

The Signs of the Times.

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

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The Signs of the Times.

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GOD CARES FOR ME.

I SAT at the door at eventide,
My heart was full of fears:
And I saw the landscape before me lie
Through mists of burning tears—
I thought to myself, The world is dark,
No light or joy I see;
Nothing but toil or want is mine,
And no one cares for me.

A sparrow was twittering at my feet,
With its beautiful auburn head,
And looked at me with dark, mild eyes
As it picked up crumbs of bread;
And said to me in words as plain
As the words of a bird could be:
"I'm only a sparrow, a worthless bird,
But the dear Lord cares for me."

A lily was growing beside the hedge,
Beautiful, tall, and white,
And it shone through the glossy leaves of green
Like an angel clothed in light;
And it said to me as it waved its head,
On the breezes soft and free:
"I'm only a lily, a useless flower,
But the Master cares for me."

Then it seemed that the hand of the loving Lord
Over my head was laid,
And he said to me: "O faithless child,
Wherefore art thou dismayed?
I clothe the lilies, I feed the birds,
I see the sparrows fall;
Nothing escapes my watchful eye,
My kindness is over all." —Sel.

General Articles.

Faith the Christian's Victory.*

BY MRS. E. G. WHITE.

THESE are precious opportunities that we are enjoying. Jesus is present with us to-day; for he has promised, "Where two or three are gathered together in my name, there am I in the midst of them." His presence insures a blessing; but blessings do not always consist in a happy flight of feeling. The greatest blessing we can have is a correct knowledge of ourselves, that we may see our defects of character, and by divine grace remedy them.

We can never graduate in the school of Christ, but we should make continual advancement. We should never be satisfied with our present position and attainments. Like the apostle, we should "press toward the mark for the prize of the high calling of God in Christ Jesus," and day by day grow in grace and in the knowledge of the truth. Are we doing this? Are we nearer to God to-day than we were a year ago? What a change there would be in our religious experience, what a transformation in our characters, if day by day we carried out the principle that we are not our own, but that our time and talents belong to God, and every faculty should be used to do

his will and advance his glory. If we spent all our spare moments in work for the Redeemer, in searching the Scriptures, and in pleading with God to be imbued with his Spirit, what precious victories we should gain for Jesus!

We should study the Bible more that we may become familiar with the promises of God; then when Satan comes in, flooding the soul with his temptations, as he surely will, we may meet him with, "It is written." We may be shut in by the promises of God, which will be as a wall of fire about us. We want to know how to exercise faith. Faith "is the gift of God," but the power to exercise it is ours. If faith lies dormant, it is no advantage to us; but in exercise, it holds all blessings in its grasp. It is the hand by which the soul takes hold of the strength of the Infinite. It is the medium by which human hearts, renewed by the grace of Christ, are made to beat in harmony with the great Heart of love. Faith plants itself on the promises of God, and claims them as surety that he will do just as he said he would. Jesus comes to the sinful, helpless, needy soul, and says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Believe; claim the promises, and praise God that you do receive the things you have asked of him, and when your need is greatest, you will experience his blessing and receive special help.

Many know so little of faith that when they have asked God for his help and blessing, they look to themselves to see if their prayer is answered; and if they have a happy flight of feeling, they are satisfied. This is not faith, but unbelief. We should trust God, whether we experience any change of feeling or not. We cannot expect to be very joyful and hopeful while we look to ourselves; for we must think of self as sinful. A large class of the professed Christian world are watching their feelings; but feeling is an unsafe guide, and those who depend upon it are in danger of imbibing heresy. Satan can move upon our feelings, and he can so arrange surrounding circumstances as to make our feelings changeable. Victory in God is not feeling, but faith. It is the faith that will not yield although there are seeming impossibilities to be encountered.

If I were to promise one of you a book to-morrow morning, what kind of respect would you show me if you were to respond by saying, "I wish I could believe you; but I will not believe until I have the book in my hand. When I get the book, I will believe." Would that be trusting my word? Oh, no! When you have the book in your possession, it is sight, and not faith at all. But this is just the way we treat our heavenly Father. We insult and dishonor him by our distrust, and are kept at a distance from him, and deprived of the rich blessings within our reach, by our wicked unbelief and ingratitude. We may have daily victories; but we lose the most precious gifts that Heaven can bestow because we will not take God at his word. When I am sick and afflicted, and ask for help, I do not sit in my room and wait for this help to come to me. I go forward in the path of humble obedience, expecting the Lord to answer my prayers, and sustain and bless me in doing the work that duty requires. Although all may seem dark, I place myself in the channel of light. What have I to do with feelings of darkness and discouragement? What

have I to be troubled about? Faith can penetrate the darkest cloud. God has promised, and he will not fail me. It is no difficult, mysterious problem to believe. We take Jesus at his word; we come to him with all our burdens and our soul needs, and, according to his promise, find in him a helper and a strong deliverer.

There is a deep, rich, and full experience for us individually to gain. We shall every one of us be tested and tried. We have a rough pathway before us; but Jesus has traveled this way, and he knows just how to help us. Faith lightens our burdens and relieves our weariness by the anticipation of Heaven at our journey's end. Faith rejoices in hope, and is patient in affliction. Faith waxes strong and valiant in conflict, and conquers in the great fight of temptation. We must have a living faith,—a faith that will hold the soul in the hour of trial; for everything that can be shaken will be. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens are fresh and green, while other trees are stripped of their foliage. Just so it is with professed Christians. When no particular test is brought to bear upon them, we may not be able to distinguish between the true Christian and the hypocrite; but in times of trial and temptation the difference is easily discerned, for the source of the Christian's strength is made manifest. There are two classes of builders. One class are building on a foundation of sliding sand; the other, on the eternal Rock, and the winds blow and the tempests beat against this foundation in vain.

The inquiry in many hearts is, How shall I find happiness? We are not to make it our object to live for happiness, but we shall surely find it in the path of humble obedience. Paul was happy. He affirms repeatedly that notwithstanding the sufferings, conflicts, and trials that he was called to bear, he enjoyed great consolation. He says, "I am filled with comfort; I am exceeding joyful in all our tribulation." All the energies of the chiefest of the apostles were bent to a preparation for the future, immortal life; and when the time of his departure was at hand, he could exclaim in holy triumph, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." And the shout of victory of this warrior of faith has come sounding down the ages to our time.

It is one thing to profess the truth, but it is a very different thing to live it out. Many who profess to be keeping the commandments of God are deceiving their own souls. They have no union with Christ, and do not make the truth practical. In their homes, selfishness is interwoven with their daily life. There is manifested a want of refinement, an uncourteous, unkind selfishness. The religion of Jesus should be carried into the home circle, the work-shop, and all the business transactions. The genuine Christian will show in his life the fruits of the Spirit. The love of Jesus will flow out naturally in words and deeds of kindness. Those who yield themselves to the heavenly power, which alone can quell tumultuous passion, will be as angels of peace and blessing in the home circle.

Has the truth sanctified the receiver? Is he

*Remarks in the 6 o'clock morning meeting at Oakland, Cal., April 21, 1884.

purser, nobler, better, for believing it? The words and deeds are the fruit which testifies whether the mind of God dwells in us, and we are guided by his law. We shall surely deceive ourselves if we think that because we hold certain Bible doctrines firmly, we actually possess the blessings which these doctrines were designed to bestow. The intellect may accept truth in its noblest form; but if this truth exerts no influence on the life and character, it is of no practical value. On the contrary, it proves a delusion if it quiets the conscience while it does not sanctify the soul. A theory of truth may be a beautiful covering to hide the deformity of a carnal heart. This was the sin of Chorazin and Bethsaida, which called forth the denunciation of Christ: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes."

Jesus is coming. Great and important events are just before us. Are we ready, waiting and watching? Have we on the wedding garment, the robe of Christ's righteousness? Now is the time to secure this wedding garment. We must make no delay, but open the door of our hearts to the Saviour, who has long stood knocking for admittance. We must be in sympathy with Christ, and, as soldiers of the cross, make personal, interested efforts for the salvation of souls. What a privilege is ours that we may become co-laborers with Christ, and that our efforts may be accepted of God. We may join the conquering army if we will, and may share in its conflicts and its triumphs; but if we refuse, they will move on to final victory, and leave us behind. We each have an account to render at the bar of God, and it is essential for us to cultivate spirituality, to think often of Jesus, and to keep faith alive. Let us ever remember that God sees us. We may say with the psalmist, "I have set the Lord always before me; because he is at my right hand, I shall not be moved." The whole life should be moulded after the divine Pattern, and then we shall see the King in his beauty, and live in his presence through the ceaseless ages of eternity.

"On the Down Grade."

THIS is the heading of an editorial which appeared in the *Sunday Oregonian* of April 27. The article is so much to the point that we give it below almost entire:—

"Even the most confirmed optimist, were he entirely candid, would be forced to admit that the standard of personal virtue and public morality in these times, if not actually waning, is really making little progress toward a higher plane. No one can view the daily movements of civil society in this land at the present time without becoming profoundly impressed with the thought that there is a great moral leakage going on somewhere amidst the complicated organism of individual, State, and national life. This deficiency is not particularly discernible in any one direction or country more than another, but it consists principally in the gradual and general lowering of moral tone and sensitiveness to shame in public thought and private activities. Many things are passed by now, or merely winked at, which ought to excite pronounced abhorrence and indignant comment. There seems too little of a restraining sense of honor among the people. Too many are inclined to do that which is right in their own eyes, and no notice is taken of such variations in conduct unless they happen to conflict with the civil law, or with the private interests of other parties. Even the absence of personal virtue is not generally considered a crime, if the person himself in other respects is a useful citizen, and especially if he has considerable wealth and influence. Thus, in rebounding from the excessive strictness of Puritan decorum

and morals, we are fast going over to the opposite side of Parisian looseness and reckless license.

"This, however, is only the negative side of the matter. On the positive side there is obviously a very marked increase of all kinds of crime. Murders, robberies, embezzlements, defalcations, lying, cheating, housebreaking, fighting, and drinking are now as common and regular as the succession of day and night. Every paper is full of such occurrences from week to week the year round. There seems to be no break or let-up in the hideous procession of criminal events, but, on the contrary, they are apparently growing more numerous and sanguinary in character. The apology of increased publicity which is sometimes offered as an explanation or a reason of this rampant criminality will not always hold good. Every one with two eyes and a medium share of common sense knows as well as he knows anything that the spirit of lawlessness is ruling among the people in all civil and social spheres to-day with more potent auxiliaries and to a greater extent than formerly, and that many of the prevailing habits, customs, and practices of men and women are growing morally worse instead of better as the world becomes older and larger. To try to smooth over this ugly fact, or explain it away in self-justification, is cowardly and uncandid. In business life, methods of adulteration and fraud are openly resorted to and justified without the least appearance of shame or compunction of conscience. In politics, deception and perjury are as common as elections, and every one knows it. Why, then, pretend to deny it? What good can ever be accomplished by indulging in shallow and commendatory excuses, when the loathsome cancer of criminal infection is eating steadily inward towards the center and seat of personal and national life?

"How has this state of things come about? Chiefly from two causes. The first is through the rapid and abnormal growth of selfish, money-making greediness. . . . Money is all that is thought of or cared for by the masses, and in the hot pursuit of this supreme object many better things are allowed to go by the board or take care of themselves as best they can. In a very emphatic sense this raging love of money is one of the principal roots of all our social and civil defections and evils.

"But another cause, equally potent and prolific, is the growing laxness of moral and religious education at home and in the church. The sense of active and personal obligation to God seems to be slowly dying out of the public mind. Every man is too much becoming a law unto himself. Some of the churches are little more than fine religious club-houses, with private terms of admission and an annual fee. They do a certain amount of good among their own members, but exert almost no power over the outside sinful world. Ministers meet their limited congregations weekly, hammer out a smooth essay on doctrine, make a few appointments, and then, one and all, go home for a season of weekly rest. If any unbeliever publicly attacks their creed, they will throw after him a huge bundle of deluding statistics and then retire with a feeling of victorious complacency within their own exclusive circles. But where is the moral power which is designed to make men lead better lives and abhor wickedness in thought and in conduct? Where is the public restraint against the commission of sin and iniquity?"

