have been better for my peace of mind and my usefulness always to have remained in the same condition of ignorance concerning that grievous imposture. Then again I was indignant that so gross a perversion of the truth had been tolerated and handed down to us by Christian pastors, even out of the great flood of light arising out of the 16th century. What a blessing it would have been if the Reformers had rightly appreciated the importance and vindicated the necessity of upholding the truth, the whole truth, at any cost! But, alas! these wishes of mine were selfish to the core. If the truth of the fourth commandment had then been adopted by the Reformed churches, there would now be no necessity for taking up the "cross;" there would be no doubts, no fears, no struggling in our hearts and lives for the sake of truth, no self-denying, no pecuniary sacrifice, no severing perchance of Christian ties and fellowship, no opprobrium for striving to uphold the purity of the doctrine.

Such were part of, and still are to the present day, to a lesser degree it is true, my complex state of mind and feelings. But thanks be to God that through Christ he has given me the victory over self, and that, with the help of his Spirit, I have determined at any cost to follow the dictates of his holy word.

Since the 8th of December last, I have kept the "Sabbath" of the Lord on his own appointed day, but up to now I am deeply grieved to say such is not the case with the other members of my household. I have reasoned with them, and given them proof after proof that the substitution of the observance of the seventh day to the first day of the week is warranted neither by Scripture nor the practice of the primitive church; so far my efforts have not met with any apparent success. The arch-deceiver is hard at work making them still believe that provided one day in seven is kept holy to the Lord, it is immaterial whether the day thus set apart is the "seventh" or "first" day of the week, and that we should follow the general practice of the Christian church. I am now leaving the matter in the hands of the Lord, and I know he will answer my prayers, though he may try my faith by delaying the fulfillment of my request. And I am deeply thankful to be able to say that since I have kept the Sabbath I have not only had clearer views of the obligations and sanctity of that day, but that I have a better knowledge and clearer insight of many other spiritual truths. I have realized in a deeper measure than I ever did before, the heinousness of sin in the sight of God, and at the same time my dependence upon the all-atoning merits of Christ's sacrifice on the cross. And I now enjoy, after years of struggling, the sweet testimony of the Spirit testifying to my spirit that I am a child of God. Of course it is not only because I have of late kept the real Sabbath day that I now enjoy a greater sense of God's favor through Christ; but it may have been in his providence one of those means which has led to the result. But it is certain that my faith in mere human teaching is now at an end, however excellent, humanly speaking, the teacher may be. I would test all by the light of Scripture, and whatever is not in accordance with Jehovah's revealed word I would reject. Such perchance would not have been the case even a short time ago, but I have been made to see that errors may be winked at, even by God-fearing people, though by what principle they do so I cannot fathom. Of course I allude to those whose knowledge has enabled them to discern truth from falsehood. Doubtless they are sincere with themselves in presuming that the good which accrues even in upholding error,

justifies this conduct; but it is not sincerity of purpose which can ever change an error or falsehood into truth.

As Tennyson so beautifully and emphatically says:—

"That a lie which is half a truth is ever the blackest of lies.

That a lie which is all a lie may be met and fought with outright.

But a lie which is half a truth is a harder matter to fight."

You are now waging that fight, and I say, "God speed you." There are many difficulties in the way,—ignorance, prejudice, pride, religious interestedness,—and to contend against these, wisdom from on high is indispensable. But thank God, in waging such a warfare you are not bound to succeed, though you are compelled to obey; and if you labor faithfully in the vineyard of the Lord, with an eye single to his glory, you may safely be assured of his approval, though your labors may not apparently be crowned with abundant success. It is not those only who have won many souls who shall be commended at the great day, though doubtless it is a blessed privilege to be so highly favored. Paul may plant, Appollos may water; but God alone gives the increase. May our daily prayer be, Thy kingdom come, thy will be done on earth as it is in Heaven; and methinks the gracious answer would soon be vouchsafed.

Yours faithfully,

It may not be improper to add that this brother sent, in the foregoing letter, \$20 for all the leading publications on the different points of our faith. May the Lord of truth and righteousness guide him into all truth, and lead him by his counsel.

Men's Hearts Failing them for Fear.

BISHOP FOSTER, in the *Christian Advocate*, says: "One cannot long sojourn in Europe without feeling how exceedingly sensitive all political relations are. The quiet is never assuring. There are so many colliding interests among the different powers, and so many internal questions, that any moment may culminate in a wide and ruinous conflagration. The very air pulsates with danger. No power can move or even silently grow without disturbing all the rest. India is feverish, Egypt is unrest, Turkey is a prey around which the vultures are gathered, Greece is dissatisfied, Austria, Germany, France, Italy, and England are distrustful of each other. The Nihilists, Communists, and other guilds of destructionists are planning and scheming general chaos; and the nations, from India to the Isle of Britain, are liable at any new complications to break forth into the flames of war. There is so much at stake, such vast interests of civilization and human advancement, political and religious, that it cannot help but cause great anxiety with all thoughtful observers, as well as make uneasy all heads that wear crowns. What will come next? is a question propounded every day over all these uneasy surfaces of the globe; and the only rest to be found is in faith in an overruling power, which will somehow, out of the many alarming possibilities, work to the general progress and welfare."

DURING the first four months of 1883 the Norwegian Missionary Engh, in Madagascar, baptized 150 persons, among them a number of slaves, whom he had as good as despaired of for ten years, because they were accustomed deliberately to go to sleep under his preaching. Now, they have come of their own accord to be instructed and baptized, having been awakened and led to it by the very preaching which they had seemed to ignore.

HE who is false to the present duty breaks a thread in the loom, and will see the effects when the weaving of a life-time is unraveled.

The Home Circle.

CRYING FOR THE MOON.

In the nurse's arms one night,
In the balmy month of June,
Lay a baby, spent and tired
With crying for the moon.
And so softly we smiled,
Said, "Poor, silly little child!
He'll know better soon."

Vainly had he tried to leap
Up toward the glowing sky,
And because kind love restrained
He could only fret and cry;
And we said, and proudly smiled,
"He'll know better, silly child!
Better, by-and-by."

Will he? Please to tell me when;
I don't think it will be soon.
If he's like most other men
He will always want the moon.
As a boy, he'll want the toys
And ponies of far richer boys;
These will be his moon.

As a youth, be in distress
For some beauty rich and fair,
For some furniture or dress,
For some toy he counteth rare.
And far older men will say,
"He'll grow wiser every day;
Wiser, unaware."

As a man, he'll sigh for wealth,
Long for power, hope for fame;
And because he gets them not,
Idly murmur, wrongly blame,
Crying still for some great boon
Far above him as the moon;
Babe and man the same.

Oh, 'tis well some mighty arm
Is around us everywhere.
Many a fall we all should have
But for that strong, loving care;
For life has no greater boon
Than the love that whispers "No,"
And that will not let us go
When crying for the moon.

—Independent.

Babies' Rights.

I CHANCED to call at the house of a lady recently who had just been elected as a delegate to a woman's rights convention. She is an earnest advocate of securing to women their denied political rights, and was very enthusiastic in her conversation on the subject on that occasion. While she descanted freely on her favorite theme, on the coming convention and the work she proposed doing, there came frequently to her parlor the sound of a baby's cry. At last my mother-heart could no longer silently endure this infantile wail, so I asked the lady if the voice we heard was not that of her baby. She said it was; that the baby had taken cold, and was feeling a little cross, but that her nurse would give her the best of care.

She then told me how fortunate she had been in securing the services of a good, respectable girl to take care of her baby. After her trying experiences with different nurses, she considered this a rare good fortune, and she could now give more time to her social duties and pleasures. She spoke also of the sacrifices of social pleasures she had been compelled to make on account of the inefficient help she had had in the care of her baby.

As she sat talking in a most complacent manner, the continued fretting of the baby was constantly heard, and there arose in my heart a strong protest against baby wrongs, and I went away in deep sympathy, not with woman's rights, but with the rights of babies.

This lady was the mother of five children, and she was a comparative stranger to every one of them. As soon as they were old enough to leave the nursery, they spent most of their time on the street. The mother did not interest herself in them sufficiently to learn how or where they spent their time, and those she had hired

to take charge of them were glad to get rid of them, and did not care much where they went. The husband of this lady was a wealthy banker, and their home was furnished with all the comforts and luxuries that his means warranted; and yet I had a far deeper feeling of pity for their children than I had for those in humble homes, who came directly under their mother's loving care and guidance.

Alas! I thought, how many babies in wealthy homes all over our land are thrust into the care of strangers, and become practically motherless? Would there not be less need of so much work in the various moral reforms, if mothers could be induced to fit themselves for the work, and then take the early training of their children into their own hands, and so form their characters in the start that they will not need to be reformed in after years? The seeds of many of these evils are sown in childhood, and even in babyhood, and nothing short of a mother's love and a mother's watchful care can throw around the child the proper influences, and rightly aid in moulding its earliest impressions.

It must be remembered that at its birth the child knows absolutely nothing. Its own mother is no more to it than any one else, and it would just as willingly become the child of any other woman as its natural mother. On its first feeling of discomfort it begins to cry. Some one comes to its rescue, and it is quieted. As its cries are repeated again and again, and the same one comes to its relief, that face becomes familiar, and it very soon singles it out as the one to whom it must look for solace in all times of need or grief. The baby heart very early goes out to the one who watches over it and attends to its wants, and no one is worthy to fill the position of a mother who does not sufficiently prize her baby's earliest affections to be willing to do the work necessary for winning it. It is a sad fact that so many mothers fail to appreciate the importance of giving their own society to their little ones, of training the young minds themselves, of caring for them and attending to their wants with their own hands. These are sacred duties devolving upon every mother, and to the true mother they are sacred privileges. They are the only means of securing the perfect love of the child, and serve to increase and strengthen her own love for it. In order to rid herself of the burden of care and be free to enjoy the pleasures of a society life, many a mother places her baby in the care of a nurse, often an inexperienced and careless young girl, and thus eases her conscience with the thought that, though she is absent from it most of the time, it is not neglected. Is it any wonder that, as the child grows older, a feeling of estrangement often exists between them, and the mother is made to feel that her child does not love her as it ought? How can she expect it to love her? What has she done to deserve, much less to win its love?

There is wisely implanted in the heart of the mother a natural love for her offspring from its very birth, a love given expressly to invite her to care for and protect it, and designed to be matured and strengthened, instead of dwarfed and suppressed. But it must be remembered that there is no natural love toward the mother on the child's part. She has got to win its love, or else never possess it. True, as the child grows older, he may receive a theoretical idea of what his duty to his parents demands of him, and there may be an outward show of such a feeling, but it does not spring from a genuine affection of the heart.

As the youth approaches early manhood, how many a mother discovers in wonder and grief that she is fast losing her control and influence over him, and learns all too late that at this period of his life the power of love is the "one thing needful," to aid her in guiding his feet in the pathway of virtue, and in keeping him from entering the many by-ways of vice.

The question is frequently asked, why so many of our greatest and best men rise from homes of poverty. I think no small portion of the secret lies in the fact that in such homes the mother has full charge of her children, and they are watched over and cared for by one who has the deepest interest in their welfare. Could that feeling of love and sympathy, so strongly characterizing the relation between President Garfield and his mother, have ever existed had she not by being his earliest companion and tenderly caring for him her own self won his entire heart while it was tender and impressible? And then, with a true mother's spirit of devotion and self-sacrifice, she retained it through all the years of his matured manhood. Many great men have ascribed their success in life to their mother's influence; but they had mothers who patiently and willingly toiled in their behalf in order to secure that influence which they afterwards so judiciously used in advancing their interests.

To the young mother who has been raised in luxury and entirely unaccustomed to work, the care of her baby may seem a task greater than she is able to perform. But let her remember that "love lightens labor," and the good result of her self-sacrificing work, and the rich harvest she shall reap by-and-by, may be far greater and richer than she would now dare to hope. Besides, her reward will not all be reserved for the future. The true mother finds an enjoyment in the presence and care of her little one, in listening to its baby prattle, in watching the strengthening of its tiny limbs and the unfolding of its mind, in hearing its first attempts at speech, in the vain effort to utter the name of mamma, that none but a mother can ever know. And as she so often bends over the helpless form, and looks down into the wandering, innocent eyes, how many lessons of forbearance, of patience, and child-like confidence are implanted in her own breast—just the requirements needed in the development of her noblest womanhood.

All the other work pertaining to the household may be trusted to the care of servants. But the mother of the baby should regard the work of supplying its wants, of studying its nature, of directing the earliest developments of its mind in the proper channel, of shielding it from all hurtful influences, and, through loving attention, of drawing out the baby affections and binding its little heart to hers, as a welcome duty—a prerogative exclusively her own.—*Nellie Burns, in Arthur's Magazine.*

Benares.

BENARES is counted the most sacred city of the Hindus, and, in the traditions of the country, is said to be as old as creation. Every year, multitudes gather here to bathe in the holy waters of the Ganges upon whose banks it is situated. The immediate margin is chiefly occupied with flights of steps called *ghauts*, by means of which the devotees descend to the water. Sometimes, as many as one hundred thousand pilgrims are found in this sacred place. Once, during an eclipse of the moon, forty persons were trampled to death in the crowded streets.