When the morals of the church have fallen so low, and the state of society has become so corrupt, as to call forth such a scathing rebuke in a secular daily, it would seem high time for the churches to set about remedying the evil. But we cannot hope for this very strongly, for the very reason assigned in the closing paragraph above quoted, namely: "If an unbeliever publicly attacks their creed they will throw after him a huge bundle of deluding sta-

tistics, and then retire with a feeling of victorious complacency within their own exclusive circles."

It is well that this comes from a secular source, and from a paper with the standing of the *Oregonian*. If any particular sect should formulate such ideas it would be cried down by every religious organ in the land. This is well illustrated by the lack of wisdom and charity manifested when one faithfully and conscientiously points out the low state of morals in the church, which is daily becoming painfully more apparent. The individual who undertakes such a work, whether of their own number or not, performs a thankless task. His suggestions are sneered at as unworthy of notice, and he himself is ridiculed as an ascetic—one to be shunned by all who would retain a popular standing in the church. In this way, those who otherwise would look at these things in the light of Scripture are deterred from acting out the suggestions of their feeble consciences. Yet this is called the church of Jesus Christ. Surely "Babylon is fallen, is fallen."

It is not so much to be wondered at, that the world at large appears to be given up to the committal of such hideous crimes as are daily recorded, and which multiply at so fearful a rate throughout the length and breadth of the land.

The church has lost its power to restrain even those within her borders. Nay, more, she does not even acknowledge the necessity of restraint. How, then, can she be expected to have a saving influence over those outside her inclosure? Many of her representatives to-day deny that the world is worse than in former days. More than this, they confidently proclaim from their pulpits that the millennium—the golden time when all shall know the Lord and walk in his ways—is about to dawn on the world.

In view of the startling statements of the above extract, from one who is daily chronicling current events, and therefore ought to know the moral and social standing of the country, shall we not conclude that it is time to arouse from the lethargy that has hitherto enveloped us, and inquire the true way to holiness? As our minds become enlightened in these matters, may we have help from God to walk in the way of truth. J. O. CORLISS.

Walla Walla, W. T.

Signs of Spiritual Decline.

WHEN you are averse to religious conversation or the company of heavenly-minded Christians. When, from preference, and without necessity, you absent yourselves from religious services. When you are more concerned about pacifying conscience than honoring Christ in performing. When you are more afraid of being counted over-strict than of dishonoring Christ. When you trifle with temptation or think lightly of sin. When the faults of others are more a matter of censorious conversation than of secret grief and prayer. When you are impatient and unforgiving toward the faults of others. When you confess, but do not forsake sin; and when you acknowledge, but still neglect duty. When your cheerfulness has more of the levity of the unregenerate, than the holy joy of the children of God. When you shrink from self-examination. When the sorrows and cares of the world follow you further into the Sabbath than the savor and sanctity of the Sabbath follow you into the week. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbors. When you associate with men of the world without solicitude of doing good or having your own spiritual life injured.—*Sel.*

"SING unto the Lord, bless his name; show forth his salvation from day to day."

Origin and Nature of the Law.

[From a Sermon by John Wesley.]

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

"WHAT shall we say then? Is the law sin?" So some might infer from a misapprehension of those words, "the motions of sins which were by the law." "God forbid!" saith the apostle, that we should say so. Nay, the law is an irreconcilable enemy to sin; searching it out wherever it is. "I had not known sin but by the law; for I had not known lust," evil desire, to be sin, "except the law had said, Thou shalt not covet;" verse 7. After opening this farther, in the four following verses, he subjoins this general conclusion, with regard more especially to the moral law, from which the preceding instance was taken: "Wherefore the law is holy, and the commandment holy, and just, and good."

In order to explain and enforce these deep words, so little regarded because so little understood, I shall endeavor to show, first, the origin of this law; secondly, the nature thereof; thirdly, the properties; that it is holy, and just, and good; and, fourthly, the uses of it.

I. 1. I shall endeavor to show the origin of the moral law, often called "the law," by way of eminence. Now this is not, as some may have possibly imagined, of so late an institution as the time of Moses. Noah declared it to men long before that time, and Enoch before him. But we may trace its original higher still, even beyond the foundation of the world, to that period, unknown indeed to men, but doubtless enrolled in the annals of eternity, when "the morning stars [first] sang together," being newly called into existence. It pleased the great Creator to make these his first-born sons intelligent beings, that they might know him that created them. For this end he endued them with understanding, to discern truth from falsehood, good from evil; and, as a necessary result of this, with liberty, a capacity of choosing the one and refusing the other. By this they were, likewise, enabled to offer him a free and willing service; a service rewardable in itself, as well as most acceptable to their gracious Master.

2. To employ all the faculties which he had given them, particularly their understanding and liberty, he gave them a law, a complete model of all truth, so far as is intelligible to a finite being; and of all good, so far as angelic minds were capable of embracing it. It was also the design of their beneficent Governor herein to make way for a continual increase of their happiness; seeing every instance of obedience to that law, would both add to the perfection of their nature, and entitle them to a higher reward, which the righteous Judge would give in its season.

3. In like manner, when God, in his appointed time, had created a new order of intelligent beings, when he had raised man from the dust of the earth, breathed into him the breath of life, and caused him to become a living soul, endued with power to choose good or evil, he gave to this free, intelligent creature, the same law as to his first-born children,—not wrote indeed upon tables of stone, or any corruptible substance, but engraven on his heart by the finger of God; wrote in the inmost spirit both of men and of angels, to the intent it might never be far off, never hard to be understood, but always at hand, and always shining with clear light, even as the sun in the midst of heaven.

4. Such was the origin of the law of God. With regard to man it was coeval with his nature; but with regard to the elder sons of God, it shone in its full splendor, "or even the mountains were brought forth, or the earth and the round world were made." But it was not long before man rebelled against God, and, by breaking this glorious law, well-nigh effaced it out of his heart; the eyes of his understanding being

darkened, in the same measure as his soul was "alienated from the life of God." And yet God did not despise the work of his own hands; but being reconciled to man through the Son of his love, he, in some measure, re-inscribed the law on the heart of his dark, sinful creature. "He [again] showed thee, oh man, what is good [although not as in the beginning], even to do justly, and to love mercy, and to walk humbly with thy God."

5. And this he showed, not only to our first parents, but likewise to all their posterity, by "that true light which enlightens every man that cometh into the world." But notwithstanding this light, all flesh had, in process of time, "corrupted their way before him;" till he chose out of mankind a peculiar people, to whom he gave a more perfect knowledge of his law; and the heads of this, because they were slow of understanding, he wrote on two tables of stone; which he commanded the fathers to teach their children, through all succeeding generations.

6. And thus it is, that the law of God is now made known to them that know not God. They hear, with the hearing of the ear, the things that were written aforetime for our instruction. But this does not suffice; they cannot, by this means comprehend the height, and depth, and length, and breadth thereof. God alone can reveal this by his Spirit. And so he does to all that truly believe, in consequence of that gracious promise made to all the Israel of God. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel. And this shall be the covenant that I will make; I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people." Jer. 31:31, etc.

II. 1. The nature of that law which was originally given to angels in Heaven and man in paradise, and which God has so mercifully promised to write afresh in the hearts of all true believers, was the second thing I proposed to show. In order to which I would observe, that although the "law" and the "commandment" are sometimes differently taken (the commandment meaning but a part of the law), yet, in the text, they are used as equivalent terms, implying one and the same thing. But we cannot understand here, either by one or the other, the ceremonial law. It is not the ceremonial law whereof the apostle says, in the words above recited, "I had not known sin but by the law;" this is too plain to need a proof. Neither is it the ceremonial law which saith, in the words immediately subjoined, "Thou shalt not covet." Therefore the ceremonial law has no place in the present question.

2. Neither can we understand by the law mentioned in the text, the Mosaic dispensation. It is true, the word is sometimes so understood, as when the apostle says, speaking to the Galatians, chap. 3:17, "The covenant that was confirmed before," namely, with Abraham, the father of the faithful, "the law," *i. e.*, the Mosaic dispensation, "which was four hundred and thirty years after, cannot disannul." But it cannot be so understood in the text; for the apostle never bestows so high commendation as these upon that imperfect and shadowy dispensation. He nowhere affirms the Mosaic to be a spiritual law; or, that it is holy, and just, and good. Neither is it true, that God will write that law in the hearts of them whose iniquities he remembers no more. It remains, that the law, eminently so termed, is no other than the moral law.

3. Now this law is an incorruptible picture of the high and holy One that inhabiteth eternity. It is he, whom, in his essence, no man hath seen or can see, made visible to men and angels. It is the face of God unveiled; God manifested to his creatures as they are able to bear it; manifested to give, and not to destroy life,—that they may see God and live. It is the heart of God disclosed to man. Yea, in some sense, we

may apply to this law what the apostle says of his Son, it is *the streaming forth* [or *out-beaming*] *of his glory, the express image of his person.*

4. "If virtue," said the ancient heathen, "could assume such a shape as that we could behold her with our eyes, what wonderful love would she excite in us!" If virtue could do this! It is done already. The law of God is all virtues in one, in such a shape, as to be beheld with open face, by all those whose eyes God hath enlightened. What is the law but divine virtue and wisdom, assuming a visible form? What is it but the original ideas of truth and good, which were lodged in the uncreated mind from eternity, now drawn forth and clothed with such a vehicle as to appear even to human understanding?

5. If we survey the law of God in another point of view, it is supreme, unchangeable reason; it is unalterable rectitude; it is the everlasting fitness of all things that are or ever were created. I am sensible, what a shortness, and even impropriety, there is in these and all other human expressions, when we endeavor by these faint pictures to shadow out the deep things of God. Nevertheless, we have no better, indeed no other way, during this our infant state of existence. As we now know but "in part," so we are constrained to "prophesy," *i. e.*, speak of the things of God, "in part" also. "We cannot order our speech by reason of darkness," while we are in this house of clay. While I am a child, I must "speak as a child;" but I shall soon put away childish things; for "when that which is perfect is come, that which is in part shall be done away."

6. But to return. The law of God, (speaking after the manner of men,) is a copy of the eternal mind, a transcript of the divine nature; yea, it is the fairest offspring of the everlasting Father, the brightest efflux of his essential wisdom, the visible beauty of the Most High. It is the delight and wonder of cherubim and seraphim, and all the company of Heaven, and the glory and joy of every wise believer, every well-instructed child of God upon earth.

The Habit of Untruth.

SOME men seem to have a constitutional inability to tell the simple truth. They may not mean to lie, or to tell an untruth, but they are careless—careless in hearing, careless in understanding, careless in repeating, what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no firebrand like your well-meaning busybody, who is continually in search of scandal, and by sheer habit misquotes everybody's statements.

This carelessness is a sin of no small magnitude. A man's duty to God and his fellows requires him to be careful. For what else were brains and common sense given him? Of course that other class, the malignant scandal-mongers, who take a fiendish pleasure in promoting strife, deliberately garble men's words, and twist their sentiments, is in the minority, and people have a very decided opinion regarding them. Most men seem to misrepresent because they do not seem to think that care in speaking the truth is a pre-eminent duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect on the individual is to confirm him in a habit of loose, distorted, and exaggerated statement, until telling the truth becomes a moral impossibility. No other thing causes so many longstanding friendships to be broken, so many dissensions in churches, so much evil everywhere. It is an abuse that calls for the rebuke of every honorable man—a rebuke that should be given, not only in words whenever occasion demands, but by example. "Speak ye every man the truth to his neighbor; . . . and let none of you imagine evil in your hearts against his neighbor."—*N. Y. Examiner.*

Redemption of the Earth.

(Concluded.)

THE only apparent difficulty presented in Paul's argument on "the rest" in Heb. 4, is the change from the use of the Greek word *katepauasis*, rest, to that of *sabbatismos*, literally "the keeping of a Sabbath," or a sabbath rest, in verse 9. But there is no real difficulty when we consider that *Sha-vath* and *noo-ah* are interchanged as verbs. *Katepauasis* properly represents the latter, yet in verse 4, Paul follows the Septuagint and uses *katepauasis* in a quotation from Gen 2:3, where *sha-vath* is used in the Hebrew. *Sabbatismos* has a signification, according to the lexicons and the most judicious commentators, beyond literal Sabbath-keeping. Thus Greenfield says: "spoken of an eternal rest with God. Heb. 4:9." Robinson the same: "in N. T. only of an eternal rest with God. Heb. 4:9." Dr. Smith, in Bible Dictionary, notices the opinions which have been offered that it refers to the Sabbath, and says: "The objections, however, to this exposition are many and great, and most commentators regard the passage as having no reference to the weekly Sabbath."

The Cyclopaedia of McClintock and Strong has the following: "Sabbatism (*sabbatismos*, Heb. 4:9, A. V. rest), a repose from labor like that enjoyed by God at creation; a type of the eternal Sabbath of Heaven. See Rest." And of "rest," it says: "Rest also signifies a fixed and secure habitation," and refers to the texts quoted on that subject.

The great difficulty in referring Heb. 4:9 to a weekly Sabbath lies in this: it leaves the apostle's argument without any logical conclusion. Although the verse begins with the word "therefore" (in the Greek), if it refers to the weekly Sabbath, it has no logical connection with the argument preceding; certainly no relation to the declaration in verse 8, that if Joshua had given them rest—implying the rest of the promise—he would not afterward have spoken of another day—for receiving it. And this is the view taken by most authorities. Dr. Clarke says:—

"The apostle shows that, although Joshua did bring the children of Israel into the promised land, yet this could not be the intended rest; because, long after this time, the Holy Spirit, by David, speaks of this rest; the apostle therefore concludes—verse 9, 'There remaineth therefore a rest to the people of God.' It was not, 1. The rest of the Sabbath; it was not, 2. The rest in the promised land, for the psalmist wrote long after the days of Joshua; there ore there is another rest, a state of blessedness, for the people of God."

Dr. Barnes speaks at length on this subject, and marks clearly the relation of argument and conclusion. We quote briefly. On Heb. 3:11, he says:—

"The particular rest referred to here was that of the land of Canaan, but which was undoubtedly regarded as emblematic of the rest in Heaven. Into that rest God solemnly said they should never enter."

And on chap. 4:8, 9, he says:—

"The object is to prove that Joshua did not give the people of God such a rest as to make it improper to speak of a rest after that time. If Joshua had given them a complete and final rest; if by his conducting them to the promised land all had been done which had been contemplated by the promise, then it would not have been alluded to again, as it was in the time of David. Joshua did give them a rest in the promised land; but it was not all which was intended, and it did not exclude the promise of another and more important rest."

"There remaineth, therefore, a rest. This is the conclusion to which the apostle comes. The meaning is this, that according to the Scriptures there is now a promise of rest made to the people

of God. It did not pertain merely to those who were called to go to the promised land, nor to those who lived in the time of David, but it is still true that the promise of rest pertains to all the people of God of every generation. The reasoning by which the apostle comes to this conclusion is briefly this: 1. That there was a rest called 'the rest of God'—spoken of in the earliest period of the world,—implying that God meant that it should be enjoyed. 2. That the Israelites, to whom the promise was made, failed of obtaining that which was promised, by their unbelief. 3. That God intended that some should enter into his rest—since it would not be provided in vain. 4. That long after the Israelites had fallen in the wilderness, we find the same reference to a rest which David in his time exhorts those whom he addressed to endeavor to obtain. 5. That if all that had been meant by the word rest, and by the promise, had been accomplished when Joshua conducted the Israelites to the land of Canaan, we should not have heard another day spoken of when it was possible to forfeit that rest by unbelief. It followed, therefore, that there was something besides that; something that pertained to all the people of God to which the name rest might still be given, and which they were exhorted still to obtain. The word rest in this verse, *sabbatismos*, *sabbatism* in the margin is rendered 'keeping of a Sabbath.' It is a different word from *sabbaton*—the Sabbath; and it occurs nowhere else in the New Testament, and is not found in the Septuagint. . . . It means here a resting, or an observance of sacred repose, and refers undoubtedly to Heaven, as a place of eternal rest with God. It cannot mean the rest in the land of Canaan, for the drift of the writer is to prove that that is not intended. It cannot mean the Sabbath, properly so called, for then the writer would have employed the usual word *sabbaton*, Sabbath. It cannot mean the Christian Sabbath, for the object is not to prove that there is such a day to be observed; and his reasoning about being excluded from it by unbelief and by hardening the heart would be irrelevant."

This is a very fair statement of the case, though the writer appears almost to lose sight of the object of the promise in referring it to Heaven. He is certainly correct when he says: "If Joshua had given them a complete and final rest; if by his conducting them to the promised land, all had been done which had been contemplated by the promise, then it would not have been alluded to again." It must be kept in mind that the promise which was not exhausted in their possession of Canaan, was "the promise made of God unto the fathers," especially unto Abraham and to his seed, and embraced "the land of promise," which, according to the New Testament, was "the world," or "the earth,"—the whole earth, or as the angel said to Daniel, "under the whole heaven."

To the above we will only add this short remark in the Bible Commentary: "There still remaineth,—is, still to be looked for hereafter, over and above that rest in the land of Canaan." And here we rest the argument, believing that it is abundantly proved that the children of Israel were not all "the seed of Abraham;" that their circumcision in the flesh was not all that was intended in that ordinance; and that a temporary possession by Abraham's natural descendants of the land of Palestine, was not all that was meant in the promise that he and his seed should inherit it for an everlasting possession. The promises to Abraham will be fulfilled only when "the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

EDITOR.

"THE Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous."

Training for a Calling.

"OUT of the abundance of the heart, the mouth speaketh." That which a person thinks about, and upon which the affections are placed, he will naturally talk about. And his thoughts and conversation go to influence his deeds. These three things—thoughts, words, and acts—make up his life, either good or evil. A man by reading infidel publications, and associating with infidels, becomes such himself. And another, by reading the Bible and studying its principles, and associating with good men, will learn to delight in holy things and be influenced to a life of devotion.

A youth placed in a military school learns the science of war, and it becomes a pleasing occupation. The sailor, by constantly following the sea, becomes inured to its perils, learns to love the romance of a home on the waves, and looks with indifference and even dislike upon the quiet life of the landsman. He delights in seeing foreign lands and roaming from country to country.

So it is that the mind is trained to act its part in the drama of life. There is power in the movements of a disciplined mind. A year ago a prominent cattle dealer, through a mistaken move, lost his all. But, being of a plucky nature, he only asked a little time and credit, and already we hear that he has nearly recovered his fortune, through diligent, careful work and management. Men of the world train their minds for earnest, successful work. They study day and night to compass their ends, and gather in the dollars. They are thoroughly versed in the current price lists; the rise and fall of this or that article in the leading markets of the world are carefully considered. Constant practice renders them adepts in their various lines of business.

With the sailor or the soldier a proper training of the mental and physical powers is indispensable to success, if he aspire to promotion, and the issue is often one of life or death. A failure in a single instance to perform duty wisely may result in fatal disaster. So in the various avocations of life, failure to act intelligently often ends in bankruptcy and poverty. How necessary then, even for this life, to thoroughly prepare for the conflict that awaits us—to settle upon a suitable calling, and then fulfill its requirements with skill and integrity.

But how much more important to be skilled in the things pertaining to the kingdom of God. How can the young best be trained, both for this life and the next? is a momentous question. How few wise fathers and mothers. How few make it a point to study the traits of each child, and suit their training to the great end to be obtained. In this connection how important is self-control. Perfect control of the will, the reason, the judgment, and the affections is not gained in a day or in a year; it is the work of a life-time—a greater work than the preparation for any merely secular calling. But it is indispensable to a religious life to not only gain but to maintain self-control under all circumstances, in calm or in storm, in prosperity or in adversity.

A holy life must have its seat in the heart. Some good man once said that the heart of man before his conversion is the worst part of him, and after his conversion it is the best part. He might have said that it is all there is of man either before or after he becomes a Christian. The words and acts of life are but the outward manifestation of what is going on within; the heart is the workshop, and the outward life is the work turned out of the shop and put to practical use. Then the preparation of the heart for the grand calling to the service of God should be the leading object of life. Proper training for a practical Christian life should be our first educational aim. "Seek ye first the kingdom of God and his righteousness," and the necessary things of this life will be added.

JOSEPH CLARKE.

Seventh-day Adventists Defended by a Stranger.

EDITOR SIGNS: On my way home from California, when the train stopped at Cedar Rapids, a man came aboard and took a seat directly opposite me. He had a cigar in his hand, and soon applied a match and commenced smoking. From his conversation with a gentleman in the next seat, I learned that he was on his way to Washington, and that he had some business with the President; I also heard some remarks about members of his church.

When he had finished his conversation and was ready for a second cigar, I inquired, "Are you a minister?" He replied, "Yes, of the — church." I then asked, "Have you a church of Seventh-day Adventists in your town?" He answered, "Yes; but they don't amount to anything only to make trouble in other churches." He then commenced pouring down the severest anathemas on the Seventh-day Adventist people. The first charge was that they are unorthodox; then, that they have no religion except the seventh day for the Sabbath; their ministers are an ignorant set of men; and lastly, that they are Spiritualists and fanatics!

My first thought was to make no reply. In an instant, however, I resolved, by the help of God, to try to defend the truth. So I replied to him: "You say they are not orthodox. I had the privilege, a few weeks ago, of attending a State convention at Healdsburg, Cal., which lasted ten days. They had services four times each day; frequently these were Bible-readings, in which hundreds of passages of Scripture were cited in defense of the doctrines of the church; and I am satisfied that they are as orthodox as any church on earth. As to the seventh day being the Sabbath of God's appointment, you, sir, believe it as firmly as they; we all believe it. And I challenge you to produce a single text of Scripture to prove that, by divine authority, the Sabbath was changed from the seventh to the first day of the week."

He then quoted what Paul says about "another day of rest." I remarked that Paul was not treating of the Sabbath at all, but of the rest that remains for the people of God. I then continued, regarding the Seventh-day Adventists: "As to the religion of their church, I never was among a people where more brotherly love and Christian fellowship seemed to prevail than I witnessed during the meetings at Healdsburg. You said, sir, that their ministers are illiterate, ignorant men. Have you ever heard Elder —?" He said he had not. I replied: "I heard him twice, and I have heard several of the bishops of your church; his discourses compare favorably with those of any of your bishops that I have heard. There were a number of ministers of fine talents at that meeting. You charge them with being 'offshoots of Spiritualists;' no people are farther from that delusion. Their standard writings denounce everything connected with Spiritualism."

"But before closing my conversation with you, sir, I wish to make one remark—the Seventh-day Adventists are unqualifiedly devoted to the cause of temperance. In this they are an example to all the churches. They require their members to abstain from all intoxicating beverages, and tobacco in every form."

The color came deeply to his face. "And what have you to say against the use of tobacco?" he asked. "I say, sir, it is an expensive, loathsome, filthy practice,—unfit for human beings to indulge." "Filthy!" he ejaculated; "point out wherein it is filthy!" He had, by accident or design, discharged his saliva nearer my feet than his own, and I just turned my index finger toward it.

Yours truly,

A STRANGER.

The Secret of True Happiness.

Most people fail to secure true happiness because they seek it in a selfish manner, to the neglect of God and their fellow-creatures. This is not only true of the world at large, but also of many professed Christians, whose first aim in their religious exercises is to be happy, to get a blessing. Such get disappointed; for God cannot bless any one in selfishness.

It is impossible, in the very nature of things, for a selfish person to be truly happy. True happiness consists in the proper use of all our powers; but a selfish person perverts his powers and does violence thereto in centering them upon himself. Such an one is in antagonism with his benevolence, veneration, and conscience, and bestows upon himself his supreme affections, which he should bestow upon the Author of his existence and of all his blessings, who can bless as no other being can. Such an one, being at war with himself, and having lost his equilibrium with man and with his Maker, cannot enjoy inward peace and true happiness.