We are glad, however, to tell you that the influence of the place is slowly waning. European science and Christian teaching are taking effect upon the public mind; and the present generation have a little less confidence in the efficacy of the sacred waters than their fathers had. Let us hope that many of their children will go for cleansing to the fountain Jesus has opened.—*Little Helpers.*

If the mind be properly cultivated, it will produce a storehouse full of precious fruits; but if neglected, it will be overrun with noxious and poisonous plants.

A Social Mistake.

WHAT is my opinion of fast young men? It isn't as good as it might be, and still it is better than the subject merits. I sat at my window the other day, and I noticed four or five "bloods" standing in front of a saloon from which they had just emerged, wiping their lips. I knew they were all society men, and presently I saw a pretty young lady of their "set" coming down the street toward them. Now, thought I, if that girl had the proper nerve, she would pass those fellows by as she would any other set of loafers, whose character was as good as theirs, but whose social position by accident of birth was less elevated. I wagered with myself, however, that she would not do it, and I won the wager. She spoke to them as sweetly and womanly as if every man in the lot was as pure and good as she was. If they had been women, instead of men, and she had known them, how quickly she would have cut them from the list of acquaintances, and how haughtily she would have snubbed them! These fast young men frequent saloons, loaf about their front doors, spend an evening in a gambling den, associate with disreputable men, only removed from the criminal class by "influence," get drunk as often as they please, swear like a mad teamster, have more or less "lady friends" they dare not recognize in public places, and so on down a long list of fashionable eccentricities, and yet they have the gall to apply for places of trust in the confidence and respect of decent women and men, and the startling part of it is, they are accepted as fit associates for mothers, for daughters, for sons, for husbands, for fathers. They may say they are not bad at heart, but are merely "sowing their wild oats." Conceded; but, in the name of all that is good and respectable, why are they not excluded from homes until this so-called necessary "wild oats" period is past? "Wild oats" is a very contagious kind of vegetable, and because a few must sow them, it does not follow that the seed must be spread broadcast and grow up into a crop of ruined homes, dishonored lives, and eternal destruction!—*Sel.*

When Girls Are Impolite.

A FEW days since I took a train for a western trip. I walked the entire aisle, carrying a heavy satchel and lunch basket, without finding a vacant seat. I retraced my steps to where a bright girl, well dressed, occupied a seat by herself and had another reversed for her packages. Putting my hand upon the latter, I said, is this seat occupied? "Yes, madam," she said, in a very pert, decided manner. A gentleman back of her said it was not occupied, and that no person had a right to four seats. I could only go back to the door and wait for the conductor. It seems that this miss was traveling with her parents. They sat opposite, and part of the time her father sat with her. I overheard her recount of my application for, and her refusal of, a seat. Judge of my surprise to hear her father praise her for her cuteness, and say he would trust her to make her way in the world. This party were well dressed, and probably would have been insulted if any one had suggested they were ill-bred. No doubt the miss had been taught not to eat with a knife, or drink tea from a saucer, or to shut the door rudely in a stranger's face. In this instance, however, was she not only rude, but had she not exceeded the limits of her rights?

On another occasion, six or eight young ladies, going to a county seat to a teacher's examination, entered a passenger car about two o'clock in the morning, when all the passengers were sleeping. They came in laughing and giggling, one remarking boisterously, "this evidently is a sleeper." Then all laughed at the joke, while rude puns and jests and loud

talk continued until every passenger was aroused. Then one said, "Nell, you were mistaken, this is not a sleeper." During the hour they rode, they were not quiet one moment, and probably every passenger doubted their ability to mould the character of children. Had a certificate of proficiency depended upon our vote, they would have been sent back to mother and tutor for training in politeness, at least.

In another instance, a bright young miss, about sixteen, was going West with her parents. By nine o'clock at night she had made the acquaintance of several fellow-passengers, among them some young men. Her frequent sallies of wit and sharp repartee interested those with whom she conversed, but those beyond her circle were greatly annoyed. Whatever was her motive, I cannot judge, but she became more and more bold as the night wore away. She passed up and down the aisle, often talking to parties at the opposite end of the car. Doing all manner of strange things that prevented the possibility of any person sleeping. Among other things, she made the acquaintance of the brakeman, who was a fine-looking young man. To cap the climax, she asked him for his cap, and putting it on, she wondered if she would not make a good-looking brakeman. Then she took his lantern, went through the car, calling out the stations and even putting the lantern in the faces of those she thought were asleep. Her parents laughed at all this as if she were doing something very smart.

Now, my dear girls, we like to have you understand American freedom and to know its fullest meaning, for women as well as men. Remember, though, that freedom is not license, and that under all circumstances we should have a respect for other people. Even the humblest, have rights we ought to consider.

It might have been very well for this gay young lady to have entertained a company at home, or at the house of a friend, with impromptu theatricals. On that train were invalids seeking health in the West, weary mothers, and sleepy children. All needed the snatches of rest hard to obtain in the cars, and she had no right to amuse herself at their expense.

In every place in life a true lady will never forget true politeness, which respects the comfort, pleasure, and rights of others.—*Woman's Tribune.*

Poverty's False Pride.

A RELIGIOUS cotemporary says very justly: "The idea of 'respectable employment' is the rock upon which thousands split, and shipwreck themselves and all who depend on them. All employments are respectable that bring honest gain. The laborer, who is willing to turn his hand to anything, is as respectable as the draper store-tender. Indeed, the man who is ready to work whenever work offers, whatever it may be, rather than lie idle and beg, is a far more respectable man than one who turns up his nose at hard labor, wearies his friends with his complaints because he can get nothing to do, pockets his benefactions without thankfulness, and goes on from day to day a useless, lazy grumbler."

A COTEMPORARY remarks that George Washington, the first president of the United States, never saw a steamboat; John Adams, the second president of the United States, never saw a railroad; Andrew Jackson, the seventh president of the United States, knew nothing about the telegraph; and Abraham Lincoln, the sixteenth president, never dreamed of such a thing as a telephone. These facts are strikingly suggestive of the progress the world is making in material things. The instructed mind sees in them a moral and spiritual signification, as they bring distant families of men into closer relations, and help to establish "The Parliament of man, the Federation of the world."

THE SABBATH QUESTION.**Assorted Package No. 1. Price, 10c.**

Which Day Do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—God's Memorial—Sunday Not the Sabbath—Why Not Found Out Before—One Hundred Bible Facts about the Sabbath.

Assorted Package No. 2. Price, 25c.

This package contains all the tracts in package No. 1, and the following in addition:—

Seven Reasons for Sunday-keeping Examined—The Ten Commandments Not Abolished—The Seventh Part of Time—The Definite Seventh Day—Perfection of the Ten Commandments—Address to the Baptists—The Sunday Law.

OTHER WORKS ON THE SABBATH.

- The Truth Found.**—A comprehensive exposition of the nature and obligation of the Sabbath of the fourth commandment. 64 pp.10c
- Sunday Seventh-day Examined.**—A critical examination of the claim that Sunday is the true seventh day of the fourth commandment. 88 pp.10c
- rown's Review of Gillfillan on the Sabbath Question.** 64 pp.10c
- Appeal to the Baptists.**—An address from the Seventh-day Baptists to their first-day Baptist brethren, urging a restoration of the Bible Sabbath from the stand-point of Baptist principles of argument and interpretation. 48 pp.10c
- Eleven Sermons on the Sabbath and Law.** 228 pp. 25c
- Vindication of the True Sabbath.**—By a former missionary of the Presbyterian Church.10c
- Morality of the Sabbath.**—Showing that the Sabbath commandment, being found in the midst of the nine acknowledged moral precepts, is, like the others, moral in its nature. 96 pp.15c
- Testimony of the Fathers of the first three centuries concerning the Sabbath and First-day.** A candid examination of both sides of the question. 112 pp.15c

THE SECOND ADVENT.**Assorted Package No. 3. Price, 10c.**

The Coming of the Lord—Is the End Near—Can We Know—The Signs of the Times—The Judgment—Without Excuse—The Second Advent.

Assorted Package No. 4. Price, 25c.

Containing package No. 3, and the following in addition:—

The Millennium—The Present Truth—The Third Angel's Message—Exposition of Matthew Twenty-four.

OTHER WORKS ON THE SECOND ADVENT.

- Our Faith and Hope.**—A series of ten sermons on the coming and kingdom of our Lord Jesus Christ. 198 pp.25c
- Second Coming of Christ.**—An exposition of Matthew 24th chapter. 64 pp.10c
- Three Messages of Rev. 14.**—Showing the nature and character of the warning messages designed to prepare the world for the last great Judgment. 96 pp.10c
- The Saints' Inheritance, or the Earth Made New.** 82 pp.10c
- The Seven Trumpets.** An exposition of the symbols of Rev. 8 and 9. 96 pp.10c
- Address, **SIGNS OF THE TIMES, Oakland, Cal.**

MAN'S NATURE AND DESTINY**Assorted Package No. 5. Price, 10c.**

Is Man Immortal—Thoughts for the Candid—End of the Wicked—The Rich Man and Lazarus—Departing and Being with Christ—Milton on the State of the Dead.

OTHER WORKS ON MAN'S NATURE.

- The Hope of the Gospel.**—What is it, and when will it be consummated? 80 pp.10c
- Matter and Spirit.**—An argument on the relation of matter and spirit, and the dependence of thought upon organization. 66 pp.10c
- History of the Doctrine of the Soul.**—The belief in its immortality traced among all races and peoples to the present time. 186 pp., cloth.75c
- Address, **SIGNS OF THE TIMES, Oakland, Cal.**

MISCELLANEOUS TRACTS.**Assorted Package No. 6. Price, 25c.**

The Plan of Redemption—The Sufferings of Christ—The Sanctuary of the Bible—Scripture References—The Spirit of Prophecy—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The End of the Wicked—The Two Thrones.

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

Publishers' Department.

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

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

OUR GENERAL AGENTS.

Alabama—J. R. Waite, Silas, Choctaw Co., Ala.
 Arkansas—P. C. Shockey, 205 Pulaski Street, Little Rock, Ark.
 California—Miss Anna L. Ingels, care Pacific Press, Oakland, Cal.
 Canada—Mary L. Cushing, Dixville, P. Q.
 Colorado—J. W. Horner, Boulder, Colo.
 Dakota—Alice H. Beaumont, Howard, Miner Co., Dak.
 District of Columbia—Reuben Wright, 334 Eighth Street N. E., Washington, D. C.
 Florida—J. F. Robbins, Holly Hill, Volusia Co., Fla.
 Georgia—Eld. W. F. Killen, Perry, Houston Co., Ga.
 Illinois—Lizzie S. Campbell, Belvidere, Boone Co., Ill.
 Indiana—W. A. Young, Union City, Ind.
 Iowa—Mrs. Lizzie H. Farnsworth, State Center, Iowa.
 Kansas—Clara Wood Gibbs, Lawrence, Kan.
 Kentucky—Bettie Coombs, Nolin, Hardin Co., Ky.
 Maine—Mrs. R. Robbins, South Norridgewock, Me.
 Maryland—J. F. Jones, Calverton, Md.
 Michigan—Miss Hattie House, Battle Creek, Mich.
 Minnesota—Miss Mary Heleson, Mankato, Minn.
 Mississippi—Peter H. Clark, Moss Point, Miss.
 Missouri—Miss Clara E. Low, Sedalia, Mo.
 Nebraska—Nebraska Tract Society, Fremont, Neb.
 New England—Mrs. Eliza T. Palmer, N. E. Tract Depository, South Lancaster, Mass.
 New York—Miss May Taylor, Rome, N. Y.
 North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.
 North Carolina and South Carolina—Eld. N. P. Hodges, Sands, Watauga Co., N. C.
 Ohio—Mrs. Ida Gates, Clyde, Sandusky Co., Ohio.
 Pennsylvania—Mrs. D. C. Phillips, Wellsville, N. Y.
 Tennessee—Mrs. M. C. Fulton, Leach, Carroll Co., Tenn.
 Texas—Capt. C. Eldridge, Denton, Tex.
 Upper Columbia—Mrs. G. W. Colcord, Walla Walla, W. T.
 Vermont—Lizzie A. Stone, South Lancaster, Mass.
 Virginia and West Virginia—R. D. Hottel, Quicksburg, Shenandoah Co., Va.
 Wisconsin—Miss Phemie Lindsay, 901 East Gorham Street, Madison, Wis.
 Wyoming—J. T. Trees, Tie Siding, Albany Co., Wyo.

AGENTS AND FOREIGN BRANCH OFFICES.