It is when we are forgetful of self and occupied in seeking to make others happy, and in promoting the glory of God, that God remembers and blesses us, and that we are truly happy. If we love our neighbor as we love ourselves, we shall be as happy when we see them prosper as we are when we are prospered ourselves. Therefore, possessing the principle of equal love for our neighbors in our hearts, when we cause another to prosper in God our happiness is doubled. Hence the more we persuade to accept the truth and prepare for the coming of Christ, the happier will we be. This is the secret of true happiness,—the joy of the Lord in which the redeemed shall enter, in the fullest sense of that expression, when they shall see the full fruit of their labors in souls saved forever in the kingdom of endless glory.

Brethren and sisters, let us try more fully this secret of true happiness.

D. T. BOURDEAU.

Tattlers and Slanderers.

"HAVING in my youth notions of severe piety," says a celebrated Persian writer, "I used to rise in the night to watch and pray, and read the Koran. One night, as I was thus engaged, my father awoke. 'Behold,' said I to him, thy other children are lost in irreligious slumber while I alone wake to praise God.' 'Son of my soul,' he answered, 'It is better to sleep than to wake to remark the faults of thy brethren.'" And yet the world—ah! and the church too—abound with persons who make it their concern to attend to everybody's business but their own. These persons are the meanest specimens of humanity Providence permits to live. They pry into the private affairs of every family in the neighborhood; they know the exact state of neighbors' feelings toward one another; they understand everybody's faults; no blunder or impropriety escapes their vigilant watchfulness. They are particularly posted up in everything connected with the minister and his people, and any little circumstance calculated to create a disturbance, excite a jealousy, or to alienate ministers and people, is sure to be eagerly seized and widely circulated. They go from house to house, from village to village, from minister to people, throwing out insinuations and whispering suspicions which are the offspring of their own cruel minds. No reputation is too spotless, no institution too sacred, no interest too precious for them to attack. Their black and nauseous pills of malicious slander are all coated with pleasant smiles and loud professions of love. They have no higher ambition than to be well informed in regard to other people's business, to retail scandal among all within the circle of their influence, and exult in fiendish triumph over the bruised heart and wounded feelings and blighted reputation of their victim. There are in this world other daggers than those of

steel, and other poniards than those that wound and lacerate the body. The man who circulates foul and unfounded slanders against his fellow-man is an assassin of the deepest dye; and many a man's character has been ruined by these secret assassins. A good man once remarked upon this subject, "Whenever I hear anybody slandering another I just turn to the Old Testament, and point them to that command of God recorded in Lev. 19:14, 'Thou shalt not curse the deaf.'" Yes, he who backbites and slanders his fellow-men is cursing the deaf, inasmuch as they cannot hear what is being said. Anybody can soil the reputation of an individual, however pure and blameless that reputation may be, by uttering a suspicion that his enemies will believe and his friends never hear of.

There is an animal haunting some of the less inhabited parts of North America that is said to emit a fluid of such intolerable odor that it nearly suffocates man or beast that comes within its range; and what is still worse, this noisome stench is all but indelible. If it once taints a piece of furniture or a garment, it is next to impossible to be rid of it while a splinter or a shred of an article remains. No amount of washing or scrubbing or exposure to the air can cleanse, nor can all the perfume of Arabia sweeten the thing it has touched. Slander seems to have the same tenacious quality of clinging to any object that has once been polluted by its obscene breath. Contempt for such graceless creatures should know no bounds, nor can we command any words by which to express our sense of the infinitude of this diabolical and widespread evil. Such factors of social wrong deserve the severest punishment, and sooner or later they will receive retribution in proportion to the magnitude of their offense against the law of God and the interests of injured humanity. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor." "Whoso privily slandereth his neighbor, him will I cut off." Robert Burns, although occasionally coarse, is seldom otherwise than happy in the severity of his satire. Respecting the characters of whom we write we cannot forbear introducing a stanza or two referring to Christ's false friends. He says:—

I own I'm not the thing I should be,
Nor am I e'en the thing I could be;
But Heav'n knows, I rather would be
An atheist clean
Than under gospel colors hid be,
Just for a screen.
All hail, Religion! maid divine!
Pardon a muse sac mean as mine,
Who in a rough, imperfect line
Thus daurs to name thee:
To stigmatize false friends of thine,
Can ne'er defame thee.

—Primitive Methodist (Eng.).

THE difficulty of living a consistent Christian life, which some persons complain of as if there were something of injustice in requiring it, has generally no other foundation than arises from trying to appear religious when one is not so. If one will actually follow Christ he finds royal companionship and the peace that passeth all understanding. He really passes from bondage to liberty, and all the burdens of life are not only made lighter, but they afford an ennobling discipline. But to take the name of Christ, yet not fully consent to become his disciple; to say that one is seeking a heavenly city while he is making all his investments in worldly possessions; in short, the attempt to serve God and Mammon is what makes a religious profession perplexing. God says, "Give me thy heart." If the heart be given, the service is joyful. By one stroke, if one follows God's command, self is dethroned, and then all becomes easy and, as it were, natural. The simple recipe for a comfortable religious life is to be religious, not to make a pretense of being religious.—*Sel.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST.—MAY 31.

ACTS, CHAPTER 25.

Paul Appeals to Cæsar.

THE governor appointed in the place of Felix, was Porcius Festus, a far more honorable ruler. He had a higher sense of the responsibility of his position, and, refusing to accept bribes, he endeavored to administer justice. Three days after his arrival at Cæsarea, Festus went up to Jerusalem. Here he was speedily importuned by the Jews, who lost no time in presenting their accusations against Paul. The long imprisonment of Paul had not softened their malignant hatred, nor shaken their determination to take his life. They urged that he should be tried by the Sanhedrim, and requested that he be immediately sent to Jerusalem. Although this request was so plausible, it concealed a deep-laid plot. They were resolved not to leave him even to the decision of the Sanhedrim council, but to summarily disposed of the case by murdering him on the way.

At Cæsarea, Festus had already met the popular clamor against Paul, but at Jerusalem the demand for his death was not merely the cry of the mob. A deputation of the most honorable personages of the city, headed by the high priest, formally presented the request concerning Paul, not doubting that this new and inexperienced official could be moulded at pleasure, and that to gain their favor he would readily grant all that they desired.

But Festus was not a man who would sacrifice justice to gain popularity. The Jews soon found that they were dealing with one who more resembled a Gallio than a Felix. With keen insight he penetrated the motive that prompted their request, and courteously declined to send for Paul. He stated, however, that he himself would soon return to Cæsarea, and that he would there give them a fair opportunity to prefer their charges against him. This was not what they wanted. Their former defeat was not forgotten. They well knew that in contrast with the calm bearing and forcible arguments of the apostle, their own malignant spirit and baseless accusations would appear in the worst possible light. Again they urged that Paul be brought to Jerusalem for trial. But Festus answered decidedly that whatever their practice might be, it was not the custom of the Romans to sacrifice any man's life merely to gratify his accusers, but to bring the accused face to face with his accusers, before impartial witnesses, and to give him an opportunity to defend himself. God in his providence controlled the decision of Festus, that the life of the apostle might be preserved.

Finding their purposes defeated, the Jewish leaders at once organized a powerful deputation to present their accusations at the court of the procurator. After a stay of eight or ten days in Jerusalem, Festus returned to Cæsarea, and the next day took his seat at the tribunal to hear the case. The Jews, on this occasion being without a lawyer, preferred their charges themselves. The trial was a scene of passionate, unreasoning clamor on the part of the accusers, while Paul with perfect calmness and candor clearly showed the falsity of their statements.

The Jews repeated their charges of heresy, treason, and sacrilege, but could bring no witnesses to sustain them. They endeavored to intimidate Festus, as they had once intimidated Pilate, by their pretended zeal for the honor of Cæsar. But Festus had too thorough an understanding of the Roman law to be deceived by their clamor. He saw that the real question in dispute related wholly to Jewish doctrine, and that, rightly understood, there was nothing

in the charges against Paul, could they be proved, that would render him worthy of death, or even imprisonment. Yet he saw clearly the storm of rage that would be created if Paul were not to be condemned or delivered into their hands.

He looked with disgust upon the scene before him,—the Jewish priests and rulers, with scowling faces and gleaming eyes, forgetting the dignity of their office, eagerly reiterating their accusations in tones that grew louder and louder until the tribunal rang with their cries of rage. Heartily desiring to end it all, he turned to Paul, who stood calm and self-possessed before his adversaries, and asked if he was willing to go to Jerusalem under his protection, to be tried by the Sanhedrim.

This would virtually transfer the matter from Roman to Jewish jurisdiction. Paul knew that he could not look for justice from that people who were by their crimes bringing down upon themselves the wrath of God. Like the prophet Elijah, he would be safer among the heathen than with those who had rejected the light from Heaven, and hardened their hearts against the truth. When his life had been imperiled by the wrath of his enemies, it was heathen magistrates that had been his deliverers. Gallio, Lysias, Felix, Festus, had not hesitated to proclaim the innocence, while every Jewish tribunal had condemned him, without proving his guilt.

Paul was weary of strife, weary of the fierce reiteration of charges, again and again refuted, and as often renewed. His active spirit could ill endure the repeated delays and wearing suspense of his trial and imprisonment. How repulsive to him had been the daily contact with the coarse, idle, unprincipled soldiery, the frequent sounds of contention, and the rumors of strife and bloodshed between Jew and Gentile. He had nothing more to hope for from Jewish priests or rulers; but as a Roman citizen he had one special privilege, he could appeal to Cæsar, and for a time, at least, his enemies would be kept at bay.

To the governor's question, Paul made answer, I stand at Cæsar's tribunal. Here, and not before the Sanhedrim, I ought to be judged. Turning to the procurator, he appealed to him directly: Even you, Festus, are convinced that no charges have been sustained against me. I have never in any respect wronged the Jews. If I have committed any crime, it is not against them, but against the emperor; and if found guilty, I do not refuse to die. But if the accusations they bring against me cannot be proved, no one can give me into their power as a favor. I appeal unto Cæsar.

Festus knew nothing of the conspiracies of the Jews to murder Paul, and he was surprised at this appeal to Cæsar. It was not flattering to the pride of the Roman procurator, that the first case brought before him should be thus referred to higher authority. However, the words of the apostle put a stop to the proceedings of the court. Felix held a brief consultation with his counsel, and all agreeing that the appeal was legally admissible, he said to the prisoner: "Hast thou appealed unto Cæsar? unto Cæsar shalt thou go." This was said in a tone and manner which seemed to imply that Paul little knew what an appeal to Cæsar meant.

Once more the hatred born of Jewish bigotry and self-righteousness had driven the servant of God to turn for protection to a heathen ruler. It was the same hatred that forced the prophet Elijah to flee for succor to the widow of Sarepta; that constrained the heralds of the gospel to proclaim their message to the Gentiles. It is the same spirit that the people of God in this age have yet to meet. In the great crisis through which they are soon to pass, they will become better acquainted with the experience of Paul. Among the professed followers of Christ, there is the same pride, formalism, vainglory, selfishness, and oppres-

sion, that existed in the Jewish nation. Before the warfare shall be ended and the victory won, we as a people are to experience trials similar to those of Paul. We shall encounter the same hardness of heart, the same cruel determination, the same unyielding hatred.

Men professing to be representatives of Christ will take a course similar to that taken by priests and rulers in their treatment of Paul. All who would fearlessly serve God according to the dictates of their own conscience, will need moral courage, firmness, and a knowledge of God and his word, to stand in that evil day. Persecution will again be kindled against those who are true to God; their motives will be impugned, their best efforts misinterpreted, their names cast out as evil. Then will it come to pass, as foretold by Christ, that whoever shall seek to destroy the faithful, will think that he is doing God service. Then Satan will work with all his fascinating power, to influence the heart and becloud the understanding, to make evil appear good, and good evil. Then it is that he is through his agents to "show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect."