British Columbia—B. Robb, Victoria, B. C.
 Canada—Eld. R. S. Owen, South Stukely, P. Q.; Robt. McCormick, Belleville, Ont.; Mary L. Cushing, Dixville, P. Q.
 England—Miss. Jennie Thayer, Eld. M. C. Wilcox, Eld. A. A. John, 72 Heneage Street, Great Grimsby, Eng.; Geo. R. Drew, 16 Rodney Street, Birkenhead, Cheshire, Eng.; Eld. J. H. Durland, 239 Shirley Road, Southampton, Eng.
 Norway—Eld. J. G. Matteson, Akersveren, No. 2, A. B. Oyen, "Sundhedsbladet," Christiania, Norway.
 Prussia—Eld. J. Ertzenberger, 10 Rudolph Strasse, Vohinkel, bei Elberfeld, Prussia.
 Switzerland—B. L. Whitney, *Les Signes des Temps*, Bale, Suisse; Eld. D. T. Bourdeau, Pasquart 79, Bienne, Suisse.

RECEIPTS.

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

CALIFORNIA CONFERENCE FUND.—W T Eddy (tithe) \$3.00, Grangeville Church \$16.85, M F McCadden \$10.00, A F Horning \$7.60.

FOREIGN MISSIONS.—A Mason \$5.00.

SIGNS DONATIONS.—A Friend \$2.00, M F McCadden \$1.00.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—George H Beck.

BOOKS SENT BY EXPRESS.—W W Saunders, Mrs E Swift, Seaman's Mission.

BOOKS SENT BY MAIL.—L R Wright, Mrs A C Walden, Miss Adell Hagaman, J W Horner, T W Horn, Miss Ida McDonald, L M Skinner, F M Price, Dr Cole, Mrs Erastus Banta, Cora Crabtree, Sarah E Saunders, R H Blackwood, Mrs J H Sturges, E W Whitney, J B Bramron, Mrs P C Striplin, Mrs A M Striplin, L G Manor, B Robb, Mrs Cynthia Quigby, Eld G W Colcord, Clara Wood Gibbs, Peter Basteyrs, Mrs S J Hunt, W E Thomas.

News and Notes.

RELIGIOUS.

—Baltimore has thirty-six Catholic Churches.
 —A Chinese Presbyterian Church was organized and incorporated in Los Angeles, Cal., April 29.
 —Delegates of various Swiss cantons are discussing the propriety of suppressing the Salvation Army.
 —Religious revivals are the order of the day in the districts in England recently shaken by an earthquake.
 —The eighth General Conference of the British Evangelical Alliance will be held in Copenhagen from the 24th to the 31st of August next.
 —The Methodists are to have a centennial celebration next fall. In 1784 they numbered 15,000 communicants; now they report nearly 4,000,000.
 —The Baptist General Convention of California has voted in favor of locating their proposed college in Oakland, and a committee has been appointed to secure a site.
 —The Santa Cruz (Cal.) *Sentinel* severely criticises the Congregational pastor of that city for the expression of thankfulness, in a public prayer, for the presence of so many Chinese in the community.
 —A Presbyterian minister said in an address before the Sunday-school convention in Oakland, last week: "It used to be taught that there are infants in hell not a span long; but that day has passed."
 —A Stockton minister asserts that a young man of that city went to Heaven a few weeks ago on the strength of impressions made upon his mind in Sunday-school twenty years ago; yet he had never made a profession of Christianity, and the only evidence of his "triumph" was a death-bed scene, when he made the sign of a cross on his fingers and said the Saviour died for him. According to this theology, a self-sacrificing Christian life goes for naught.

—The *Sunday-school Times* has a correspondent who finds fault with the International Lessons for 1885, because about half of them are from the Old Testament. He complains that they are "Christless lessons," those which do not point the pupil to Christ—and asks, "Is there no remedy?" To this appeal the *Times* gives the following very pertinent reply: "In the second half of the year there are such Old Testament lessons as the story of Elijah and the prophets of Baal; Elijah at Horeb; Elisha raising to life the Shunammite woman's son; Naaman the leper hesitating to accept God's simple method of cleansing; the preaching of Jonah; the prayer of Hezekiah; and the Messianic prophecies of Isaiah. No opportunities of finding Christ in these lessons! Only think of it! 'Is there no remedy?' Indeed there is, and a very simple remedy. Let the teacher be filled with the Holy Ghost, like Peter and Stephen and Paul and Apollos, when they sought and found the Christ in the Old Testament Scriptures, and proclaimed him accordingly unto their hearers. Very many teachers who have now been at their work from five to forty years are finding the Christ in, and teaching him out of, such Old Testament lessons as these which are selected for 1885. And no teacher could ever hope to be as effective in showing the Christ out of the New Testament only, as out of the New Testament and the Old."

—There are encouraging reports for the past year, from the Methodist missions in South America, and some indications that the Catholic power is considerably weakened in some States. In the province of Buenos Ayers there was much excitement over an effort, in the Congress of the Republic by the clerical party, to secure a modification of the national educational law, so as to force Roman Catholic instruction on all pupils in the schools. The measure was promptly rejected. The President of the Republic attended the services of the mission one Sunday, provoking a loud outcry from the clericals. Says Mr. Wood, the superintendent, "Our converts are mostly from the humble classes; but men of the highest rank are among the hearers." The increase in contributions over those of two years ago was fifty per cent. In the province of Entre Rios, across the river from Santa Fe, a constitutional convention was held, at which a new constitution was adopted, and the capital was moved from the Uruguay to the Parana. The constitution also disestablishes, as far as the province is concerned, the Roman Catholic Church. This is the beginning, it is believed, of the end of official religion in the Argentine States. He says that, when the constitutional convention was "discussing the Church and State question, the ecclesiastical authorities of the diocese telegraphed to

them, in peremptory terms, not to adopt any change. This was regarded as impertinence and usurpation. One member moved that the telegram be burned in the midst of the assembly. It was finally ordered to be passed out to the door-keeper."

—Religious liberty is not always and in all places enjoyed in Italy. A London paper tells how the authorities of Lodi, a town of 18,000 inhabitants, interfered with services held under the auspices of the Evangelical Continental Society. The agents of the society hired a small theater; but evening services were forbidden there on the plea of the danger of fire. Then an adjoining room on the ground-floor was taken. Small gatherings were held there in perfect quiet. But when an evangelist was stationed in Lodi, and the services were held more regularly and with greater publicity, disturbances arose. A noisy crowd gathered around the door, and a brigadier and policemen entered. The former asked a number of questions which he had no right to put, and then withdrew, but without trying to calm the tumult within and without. On complaining to the authorities, the evangelist was assured of protection for the future; but on the following Sunday the disturbance was far worse. The evangelist was so injured by a blow in the stomach as to be compelled to take to his bed, and the authorities were not to be found. On again complaining, the evangelist was told that the sub-prefect had ordered that no more meetings should be held, whether by day or by night, in the present building. Another place must be found; but the authorities knew that, after the disturbances, it was not possible to secure another place. In Pisa similar disturbances have occurred, at the instigation of atheists.—*Ex.*

SECULAR.

—The sunset afterglow has re-appeared in India.
 —The Morrison tariff bill has been defeated in Congress.
 —A plague is raging in the province of Bagdad, in Asiatic Turkey.
 —Jose Duarte, of Albuquerque, N. M., is charged with hanging his own son.
 —The extra session of the California Legislature adjourned on the 13th inst.
 —A relief expedition, numbering 8,000 men, will start for Khartoum in July.
 —A Siamese Embassy is now in this country examining tools, machinery, and fire-arms.
 —The Mexican Government's circular modifying the Stamp Act gives general satisfaction.
 —Rabbits and quail are said to be doing much damage in the vineyards about St. Helena, Cal.
 —Depression in the English ship-building trades have thrown 20,000 men out of employment.
 —The Pennsylvania and New Jersey fires, noted last week, were finally extinguished by rain.
 —A strong gas well was struck last week on Gen. Rosecrans' place in Los Angeles County, Cal.
 —The King of Abyssinia refuses to permit Egyptian troops to enter the Sudan from his dominions.
 —Dissension exists among the Chinese and Black Flags, and there has been desperate fighting between them.
 —Zorilla, the Spanish Republican leader, has been expelled from France, at the instance of Alfonso's Government.
 —The Austrian Government has lately issued rigorous regulations respecting beautifiers, hair dyes, patent medicines, etc.
 —A Syracuse, N. Y., dispatch says that eighteen carloads of English paupers passed that city last week en route to Dakota.
 —The Lake Superior Copper Mining Co. has closed a contract for furnishing 12,000,000 pounds of copper at 14 cents per pound.
 —About three acres of ground at Zanesville, Ohio, suddenly sank on the 11th inst., leaving a fissure about 150 feet deep. No person was injured.
 —By July 1st upwards of fifty new money-order offices will be established in California. The additional bond required of postmasters is \$3,000 and upwards.
 —During a heavy thunder-storm in London, last week, a ball of fire fell in the street and burst with a loud report, terrifying the residents who witnessed it.
 —On the 10th inst., Henry Casey, while being examined at Redwood City, Cal., for assaulting a girl at a picnic at Belmont, was fatally shot in court by the girl's father.

—Two English railway companies, owing to depression of trade, have discharged 2,500 employes and reduced the salaries of clerks 10 per cent.

—John B. Gough, the noted temperance lecturer, is about to start on a lecturing tour across the continent, and is expected to reach San Francisco about June 3d.

—Germany and Austria are discussing common measures looking to the supervision of the production and sale of dangerous explosives. England and France are not invited to participate.

—The miners about Tombstone, Arizona, have organized a union and struck for \$4.00 per day. Superintendents decline to yield to the demand, and work has been generally suspended.

—The devil has taught a German farmer, who resides near Pittsburg, Pa., how to make solidified whisky, pressing it into plugs. New York speculators have offered him \$100,000 for the invention.

—The new imperial palace at Strasbourg, Germany, is to be completed in three years, at a cost of \$1,250,000. It seems a preposterous piece of extravagance, as the emperor has a dozen palaces already.

—In Newton County, Ark., on the 3d inst., revenue officers raided an illicit distillery, which was dismantled and the mash-tubs destroyed. A fight occurred, and one distiller was killed and another wounded.

—A "humpback" turtle was found in Monterey Bay the other day and captured. It was seven feet seven inches in length, four feet across the back, and had two fins three feet long. It weighed one thousand pounds.

—Suspected Nihilists are being arrested in St. Petersburg daily, numbering men and women in prominent stations. Several artillery officers have been apprehended, also a number of students at the Moscow University.

—ST. JOHN, N. F., May 10.—The Grand Jury to-day found five true bills against nineteen of the Catholics who participated in the Harbor Grace affray in December last, for the willful murder of James French, Nicolas Bray, and Callaghan.

—The Paris *Gaulois* says: Before leaving Rome, Errington had a conference of an hour with the pope, who expressed satisfaction at the prospect of a renewal of direct relations between England and the Vatican. Cardinal Jacobini gave Errington a statement of concessions required by the Vatican.

—The steamer *Titania* arrived at Montreal on the 8th inst., bringing rescued passengers of the lost steamer *State of Florida*, mentioned in our news department last week. The Florida was sunk in mid-ocean by collision with a bark. From both vessels, which went down in a short time after the accident occurred, 137 persons were lost.

—A steamer recently arrived at New York with 416 Mormon converts in the steerage, and twenty-two missionaries in the cabin. The converts are said to represent nearly every European nation except Irish. One of the missionaries said there was no use trying to convert the Irish; "but," he added, "they are not a class we care to handle. They are too enthusiastic and spasmodic; they would surely bring us into trouble. We always keep away from Ireland for that reason."

—Jas. R. Keene, the great California speculator of Wall Street, N. Y., has failed. He went to New York in 1876 with \$5,000,000. Up to 1880 his ventures were prosperous, and he was worth \$12,000,000. Since that time, however, he has been losing much of the time. He is said to have lost \$5,000,000 in his great grain speculation two or three years ago. He finally became reckless in his endeavors to retrieve his lost fortune, but all to no purpose. In the last six months, he is said to have lost \$4,000,000.

—A Laredo dispatch says: "American capital has no safeguard in Mexico at present. Recently the newsboys on the Mexican National railway running out of Laredo into Mexico have been put off the train with their American publications because an article in a paper did not suit the powers that be. The costly and magnificent club and hotel buildings erected by the construction companies of Jay Gould's extension of the International road into Mexico have been seized and appropriated by the civil authorities of New Laredo, because of some alleged failure to comply with some regulations of the general Government. Conductor King, on the Mexican National Railway, between Laredo and Monterey, last week, on a trip to the latter point, put off the train a Mexican who was traveling without a ticket or pass. On his return to New Laredo, he was arrested and placed in jail."

Rapid Geological Transformation.

It is a generally-accepted theory that quartz and sandstone are geological formations which require thousands of years to form. A few days ago, in Virginia City, Conductor Havenor showed the editor of the *Appeal* a specimen of quartz which could not have existed over fifteen years ago. The quartz in question was taken out of the Yellow Jacket mine from between the timbers. The timbers were put in fifteen years ago, and the matter forming the quartz had apparently oozed through a crack and adhered to the timber. It was about the size and had the appearance of a cauliflower. There was a mass soft and crumbling to the touch, and in places woven together like threads; and in this mass, and a part of it, were three distinct and perfectly formed quartz crystals. The mass had been pushed through the crack while in a plastic state, and then formed in the bunch described.