God would have his people prepared for the soon-coming crisis. Prepared or unprepared, we must all meet it. Only those whose characters are thoroughly disciplined to meet the divine standard will be able to stand firm in that testing time. But when enemies shall be on every side, watching them for evil, the God of Heaven will be watching his precious jewels for good. When secular rulers unite with the ministers of religion to come between God and our conscience, then those who cherish the fear of God will be revealed. When the darkness is deepest, then the light of a noble, Godlike character will shine the brightest. When every other trust fails, then it will be seen who have an abiding trust in God.

The stronger and purer the faith of God's people, and the firmer their determination to obey him, the more will Satan stir up the rage of those who claim to be righteous, while they trample upon the law of God. In that coming emergency, rulers and magistrates will not interpose in behalf of God's people. There will be a corrupt harmony with all who have not been obedient to the law of God. In that day, all time-servers, all who have not the genuine work of grace in the heart, will be found wanting. It will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints.—*Mrs. E. G. White, in Sketches from the Life of Paul.*

Augustus.

IN Acts 25, Festus twice states that Paul had appealed to Augustus. As Nero was emperor at this time, to whom did he refer? Evidently to the emperor, for Paul said, verse 11, "I appeal unto Cæsar." This was a title applied to Julius, and the Roman Emperors after him. In Luke 2:1 it is said that "there went out a decree from Cæsar Augustus, that all the world should be taxed." It might be inferred from this that Augustus was the emperor's name, but it was not. His real name was Octavianus (see "Barnes' Notes"), and he assumed the title Augustus—august or honorable—in compliment to his own greatness. From this followed the custom of addressing or speaking of the emperors as Augustus, although that was not the proper name of any of them.

Thus saith the Lord, by his servant Solomon: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; . . . if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

Temperance.

"Protection" and "Respect" for Rum-selling.

A FEW days ago an organization of liquor-sellers in this State formulated resolutions asserting that the business in which they are engaged is "legitimate," and "entitled to the protection and respect" of the community. Long habit doubtless blunts perception. The soap-boiler cannot smell the stench which pervades in his works. The dealer in hides comes to think his wares sweet and inoffensive; and so it is possible that those whose business is to sell poison to the public, and who witness hourly the disastrous effects of their trade, may think it is deserving of respect. But the public can make no such mistake. A trade which flourishes upon the ruin of its supporters, which derives its revenues from the plunder of homes, from the defrauding of helpless childhood, and from the degradation of manhood; which requires for its prosperity the injury of the community; which ministers to every vile and vicious passion and propensity; which makes drunkards, and thieves, and embezzlers, and gamblers, and wife-beaters, and murderers; which brutalizes and degrades all who are brought in contact with it—cannot claim the respect, and assuredly ought not to be able to claim the encouragement, of the community.

It indeed indicates the extent of the prevalent demoralization, that a business so inherently infamous, so unquestionably against public policy, should have been permitted to establish itself so firmly that those who pursue it are convinced, not only that it is legitimate, but that it is "entitled to protection and respect." But upon what grounds do these bold claims rest? What constitutes a legitimate, respectable business? Is a business which debauches, impoverishes, injures the public, either the one or the other? When such questions have to be asked it is time that they were settled definitely. At present rum-selling is technically legitimate. That is to say, it is not unlawful. But since its consequences are what we see, it would be an abuse of language to term it respectable.

But it does not stop at these insolent pretensions. It tells the people that it has great political power; that it is organized; and that it will fight reform and temperance with the votes of the unfortunates it has embruted. This then is what the community has to face. It must either submit to the political supremacy of the rum-sellers; it must either accept their government; it must either bow to their standard of morals and declare them to be entitled to "protection and respect;" or it must make up its mind to a conflict the aim and end of which shall be the overthrow of this abominable abuse, and the protection of the masses against the worst foe of civilization.

They will oppose any reform whatever. They deny the right of the people to protect themselves at all. They claim the right themselves to poison and brutalize and degrade all whom they can reach. They think that they will be supported in this by the public they fleece and injure, and upon the persistence of whose animal appetites they coarsely calculate. Hitherto they have unhappily been justified in this dependence. The men who had most cause to loathe the business have been among the first to uphold and fortify it. But a change is even now passing over public opinion. It is becoming more and more generally recognized that intemperance is at the bottom of two-thirds of the social, political, and moral evils that retard progress and perplex and harass the legislator. It is being comprehended that an effective and safe franchise requires sobriety and intelligence in the voter. In fact it is being realized that the future of the nation depends largely

upon mastering the elements which have their origin and derive all their strength from rum, and which militate at every turn against good government, pure social conditions, religion, and progress.—*N. Y. Tribune.*

SHE ANSWERED "NO."

THEY stood at the altar; the one at his side
All blushing and trembling would soon be his bride;
Kind friends gathered 'round them, the young and the fair,
A priest in the robes of his office was there.

How holy, how solemn, the vows to be given;
An angel was waiting to bear them to Heaven;
The priest bade her answer for weal or for woe—
In faltering accents she answered him, "No!"

She spoke to her lover in tones fraught with pain—
"Your promise is broken, to trust you is vain;
When breathing your vows on this altar divine
Was wafted to me a strong odor of wine.

To-day we were plighted; you promised me then
Your honor you never would taste it again;
All vainly they pleaded, she still answered "No!
Wedding a tippler brings misery and woe.

"You may lay all the wealth of worlds at my feet,
And seek untold pleasures my joy to complete,
Bring earth's rarest jewels encircling my brow,
All fail in a balance with one broken vow."

Let those who would censure her, look all around,
See victims of rum everywhere to be found;
See wives broken-hearted, hear widows' sad wail,
And thousands of orphans repeat their sad tale.

Oh rum! sad destroyer, thy withering breath
Fills our beautiful world with shadows of death,
Far worse than the night when on Midian's plain,
The pride of the nation in anger was slain. —*Sel.*

History-Making.

It is a great part of his task when a historian has found out where to look for the materials of his history; and sometimes the materials for history are found in rather strange places. Thus in a recent study of the sociology of Berlin by a prominent professor of the University there, the author is compelled to say: "The social history of our people must be written to-day at the doors of the drinking-saloons." It is a sad thing for any people when its life is to be traced within the doors of the dram-shop, rather than within the doors of the home; and the words of the German professor may well prompt the pointed query, Where would the inquirer seek, not alone for the materials for the social history of the American people, but for the individual life-history of every one of us? A great deal depends upon the answer to the question whether he would find the materials for our life-story in the saloon or in the home, at the gambling-table or in the study, at the theater or at the little mission hall, in the ways that lead to death, or in the house of God. Each of us is leaving, day by day, materials for a history which the angels of God will write with smiles or with tears; and we ought to see to it that they will not have to gather the record of our life-deeds from places which are the abodes of darkness and the gates of hell.—*S. S. Times.*

Failure of the Light-Wine Cure.

A FEW years ago the *Chicago Tribune* was very zealously advocating the general use of light wines and beer as a remedy for intemperance. Total abstainers objected then, as now, to the use of these lighter beverages as tending to develop an appetite for the stronger alcoholics. Switzerland is a wine-producing country with the very best opportunity to test the efficacy of light wines as a safeguard against intemperance. But now comes the *Chicago Tribune* with a wail that Switzerland has become the most drunken country in Europe! Just what might have been expected. The much-vaunted "light-wine cure" is also a "failure."—*National Temperance Advocate.*

Where Is the Right of It?

SOME time ago I saw it proclaimed in the press, by authority of a prominent and influential clergyman, that he did not favor abstinence from alcoholic drinks, but, on the contrary, that he approved their habitual use. It seems to me there must be a right and a wrong as to this matter, and it ought not to be difficult to find.

Some time ago, a stranger to me and I were the only occupants of a carriage on an English railway. The gentleman knew me; he was a rector of the English Church. He commenced a conversation brusquely by asking:—

"Mr. Dow, do you (temperance people) hold that to drink a glass of wine is a sin for us?"

"We say nothing of that; but this is our view: An intelligent man must know something of the sin, shame, crime, and horror, which in this country come from intemperance. He must know that intemperance comes from the drinking habits of society. He must know, also, that these are upheld and perpetuated by the example and influence of the better classes of the people. For a man who knows all this to lend the influence of his example to uphold the customs whence all this mischief comes, is a mortal sin. We hold it to be a primary Christian duty so to live that if all the world should follow our example no harm could come from it. If our example of total abstinence should be adopted by all the world, the sin, shame, crime, and infinite misery coming from intemperance would cease in a day, and the world would be relieved of nine-tenths of the wretchedness by which it is now cursed."

The rector made no reply.—*Hon. Neal Dow.*

Angels Don't Chew Tobacco.

THE following is said to be true: A preacher out West, Mr. H., was a good man, but very rough in his ways, and very much given to chewing tobacco. One time he was riding on horseback through the country, when there came up a shower. Riding up to a cabin, he hastily hitched his horse, and knocked at the door. A sharp-looking old lady answered the summons. The preacher asked for shelter.

"I don't take in strangers—I don't know you," replied the old lady, suspiciously.

"But you know what the Bible says," said the preacher. "'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.'"

"You needn't quote Bible," said the old lady quickly; "no angel would come down from heaven with a quid of tobacco in his mouth as as you have!" The door was shut, and the preacher unhitched his horse and rode away in the rain.—*Sel.*

WHEN physicians stop giving whisky and alcoholic medicines to their patients; when editors practice temperance as well as preach it; when young men have the courage to say "No!" when preachers stop the practice of giving wine to pledged temperance men at the sacrament; when temperance becomes as fashionable as drunkenness now is, cold water will be at a premium.—*Sel.*

IN Stamford, Conn., a thousand women were asked how many wanted grog-shops, and there was just one wanted them. In Des Moines, Iowa, just twelve women voted for saloons, and 2,245 against. Three years ago 95,000 women asked the Legislature to allow them to vote to protect their homes against grog-shops.—*Ex.*

CHICAGO has one saloon to every thirty-five families, and one bakery to every four hundred and seventy families, and the comparison will hold good in numerous other places. It is evident that there are people yet, who think, like the Irishman, that "bread may be the staff of life, but whisky is life itself."—*Ex.*

The Signs of the Times.

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

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Methods of Labor.

THERE can be no doubt that the success of any laborer in the cause of God depends much upon the methods chosen and pursued. The canvasser, the colporter, and the preacher may, by a judicious course, win and attract the interest of those with whom they have to deal, toward the truth they present; or they may, by injudicious methods, repel and turn them away, to their everlasting injury. We should never sink the truth to a low level to conciliate the prejudices of any; nor should we ever needlessly stir up or come in conflict with their prejudices, so as to close their eyes and ears against the truth. There is "a golden mean" which should constantly be kept in view. The Saviour gave a rule embodying remarkable wisdom when he said: "Be ye therefore wise as serpents, and harmless as doves."

The first great requisite to success in the work of God is a loving heart. "Speaking the truth in love," said Paul. First, we should love God, the author and giver of the truth. Secondly, we should love the truth which he has given to us. Thirdly, we should love those to whom we speak, and whom we hope to benefit by the truth. If such be the condition of our mind and heart, our labor cannot fail to be fruitful. But if either of these elements be lacking our work will show defects of some kind.

The work of the Third Angel's Message is a *providential work*. It is not a work, in either its matter or methods, which somebody devised and adopted according to their own choice. The Spirit of God not only impressed the truths of the Revelation upon the minds of his servants, but enlightened them in regard to their personal labors under their new and varied circumstances, leading them as he did the Israelites of old, in a way they knew not. Many have risen up and for a while stood in doubt of the propriety of the methods pursued; but time and experience proved that it is well to follow where the Lord leads, though we cannot always see the full result in advance.

In this very subject we have a solution of the question often proposed, why it is that so few ministers from other denominations are found in the ministry of this message. It is not because none have embraced it, for quite a number have done so, but they very seldom enter upon its labors in public; very few have been successful in an effort in that direction. The reason is this: They have their habits fixed, and must work according to the established methods of their several churches, and they find it about impossible to conform to the necessities of so great a change of circumstances. And then the question follows: Why not work after those methods? And, Would not our influence be greater and better if we conformed to the customs and methods of the denominations around us?

Our answer is in the negative, and for two reasons. 1. It is impossible. Our circumstances will not admit of it. The churches of the other denominations place almost their entire dependence for existence on a settled pastor. As a Presbyterian paper lamentingly said: "When the minister is gone, all is gone." Many a church, with a fair-sized membership, closes up its house of worship for want of a settled preacher. But ours is altogether a missionary work. We have not preachers enough to supply a tithe of our churches, if we would; but

we would not if we could. If our work is a missionary work, our people, to be in the work, must be a *missionary people*. And experience has taught us that nothing but persevering labor will keep the missionary spirit alive in any people. No, we cannot and would not have settled pastors over our churches.

2. The people do not expect such a work from us. To work after the old church methods is to rob the message of its life and power. We have seen it tried. We knew a minister who would not introduce any doctrine of the present truth to a community until he had preached about a week after the old style, or what he called revival sermons, to get up a good interest and enlist in his favor the feelings of the people. But he afterward confessed that it was labor to no purpose. In the first place, the people were disappointed; they expected something different, and were anxious to hear it. And this fact may be borne in mind by our laborers: the majority of the people are tired of hearing read little *essays* on common topics, miscalled "sermons." They will hail with joy solid instruction from the word of God. There is power in the word of truth when "poured forth in the Spirit." And again, he said that after he had preached a week, and got the congregation up to the *revival standard*, when he struck on to the doctrines of the message his hearers dropped back to the place they occupied when he commenced his work.

And we had a recital of the same experience from a Seventh-day Baptist brother who had labored in a tent. He said at first he started with preaching one or two weeks on general subjects, and after working up a strong religious feeling in his congregation he would introduce the Sabbath, and his hearers would listen to his arguments and act in reference to them exactly as if he had never preached to them before. Some who had been his warmest friends, and manifested the most zeal and fervor, would turn away from the truth with scorn. And some who had appeared to be quite unaffected by his preaching before, would listen to the Bible proofs with interest, and accept the whole truth. He said that he had learned that if he presented the Sabbath at all he found it just as well to "pitch in" at the beginning; the effect was just as good, and he saved much time.

The principle is what we are aiming at; not the particular form in which the truth should first be presented in any place. We always preferred opening a series of sermons with the prophecies, the messages, and the sanctuary, and let these subjects introduce the law and the Sabbath, as they really do in the book of God. But the point is this, that the present truth is not benefited, its presentation is not accelerated or strengthened, by resorting to the methods adopted by the denominations in an entirely different work.

We are strongly impressed with the conviction that herein is a suggestion to those who go to labor in other lands. While it may be specially undesirable to arouse their prejudices in those lands, it may be true there as well as here that God blesses those means and methods to which his Spirit has given its sanction in the rise and progress of this work. Our message is to go to "many peoples, nations, tongues, and kings;" and the Lord himself chose the place, and means, and methods of its rise and progress, and his providence has ever indicated his will in carrying on the work, and his Spirit instructed in the way. A sanctified judgment, or, as Bro. White used to express it, "sanctified common sense" is very desirable in such a work. But the Lord has promised to guide us in judgment if we meekly depend on him, and do not choose our own ways or endeavor to labor in our own strength. Ps. 25.

"Surely, God is good to Israel." Nothing but goodness and mercy have followed us in this precious

cause,—this glorious work. And his mercy endureth forever, and will ever rest upon those who delight in his commandments, and who strive to glorify him in all that they do. As yet we can say, "the lines are fallen to us in pleasant places." Opposition to the truth is little, merely nothing. How important that we wisely improve our opportunities while they are so favorable. How important that every laborer study to show himself approved unto God, a workman that needeth not to be ashamed, whose work shall be approved in the day of account.

"Who Only Hath Immortality."

THERE is no other denomination in the land to which we feel so strongly drawn by fraternal ties as the Seventh-day Baptist. And there is no other paper (outside of our own denomination) which we take up with so much pleasure as the *Sabbath Recorder*. We love the Sabbath of the Lord God with a very earnest devotion; stronger, perhaps, than if we had been raised in its observance, as our observance grew out of strong conviction. We cannot fail to respect those whose "delight is in the law of the Lord."

Soon after we embraced the Sabbath, in Wisconsin, Eld. O. P. Hull remarked to us that he took great interest in the movement of the Seventh-day Adventists and their success in winning converts to the Sabbath. Of course we tried to impress upon his mind the fact, which we thoroughly believed and now believe to be a fact, that our success was entirely due to the power of the Third Angel's Message of Rev. 14:9-12; that its proclamation received the special blessing of Heaven because it is "present truth." Of his further remark we have often thought, namely, that he had feared that God would have to raise up a people to give the Sabbath truth to the world, because the Seventh-day Baptists were not aggressive enough to move the world with the important truth committed to them. Further, that he expected some truth would come up which would greatly shake the Seventh-day Baptist churches, because there were in them so many "birth-right members," and so few converts to the Sabbath; so few who had embraced it in their maturer years by conviction. This was the expression of *his view*, and not ours. We speak of it to show that we are not alone in our estimate of the value of *personal conviction* of a truth.

And we are ever ready to accord perfect honesty to our brethren of the Seventh-day Baptists in their opposition to certain views held by us as Scriptural and important. We are as strongly entrenched in our faith on *the advent* as we are in that on *the Sabbath*. We are fully that which our name implies—Seventh-day Adventists. It is our belief in the "signs of the times," the fulfillment of prophecy, which so arouses us to the danger of the proposed "Religious Amendment of the Constitution of the United States." In like manner we are warned, and in the self-same prophecy (Rev. 13), of the deceptions, and ultimate triumph among the people of this world and a sleeping church, of Modern Spiritualism. As shown in our article last week on "One-sided Religion," the doctrine of immortality only in and through Christ, and the resurrection as the only hope and means of future life, are given as safe-guards against those deceptions. Confident, as well they might be, that they held a most important and precious truth of God's law, few compared to the millions of believers who had followed the papal church in accepting tradition, the Seventh-day Baptists naturally felt conservative in regard to attaching *new views* to their own *time-honored* truth, and many of them felt suspicious of the faith and the methods of the new denomination. The Jews were right when they said, "We know that God spake to Moses," and there they took their

stand on a known truth. But when they added, "as for this man, we know not whence he is," perhaps it was equally true, for they did not know; but it was equally important that they should know, for God had not exhausted his revelations in speaking to Moses. The Seventh-day Baptists are to be credited in one thing—they have the truth. But they would do well to consider the position of the Jews, and inquire whether they have all the truth.

We were led to this train of thought by reading in the *Recorder* a criticism by a correspondent on the use somebody had made of 1 Tim. 6:16, which, speaking of the King of kings and Lord of lords, says, "Who only hath immortality." And the criticism was partly correct, for we believe that very often an injudicious, if not an unlawful, use is made of these words. The text certainly cannot mean that "our Lord and his Christ" are the only immortal beings in existence at this time. We think it must be evident to every one that, in the controversy in Heaven, when legions of angels "kept not their first estate," but sinned, the angels on both sides determined their character by the choice they made and the part they took, and thereby fixed their eternal destiny. If the rebellious ones sinned beyond recovery, so that they were hopelessly lost, as the Scriptures teach, it must follow that the obedient ones were in like manner fixed in their obedience, never to fall, even as the saints will be when glorified. And to this the Saviour refers in his answer to the Sadducees on the resurrection. Speaking of those who are counted worthy of eternal life in the resurrection, he said: "Neither can they die any more; for they are equal unto the angels." Luke 20:36. This would not be conclusive if the angels could die. And if they cannot die they are certainly immortal.

But inasmuch as this refers to the saints in the resurrection state, it is no proof in favor of their being immortal in the present state. To the contrary, it is opposed to that idea, and is in harmony with the teaching of Paul in 1 Cor. 15, that we receive or put on immortality, exemption from death, in the resurrection.

God, the living God, is the only being who "has life in himself." John 5:26. It is not in the nature of a created being to have life in himself; it must be a gift to every creature. Hence, in this sense, by self-possession, or by virtue of his nature, God "only hath immortality." If any use the text to prove that none but God are now immortal, we think it is used in an unwarranted manner, for the angels in Heaven have doubtless had immortality conferred on them. But it is a contradiction of the theory that any are naturally immortal. And here come in the remarks by the writer in the *Recorder* which are so very questionable:—

"So far as man has been able to penetrate, it is a universal law that the offspring is the same in kind with the parent. Adam 'was the son of God.' Luke 3:38. Paul (Acts 17:28, 29) readily agrees with the heathen poets that 'we are the offspring of God.' It will require more than four words taken out from a sentence of fourteen words to prove that in the creation of man there was a violation of the general law of relation between parent and child."

This paragraph is so faulty that we can but wonder that it ever found a place in that paper.

1. "So far as man has been able to penetrate;" but man is not able to comprehend himself, much less can man "by searching find out God." We can know God only by his own revelation, and this does not at all justify the position of the above quotation.

2. It is assumed that because God the Father has immortality, therefore man, his son, must also have immortality. But, if immortality is an essential or necessary attribute of man, what mean the words applied to God, "who only hath immortality?" Who can tell?"

3. But immortality is only one attribute of God.

If man must by virtue of his nature be "the same in kind with the parent," God, we must give him all the attributes of his parent, because that is according to the "universal law," "so far as man has been able to penetrate;" for who ever knew a son to resemble his father in only one respect? God the Father is immortal, all-wise, omnipotent, omnipresent, self-existent; of course man, "his offspring," must possess all these qualities. If not, the "universal law" is a failure!

4. But there is one expression in the extract which sufficiently betrays the weakness of the argument. It is that which speaks against the idea of proving "that in the creation of man there was a violation of the general law of relation between parent and child." Now there is no such thing as "the general law of relation between parent and child," in creation. Is it the "general law" of natural generation that the parent forms the child of the dust of the earth, and by an act of creative power endues it with life by breathing the breath of life into its nostrils? It is exceedingly strange if this is "the general law" that there is no one living who ever saw the process. If ever there was a decided case of "reasoning from unlike to unlike," it is presented by this writer.

But the all-important question is this: "What say the Scriptures?" Do they show that man, as the offspring of God, possesses and must possess the nature and attributes of his Creator? Let us present a short series of points.

a. God is self-existent; therefore man is self-existent. But read Job 25:6.

b. God is immortal; therefore man is immortal. But read Job 4:17.

c. God is uncorruptible; therefore man is uncorruptible. But read Rom. 1:23.

d. God has life in himself; therefore man has life in himself. But read Ps. 89:48.

e. God is an uncreated Spirit; therefore man is an uncreated spirit. But read Zech. 12:1; Ps. 103:14, 15.

Surely there is no need to extend this list. It is more than absurd to make such a claim in regard to the nature of man, as that in the above extract.

6. In reasoning on a Bible subject, why not take what the Bible says on that subject, and let that settle the question? If immortality is in our nature, it is not brought to light in the gospel. 2 Tim. 1:10. If all men possess it, there is no need for any to seek for it. Rom. 2:7. If we have it by birth, we do not receive it in the resurrection. 1 Cor. 15:53, 54. The word rendered "uncorruptible" in Rom. 1:23, is the same that is rendered "immortal" in 1 Tim. 1:17. "The King eternal, immortal, invisible, the only wise God." Instead of the child partaking of the nature of the parent in respect to immortality, the contrast is stated in direct terms on this very subject. If Rom. 1:23 were translated as 1 Tim. 1:17, and it would be perfectly right to so translate it (they are rendered alike in the Revision), then it would read, "And changed the glory of the immortal God into an image made like to mortal man." Think of it; a creature made of the dust claiming the nature and attributes of his Creator, the self-existent, eternal One; and this for the reason that, as far as our observation extends, the child partakes of the nature of the parent!

Is immortality through Adam more valuable than through Christ? "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. Our hearts respond, Amen.

MR. MOODY, speaking at Cork, Ireland, said, in his characteristic fashion, that "the way to get a room illuminated is not to send a hundred men to bale out the darkness, but just to let in the light. It is the same with our hearts. We must let in the light." Light is man's greatest need, yet that is just what is most rejected.