Poison from Oil Lamps.

MANY persons who use kerosene or oil lamps are in the habit, when going to bed or leaving the room for a time, of turning the wick down low in order to save a little in the consumption of oil. The consequence is that the air of the room becomes vitiated by the unconsumed oil vapors, by the gas produced by combustion, and also by the minute particles of smoke and soot which are thrown off. Air thus poisoned is deadly in its effects, and the wonder is that more persons are not immediately seized with inflammation of the throat and lungs, headache, dizziness, and fatally injured by breathing it. Irritation and nausea are among its effects.—*Sel.*

PERSISTENT attacks upon Christianity in a Moslem paper in Constantinople, at once false and bitter, following week after week, had, it is said, the effect to mightily increase the sale of the Scriptures. In a few weeks the sale has equaled that of one-half the last seven months.

Appointments.

To Church Officers of N. P. Conference.

THE churches of the N. P. Conference are hereby requested to hold their next quarterly meeting the first Sabbath and Sunday in June, and at that time elect delegates to the Conference, to convene June 19. Please send an annual report in full of your church. The elders and clerks are especially requested to attend promptly to this matter, that we may have a full report from each church.

CHAS. L. BOYD,
For Conference Committee.

THE North Pacific Conference will hold its next annual session at Sellwood, Oregon, in connection with the camp-meeting, June 19-30. Each church is entitled to one delegate, and to an additional delegate for each fifteen members above twenty. All who are interested in the work of this Conference should be present to take part in the first meeting of this session.

CONF. COMMITTEE,
Per Chas. L. Boyd.

THE North Pacific Tract and Missionary Society will hold its next annual session in connection with the camp-meeting at Sellwood, Oregon, June 19-30. Matters of the greatest importance will be considered. We are approaching a crisis. Every lover of the truth should be present at the meeting *this year*.

CHAS. L. BOYD,
Pres. N. P. T. and M. Society.

THE next annual session of the N. P. Sabbath-school will be held in connection with the camp-meeting at Sellwood, Oregon, June 19-30. Special attention will be given to the interests of the Sabbath-school work.

CHAS. L. BOYD,
Pres. N. P. S. S.

A MINE OF INFORMATION.

HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

By ELD. J. N. ANDREWS.

THE Bible record of the Sabbath, the secular history concerning it; the successive steps by which the change to the first day was made and the work of restoration, are given in detail.

EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length; and the COMPLETE TESTIMONY OF THE FATHERS in regard to the Sabbath and first day is given. The comparative merits of the seventh and the first-day Sabbaths are fully shown. A copious index enables the reader to find any text, or the statement of any historian.

Should be read by everybody. 523 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

THOUGHTS ON DANIEL, CRITICAL AND PRACTICAL.

By ELD. U. SMITH.

EXPOSITION OF THE BOOK OF DANIEL, VERSE BY VERSE.

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

416 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

THOUGHTS ON REVELATION, CRITICAL AND PRACTICAL.

By ELD. U. SMITH

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

416 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

THOUGHTS ON BAPTISM.

By ELD. J. H. WAGGONER.

AN EXAMINATION OF THE ACTION, SUBJECTS, AND RELATIONS OF THE ORDINANCE OF BAPTISM.

Also, a Brief Refutation of the

HISTORICAL CLAIMS FOR TRINE IMMERSION.

SECOND EDITION, REVISED AND ENLARGED.

Prices, post-paid,—In flexible cloth, 35 cents; paper covers, 25 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

SKETCHES FROM THE LIFE OF PAUL.

By MRS. E. G. WHITE.

In this book the history of Paul's life, from the time when he "made havoc" of the church until he was "offered up" as its chief representative, is traced in a clear and connected manner. Paul's allusions to himself in his epistles are connected with the record in the book of Acts in such a manner as to throw great light both on the epistles and the "Acts." But that which gives the book even greater value than its historical accuracy, is the lessons that are drawn from Paul's words, and the hardships which he endured, and their practical application to our own times. This is a marked feature of this work, and the instruction given in this way cannot be estimated in dollars and cents. 234 pp. Neatly bound in cloth, 30 cents.

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

Or, REVIEW AND HERALD, Battle Creek, Mich.

MATTER AND SPIRIT;

OR,

THE PROBLEM OF HUMAN THOUGHT.

By ELD. D. M. CANRIGHT.

A PHILOSOPHICAL argument on an important theme, indicated by its title. 66 pp. Price, 10 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

THE HOME OF THE SAVED.

By ELD. J. N. LOUGHBOROUGH.

GIVES the Bible evidence upon the interesting topic of the earth made new, as the inheritance of the saints. 82 pp. Price, 10 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 15, 1884.

Camp-Meetings for 1884.

KANSAS, Lawrence	May 21-27
MISSOURI, SOUTHERN, Nevada	May 29 to June 3
" NORTHERN, Chillicothe,	June 5-10
NEBRASKA, Beatrice	" 5-10
UPPER COLUMBIA, Walla Walla	" 5-16
PENNSYLVANIA, Emporium	" 11-17
WISCONSIN, Baraboo	" 18-23
MINNESOTA, Mankato	" 19-24
NORTH PACIFIC, East Portland, (Sellwood)	" 19-30
DAKOTA, Madison	June 25 to July 1
CANADA, Waterloo	" 26 to " 1
NEW YORK,	Aug. 14-26
NEW ENGLAND,	Aug. 20 to Sept. 2
VERMONT,	" 29 to " 8
MAINE,	Sept. 4-15

GENERAL CONFERENCE COMMITTEE.

Various Matters.

LAST week we promised a full report of the meeting in Healdsburg in this number. With regret we have to announce that the proceedings have not been received.

MRS. J. ELLEN FOSTER, the well-known advocate of prohibition, is laboring in California. Success to her efforts.

NEXT week we shall commence the publication of Wesley's Sermon on the "Origin, Nature, Properties, and Use of the Law." We may publish in part, as we have not room for the whole, several of Mr. Wesley's Sermons. They are good religious reading, and we can recommend them to everybody.

THE camp-meeting season is already here, and the time for vigorous work has come. We expect a large increase in our subscription list, and the directors are making preparations for the work. Besides the SIGNS we are doing much more denominational work than was ever before done in this office, and the prospects—nay, the certainty—is that it will greatly increase.