Los Angeles Camp-Meeting.

By the time this report issues from the press, this meeting, now two-thirds over, will be closed. Of course we cannot yet speak of results, yet we can make a good estimate of what will be accomplished.

The meeting was appointed in rather an unfavorable time for a full attendance of our people. This county has had three or four times its usual amount of rain the past season, and, as a consequence, farmers have been delayed in putting in their crops. The ground is just now in suitable condition for cultivation, and the people think that if this time is not improved they will raise no crops this year. The attendance of our own people is, therefore, very small. We regret this very much, for those in this part of the State have never before been permitted to meet with others of the same faith in camp-meeting. We cannot but think that if they had had this privilege, and could know the importance of such gatherings, where they can receive instruction concerning the dangers and duties of our time, there would have been a larger attendance. Satan knows the importance of these meetings, and will throw hindrances in our way. He is an arch-deceiver, and can magnify a mole-hill into a mountain when it stands between us and duty. Very often it happens that things that seem to be in the natural order of events, perhaps ordered by Providence, have been gotten up by Satan for the express purpose of depriving us of a blessing. We need to be careful not to be deceived.

But notwithstanding the meager attendance of our own people, the meeting has been in many respects a success. We have not attended a camp-meeting in California where there was so large and regular an outside attendance. God has seemed to give us favor with the people, and a good impression is being made. The daily papers, of which there are four in the city, have been very kind in giving us favorable notices, reporting our meetings, etc. There has not been a word of adverse criticism. The order of the ground is commended, and surprise is expressed at the size of the camp which to us seems so small.

We believe that it is in the order of God's providence that this meeting is held. Its effect will be to give character and permanence to the work in this section. There is no better field for labor in the State than Los Angeles; it is indeed a missionary field, and it will now be easier to reach the people than ever before. As we see the abundant opening, we feel constrained to pray the Lord of the harvest to send forth laborers. Would that all our brethren in the State might awaken to the necessity of the time, and be preparing to fill the openings which God is preparing for us. Our College should be more than filled, and it should be so relieved from financial embarrassment that it can provide accommodation for all who may desire to attend. We often pray for the spread of the message, as though there was some failure on the part of the Lord, and he must begin to work, when the fact is that he is away ahead of us, and is waiting for us to get faith enough to walk out where he leads. God is more anxious for the salvation of souls than we are. Let us all pray the Lord to send forth laborers, and then have a hand in answering our own prayers.

The burden of this meeting has been to instruct the little company present in the practical duties, to give them a familiarity with the workings of the cause, and to awaken living faith in the promises of God. The timely testimony of Sister White has been well received. If it shall be heeded the Lord will work wonderfully for his people in this part of the field. Brethren pray for the work here.

E. J. W.

Los Angeles, May 15.

"THE way of the wicked is as darkness; they know not at what they stumble."

Parleying with Temptation.

WE are in a world of temptations. We cannot escape them. Fortunately the temptations themselves are not sins. The sin lies in yielding; and the yielding is almost invariably preceded by a parley. Parleying with temptation is the grand avenue to all the sins which the tempter would have us commit. If we can close up this, we fortify ourselves against many dangers.

What is meant by parleying with temptation is most strikingly illustrated in the history of Balaam. When the messengers of the king of Moab came to him with splendid offers, if he would come and curse Israel, the Lord expressly told him not to go with them. A second deputation arrives with richer bribes and more imposing honors. Under an affectation of piety he says, "Tarry ye also here this night, that I may know what the Lord will say unto me more." God had once expressly forbidden him. Of that he was well aware; but the offers were tempting. The prize was worth securing. And now could not he, notwithstanding God's prohibition, some way secure the reward consistently with duty? He gave his mind up to the unlawful study of how to reconcile these two things. And because he loved the ways of unrighteousness more than his duty to God, God gave him up to follow his own ways; and the sad results are known to all.

The human mind reasons now just as it did then; and thousands are substantially following the steps of Balaam. There are four principal ways in which we give the tempter access to us, and even solicit his assaults.

1. The first is when we re-open for debate a question which has once been decided. Our first judgments are the best. They spring from the intuitive perceptions of conscience before it is biased by after thoughts. Subsequent considerations are too often but the pleadings of selfishness or dishonesty to escape from the convictions of conscience. If Balaam, once expressly informed by God of his duty, and decided in that direction, had adhered to that decision, he would have been safe. But he re-opened the question for further discussion. Perhaps the question was not fully settled after all. Perhaps it could be decided in some way which would allow him to receive the reward which he so much coveted. Here was his first great stride toward his fearful fall. And so it is with us. Therefore when a question has once passed the tribunal of conscience, and been decided in accordance with clear perceptions of right, take your stand immovably upon that decision. Let the enemy understand that that is not a debatable question. This will save much after trouble.

2. The second way in which we weaken ourselves in the face of the enemy is when we do not at once subjugate the inward inclination which leads to the outward act. All things spring from within. "Out of the abundance of the heart the mouth speaketh." Every act can be traced to some inward motive. If these motives are right and pure, such will also be the actions which follow; if they are evil and impure, the actions will bear the same character. These hidden springs, therefore, need to be carefully watched. And when an inclination enters the heart which will lead to evil, subjugate it, suppress it, nip it in the bud, don't let it mature. This is the easiest, quickest, surest way to avoid the evils which will follow if this is not accomplished. The secret inclination in Balaam's heart, which eventually matured into such bitter results, was the love of honor and gain. Could he not in some way secure these? This was the object of his parley; and this was the great cause of his fall; for the apostle mentions as his chief characteristic, that he "loved the wages of unrighteousness." These secret inclinations being allowed to prevail, soon gain the understanding by special pleas addressed to it, and finally

the will is drawn in, and the guilty deed is at once executed. Lay the axe at the root, suppress the inward inclination. The strength of the temptation is then gone.

3. The third way of parleying with temptation is to throw ourselves into circumstances of trial, relying upon our own strength. The Christian's strength is wholly in God. The Bible seeks to inculcate a true conviction of human weakness and guilt as the basis of all acceptable action. And the Christian's sense of weakness is his strength, for it leads him to rely upon an unfailing arm. And it operates also in another direction; for feeling his weakness, he shuns temptation; and temptation shunned is powerless. The serpent cannot charm when we turn from him. These considerations teach us, first of all, to fly from temptation; but when we are thrust out where we are obliged to grapple face to face with the foe, then rely on God for help and strength. With every temptation he is able to make a way of escape.

4. The last and fatal stage is reached when conscience becomes a party in the conspiracy with evil, and sin is made to look consistent with duty. So long as a person will acknowledge right principles, there is hope of him, however reckless he may appear. There is some ground upon which a reform may be based. But when the conscience is brought into that place where it will bear a false testimony, and the distinction between right and wrong is broken down, then the person is wholly given up to evil. Here is the great danger. Conscience may be perverted; it may be seared; it may become evil. Alas for the victim, when he reaches that stage in self-deception. Hence the necessity of guarding well the conscience. Hence the value of a Christian education. Welcome, anything which will enlighten the mind, and restrain from sin. Welcome, anything which, though it may not entirely restrain from sin, will render it uncomfortable. Something is gained even then. Failing to secure the enjoyment falsely promised, the transgressor may turn to seek what reward there is to virtue.

"Every man," says the apostle, "is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Such is the insidious entrance of evil; such is its awful result. We have spoken of some of the more usual avenues of its approach. If these can all be guarded, we have but little to fear; and it is all summed up in one sentence: Don't parley with temptation.

U. S.

THE *Occident* says: "Plain and inexpensive funerals are coming into fashion, and a good fashion it is. Not long ago one of our prominent citizens was buried according to directions previous to his death, in a redwood coffin. We read that the late Baroness de Rothschild, who bequeathed half a million of dollars to general charities, was buried in a plain pine coffin, and there were no funeral ceremonies. What a mockery are all these flowers and hacks, and how foolish all this show and parade at funerals. It certainly does not help the dead; and it is of no earthly benefit to the living."

MANY of our readers may have seen the absurd statement that the original manuscript of the Pentateuch had been found somewhere in Arabia. The truth, on which the falsehood was based, is that Dr. Harkavy, of the Imperial Library at St. Petersburg, Russia, has come into possession of some fragments of the Hebrew text of the Old Testament, "written in characters quite different from those contained in all known manuscripts and inscriptions." Dr. Harkavy will publish the fragments which will be reproduced by photograph.—*S. S. Times*.

"SING unto the Lord, all the earth."

The Missionary.

From the Continent, Europe.

FROM a private letter from Bro. Butler to Bro. White we are permitted to take the following extracts. Our readers will be pleased to learn of the work in Europe, and we hope soon to be able to give more fully an account of Bro. Butler's labors there:—

I have never been more crowded with work in my life than some of the time on this trip. I have several meetings every week, usually preaching through an interpreter, sometimes two of them, and we have traveled quite rapidly in Italy and going to Roumania. We were gone only three weeks, and traveled much of the time nights without sleeping-cars (we do not have them in this country), catching every odd moment to write, in which I was not engaged in something else, and there is no prospect of any greater leisure until I return. Next Sabbath and Sunday we expect to be with the Prussian brethren in western Germany, and hold a meeting the following week in Denmark.

We expect the next Sabbath to be in Christiana, spending a week there in the important business likely to come up; then the following week in Sweden, at Grythitted and Stockholm. The following week we have a general meeting of three days, for organizing Conference and to set things in motion as much as possible, at Bienne, Suisse, immediately followed by a five days' meeting in general council at Bâle; then one week in England, and I hope to sail for America about the 10th of June.

I cannot make better time and do the work that seems necessary to be done here, than I have indicated, and this is putting things through pretty rapidly. But this is the plan I have laid, and have been working up to it for the last three weeks. I think I shall succeed in reaching America about the 20th, and Battle Creek about the 23d, of June.

I hope that something can be done in Northern Italy, as there must be honest souls in all that country. Our visit to Roumania was a new experience. That is a sort of border land between the Oriental and Occidental world and presents a sort of mixture. Peopled in part by descendants of the ancient Romans who once occupied the country, from whom it was named, the language is derived from the Latin, and resembles the Italian. Bro. Thos. G. Aslan of Roumania speaks French quite well, his own tongue, talks the Turkish very well, and is studying English. His case seems to be truly miraculous. In his early years of manhood, he had a great feeling of condemnation upon him, fear of death, etc., until some one made him a present of the Psalms. He had read the Bible but very little. When he first began to read this book it seemed strange and mysterious to him; but he kept reading it and a work of grace seemed to be wrought upon his heart. His fear of death departed, and he felt like a different person. He felt impressed to pray for light, and for three or four years he used to go to a certain place of retirement to pray for light. When Czechowski came there the latter part of his life to teach French, to earn something on which to live, he became interested, while taking lessons, to learn something of present truth. He felt that it was the truth, and retained these thoughts of the truth until he began to keep the Sabbath. There are seven now keeping it, and a number of intelligent people interested in it. He has one brother keeping the Sabbath with his family, another whose wife keeps it, and he is just disposing of his business so that he can keep it also; and still another who is very friendly. We held six or eight meetings, I preaching five or six times.

We had but a small company at first, in Bro. Aslan's house, some eight or ten, but toward the last nearly thirty came in, though our manner of preaching was anything but well calculated to hold an interest. I preached in English, Edith translated into French, and then Bro. Aslan into Roumanian. This you will see was rather a roundabout way to drive the truth into the people. I do feel that if they have meetings there a good interest might be created.

North Pacific Camp-Meeting.

THE time for this meeting is near. All should begin at once to make preparation to attend. Come at the commencement and remain to the close, for it will be a meeting of great importance. It may be a long time before we shall have another annual meeting so full of interest to our Conference as this will be. If there has ever been a time when we should manifest zeal for the cause of truth, it is now. The cause is advancing and receiving a new impetus in other fields. Shall we fall behind, or shall we move forward with God's people to certain victory? Every Sabbath-keeper west of the Cascade Mountains should make a special effort to attend, and receive the benefits of the meeting.