THE office of the *Review and Herald* has discarded its outside job work, and yet all hands are as busy as ever. Our work is fast enlarging; notwithstanding a new office is opened in England, where a paper is printed in our own language, our offices in the United States are fast approaching the point where all our facilities, and these much increased, will be needed to do our own work. "Take courage, fellow pilgrims."

WE have just received another pamphlet on the "Christian Sabbath," another California production. From certain remarks in it we judge that the writer is a Methodist, though he does not give any certain clue to his denominational identity. One thing is noticeable: he contradicts the positions of Mr. Woodward on the most material points, and thus presents another instance of a house divided against itself. It is poorly written, and very poorly gotten up, and, as the other California Sunday books, promises to have a brief run, with little or no influence. It misrepresents the Greek of *mian sabbatone* as badly as did the writer noticed in this week's SIGNS.

WANT of time alone has prevented our getting out a collation of the views of the advocates of Sunday and opposers of the Sabbath of the Lord. A general convention of Sunday advocates would present a spectacle of unusual interest. The confusion among the builders at Babel would appear insignificant by comparison. We love to see a multiplicity of Sunday arguments produced, because it is not possible for the advocates of such an error to agree, and the more they write the more people will see and realize the weakness of their cause, and the more readily will they accept the truth.

THE Los Angeles camp-meeting is now in progress. At the time of closing our paper it is too early to receive any report from it. In consequence of heavy rains in April the season is late, and the people are mostly very busy, and the meeting may be a small one; but that is no reason why it shall not be a *good one*. We earnestly hope that those who have newly come to the faith in Southern California will attend this meeting. They need the experience which it will give them; they cannot afford to lose it. The meeting closes May 19.

THE friends in Oregon have good notice and plenty of time to prepare to attend their camp-meeting beginning June 19, and we hope that every Seventh-day Adventist will attend, and urge others to go with them. The "Council" will be an important occasion, and we trust the work may be established on a better footing in those northern Conferences than it has been heretofore. Elders Corliss and Jones are holding a tent-meeting in the city of Walla Walla, preparatory to the camp-meeting there, which begins June 5.

TO J. O.—We believe the Conference Constitutions of all the States are uniform on the point of representation. Each church of twenty members or less, has one delegate; and a delegate for each additional fifteen members. No officers of the Conference are members having a right to vote by virtue of their positions, except the Conference Committee. Churches should always elect their delegates in good season. It is customary to invite visiting brethren and laborers to a place in the meeting, but it gives them no right to vote.

BUILDING has begun in Oakland, and as we have had much rain, and the prospects for good crops are favorable, we may expect much building will be done. In 1875 the work of building was overdone in this city, and the houses never got well filled until the past winter. Then, for the first time in nine years, the signs "To Let," became scarce, and everything betokens a busy season. The painters have made an early "strike," which indicates that there will be a large immigration of mechanics.

PROF. O. S. FOWLER, one of the pioneers in the cause of phrenology in America, is in Oakland, where he will remain until May 20. Prof. Fowler is over seventy-four years of age; he is a man of much experience and culture; and many will no doubt improve this opportunity to hear him; an opportunity which they will never have again.

An Unfair Discrimination.

SOME of the papers in this State are "going for" a certain female lecturer "in rough style," because on a recent Sunday "she delivered a stolen sermon" in one of the churches. If every male preacher who delivered a stolen sermon that Sunday morning were in like manner assailed we think there would be a lively shaking up in California. Are not these papers aware that the practice of reading sermons has led to a regular trade in sermons, and that to steal—no, it is called "borrowing," yet without leave—sermons is a very common thing? A minister once read a sermon in the presence of Dr. North. At its close, the doctor complimented him on the sermon, which the minister modestly acknowledged with thanks. The doctor continued: "I think that is one of the best sermons I ever wrote." "Are you Dr. North?" "I am." "Well," said the minister, with a coolness which was immensely clerical, "I am never ashamed to preach Dr. North's sermons." We should think such a minister would not be ashamed of anything that is mean. But why is it called preaching? It may be that among extemporaneous preachers many poor sermons are given, but they are generally honest ones, and honesty is quite desirable in a pulpit. Let the woman rest, and go for the male pretenders who have established the practice.

The Woman's Tribune.

THIS is the title of a bright-looking paper published in Beatrice, Gage Co., Nebraska. It is edited by Clara Bewick Colby, and is well conducted. Its motto, "Equality before the law," indicates its aim. We have clipped from its columns a good article headed, "When Girls are Impolite," which we shall transfer to our "Home Circle." Its correspondents all appear to be women, and they need not be ashamed of their work, for in matter and make-up it is better than the average of papers published by "the stronger sex."

The Nebraska Camp-Meeting.

THIS meeting will be held at Beatrice, June 4-10, 1884. The first service will be held Wednesday evening at 7 o'clock. We are advertising very extensively, by circulating about one hundred thousand bills and invitation cards, besides having the meeting noticed by all the leading papers in the State.

As extensive as our advertising is, it costs us nothing, as the Board of Trade pays for printing and the railroads distribute the bills. We will have nearly two hundred tents on the ground; the largest one will be 70x120. Tents will be for sale and for rent very cheap.

The expense of coming to the meeting will be very light, as the railroads favor us with reduced fare over all their lines. Excursion tickets will be sold upon application, without presenting any certificate.

In addition to the Nebraska ministers, we expect the following speakers from abroad: Elders S. N. Haskell, O. A. Olsen, E. W. Farnsworth, Richard Conradi, J. H. Cook of Kansas, and several other ministers from that Conference. We will have preaching each day in the English, German, and Scandinavian languages.

We hope the readers of the SIGNS will invite all their friends to come to this meeting. Send to the Nebraska Tract Society, Fremont, Nebraska, for bills and cards to distribute. We will have a book stand on the ground, where will be kept for sale a large stock of all our books and tracts.

NEBRASKA CONFERENCE COMMITTEE,

Per A. J. Cudney, President.

MISSIONARY correspondence heretofore addressed to Miss Addie Bowen, Rome, N. Y., should now be addressed to Miss May Taylor, Rome, N. Y., as she for the present takes the place of Sister Bowen, who has gone to help in the work in Europe.

E. W. WHITNEY.

THE epidemic of crimes has become so common, so familiar, that people don't notice the enormous proportion in the news of crime items. The other day on one bulletin board were murder, robbery, burglary, rape, fire, lynching, suicide, death in several forms, and seduction and politics, as the contents of the morning paper. Yet it was hardly noticed.—*S. F. Chronicle*.

If a good blacksmith, a Sabbath-keeper, desires a location, he can correspond with W. G. Myers, Oakland, Cal.

THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

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

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