We have much to do for ourselves and others before we shall be ready to meet our Saviour and hear him say, "Come, ye blessed of my Father." The day of the Lord is near and hasteth greatly, and our time to work is short. Those *only* will be ready who seek earnestly to do their Master's will. This year our camp-meeting will continue over two Sabbaths, thus affording more time than usual to seek God, to receive instruction, and to lay plans for the future. There will be delegates present from other Conferences, and we shall be favored with more ministerial help than ever before. And best of all, the Lord has promised to meet with us if we go prepared to receive his blessing.

Our camp-meeting can be made a source of strength and comfort to all our people in this part of the great harvest-field. Such opportunities for instruction and encouragement are rare, and we cannot afford to lose them. Some will be tempted to remain away because of home cares; but if we remember the Saviour's words, "Seek ye first the kingdom of God and his righteousness," we will not yield to the temptation. It *may* be money in our pockets to remain at home, but it will not be treasure laid up in Heaven. Earthly riches cannot purchase for us the favor of God and the unfading glories of the eternal shore. If we desire a closer connection with God and a home in his kingdom, we will make some sacrifice to be at the camp-meeting; but if eternal things are less desirable than the things of earth, we shall probably be found where our treasure is. Come, then, and bring with you as many of your friends as you can induce to attend. The success of our camp-meeting depends largely upon the attendance, and willingness to work together in harmony. We should not forget that it is the salvation of souls for whom Christ died that such meetings are held. We can go to the camp-meeting with hearts full of gratitude to God for the privilege; we can work for a good attendance; we can pray for the blessing of God to attend, and we can set our own hearts in order before going upon the encampment. If we do these things, God will come very near to us, and we shall see of his salvation. There will be much to do to make the meeting a complete success. We need much done for us to fit us for the many mansions. Shall we not then go with a spirit to help and to be helped?

T. H. STARBUCK.

Salem, Oregon, May 9, 1884.

I WOULD not give a sixpence for a man who wants to be a foreign missionary, but who will not do any good work at home.—Dr. J. P. Boyce.

North Pacific Conference.

CARROLLTON, W. T.—I have been holding meetings near this place during the past few weeks. It is a new country, with but few inhabitants, among whom are a few families of Sabbath-keepers, through whose influence I came. Some of these have been connected with our people, and some had never publicly made a profession of religion. My labors have been for their conversion, and advancement in true godliness, and to get the light of truth before those who have never seen it. The Master has blessed the labors. Some have "decided to keep the Sabbath until convinced that it is not binding;" among whom is a justice of the peace. I have had the privilege of baptizing three willing souls; and there are others who, I trust, are dying to sin, and will soon be ready to be buried in the likeness of a Saviour's death.

CHAS. L. BOYD.

Good News from Southampton, England.

THE following from Brother Durland is copied from a postal sent by him to Brother Butler. It is dated April 2:—

"I am still holding meetings here. I had the largest congregation last night that I have had since I have been here. Our Sabbath-keepers were obliged to give most of the room to those from without, and stay out on the stairway. Two have begun to keep the Sabbath, and four or five more are just on the turning point. I cannot see how I can close yet. I feel that a few more meetings may help these souls to decide. I baptized four yesterday. We had a nice place at the Baths. The place was about thirty feet wide and eighty feet long, made of stone and cement. We can have the water any desired depth. Everything passed off quietly.

"There were two more who we expected would go forward, but they were not quite ready; I think we can have another baptism by the time you come back; if I am not disappointed we shall have five or six at that time.

"You can imagine how we are crowded when I tell you that we have less than forty chairs, and have about forty-six to forty-eight in our Sabbath-school. I have tried to get a larger room, but have not found anything yet that we can reach.

"I am anxious to get into a new field soon. Brother Sargent is anxious for me to go over to the Isle of Wight. He and his family are the only Sabbath-keepers on the island. I think I shall go over there and try it as soon as I can leave here. My courage is good. I feel that the Lord is good."

[No one should be very anxious to go to another place while having so good a prospect of good results where he is as Brother D. here presents.]

Since the above, we have received the following note from Brother John, concerning the work in England:—

"We are now working early and late to get out the first number of *The Present Truth*. We of course will use it as our mission paper. I think I can retain most of my regular subscribers for the SIGNS. I will do my best for it. Many times has it cheered us in our work, and we hope to so live that it may do so still.

"From the way things are shaping here, it seems evident that the work must rapidly advance in the near future. Three more have lately commenced to observe the Sabbath. We are of good courage.

"When we remember the pleasant meetings of the past with our friends in America, we long for the grand meeting at the marriage supper of the Lamb. *May the Lord help us all to be faithful until Jesus appears."

An Acknowledgement.

IN a letter containing a subscription order, from a lady in Union County, Oregon, are the following appreciative and encouraging words:

"I came in possession of the SIGNS about two years ago, through the kindness of a friend, for which I tender my sincere thanks. It has been a great comfort to me; and it will probably never be revealed in this world how much comfort and consolation your instructive communications have been to many who have been laboring under a life-long mistake. But may God be praised that he has put his will into the hearts of men to point so plainly and accurately his plans and precepts.

"I believe the seventh day is the Sabbath of the Lord, and am trying to keep it; and I solicit the prayers of your people that I may be more faithful, for it appears that my efforts are so feeble that there seems to be no good in them. There are no Adventists here, no Sabbath-keepers, and I feel as one standing alone; yet I know that Jesus stands with those who desire to serve him in the right way. I hope to be able to attend the camp-meeting in Portland.

"I want to do something for Jesus, and what can it be? Though I am sorely afflicted, and have been for several years, yet I know there is some place for me in my Master's vineyard. You have my earnest prayers for abundant success, and may the blessing of God rest upon his faithful workers."

Directors' Meeting.

At a meeting of the Directors of the Pacific S. D. A. Publishing Association held on the evening of April 28, 1884, Eld. S. N. Haskell was duly elected President; C. H. Jones, Vice-President, W. K. Vickery, Secretary; B. R. Nordyke, Treasurer, and W. N. Glenn, Auditor, for the ensuing year.

W. K. VICKERY, Sec'y.

Report of N. P. T. and M. Society,

FOR QUARTER ENDING APRIL 30, 1884.

No. of members.....	150
" " reports returned	74
" " members added	13
" " " dismissed.....	7
" " letters written.....	395
" " visits made.....	369
" " pp. of tracts given away.....	30,564
" " " " and pamphlets loaned.....	30,548
" " " " " sold.....	10,305
" " periodicals distributed.....	4,545
" " SIGNS taken in clubs.....	175

New subscribers obtained—for *Review*, 12; *SIGNS*, 42; *SIGNS* (trial), 19; *Instructor*, 23; *Harolden*, 6; *Stimme*, 1; *Tidende*, 1.

Received on memberships and donations, \$176.17; on sales, \$60.59; on periodicals, \$124.25; on other funds; \$82.00.

No of ships visited, 32. MRS. C. L. BOYD, Sec.

A MISSIONARY tells of a poor Christian woman in India who said to him: "I have no money for missions, but I can speak to my neighbors and urge them to come to the Saviour I have so joyfully found." She had learned what was better and richer than gold and silver, the power of personal influence through an earnest zeal for Christ. And so, in her humble way, she had led eleven persons to the Lamb of God who taketh away the sins of the world. Many a whole church, the past year, has come short of such success.

It is a terrible calamity for a country when Isaiah's words concerning Israel's prophets can be applied to it: "His watchmen are blind, they are all ignorant (of the condition of things around them); they are all dumb dogs, they cannot bark; sleeping (margin—dreaming, talking in their sleep), lying down, loving to slumber." Is not a great deal of our pulpit oratory, when compared with the terrible facts of life, like that of men dreaming and talking in their sleep?—*London Christian*.

The Home Circle.

KEEP NOTHING FROM MOTHER.

THEY sat at the spinning together,
And they spun the fine white thread;
One face was old and the other young—
A golden and silver head.

At times the young voice broke in song,
That was wonderfully sweet;
And the mother's heart beat deep and calm,
For her joy was most complete.

There was many a holy lesson,
Interwoven with silent prayer,
Taught to her gentle, listening child,
As the two sat spinning there.

"And of all that I speak, my darling,
From my older head and heart,
God giveth me one last thing to say,
And with it thou shalt not part.

"Thou wilt listen to many voices,
And ah! woe that this must be!
The voice of praise, and the voice of love,
And the voice of flattery.

"But listen to me, my little one,
There's one thing that thou shalt fear—
Let never a word to my love be said
Which her mother may not hear.

"No matter how true, my darling one,
The words may seem to thee,
They are not fit for my child to hear
If they cannot be told to me.

"If thou'lt ever keep thy young heart pure,
And thy mother's heart from fear,
Bring all that is said to thee by day,
At night to thy mother's ear."

—San Francisco Call.

A Contented Spirit.

"THERE goes Miss Benton in her carriage; how pretty she is! I do not believe there is a girl in this town who is as free from care and as happy as she," said Amy Norton, turning from the window with a tired, weary look on her face.

There was just the least bit of petulance in her voice, and a lady who had been sitting near, busily writing, raised her eyes from the page, as the *tone*, not the *words*, made an impression on her ear.

"What is the matter, dear?" she asked, for the girl sighed as she lifted the ruffles of dark cloth she had been hemming, and began to sew again, putting her needle swiftly in, as if from the very expending of her energy there came relief. She did not answer the question for a moment, and it was repeated, as Mrs. Lacy put down her writing and crossed to her side. Lifting the girl's downcast face, she looked into the eyes, which were full of unshed tears, and gently said:—

"You are tired, Amy, dear; let us have a little talk; lay your sewing by for a time. Now tell me what it is that has made you unhappy?"

There was no resisting Aunt Fanny's loving voice and words, and Amy half ashamedly put aside her work, as she said:—

"I am not exactly unhappy, aunty, but I could not help thinking how differently some people are placed in this world, and how unequally riches and other privileges are distributed. Here I am, the daughter of a poor clergyman, the eldest in a family of six children. Mother would be overworked if I did not help her in mending, dressmaking, and housework. I am fond of my books; you know how I enjoy music, how I would love to continue my lessons, and have the opportunity of hearing good music oftener, and yet all is so different from what I want it to be. I am not often discontented, but I am so tired this afternoon, and the day is too glorious to be indoors, and I felt if this dress had not to be finished for Bertie to wear to church to-morrow, I would gladly escape to the woods, and take a long rest. And while I

was wishing to be free as a bird, I saw Miss Benton drive by in her lovely carriage, and I could not but contrast our lives. She was beautifully dressed, as usual, and she never seems to have anything harder to do than to enjoy herself, and she is just my age, and—and—and," here poor Amy broke down utterly, and sobbed out a few incoherent words. Mrs. Lacy soothed her for a little in silence, then began tenderly:

"As you truly say, Amy, you are not often discontented. Your patient, cheerful doing of the tasks which lie before you, even though they are distasteful oftentimes, is very pleasant for me to see. You are relieving your dear mother, and giving her the leisure she could not otherwise obtain, and her sweet face, where anxieties and past cares have left their traces, is growing young again. Your father, too, is happy in his work, feeling that all the burdens and privations of a poor clergyman's lot are not borne alone by his loved wife, but are shared by a loving daughter, who is constantly striving to aid those about her. You see, dear, you are doing a good work; this is your mission, for a time at least, while your little brothers and sisters need care. Sometimes it may seem dull and monotonous, these daily tasks, but a contented spirit, which God gives to his sincere followers, will help you along wonderfully. Contentment is a great blessing, and we are all told to cultivate it ourselves. We may have our trials and privations, but we have besides much for which to give thanks daily. Our health, our kind friends, and hosts of other mercies are ours. We must try and remember, too, that we are in far better circumstances than many others."

"I know all that, aunty," interrupted Amy, "but I am sure rich people have far less to annoy them than poor people have. I do not believe Miss Benton knows what it is to 'count the cost.' She has every single thing that money can buy."

"Yes, everything," repeated Aunt Fanny, slowly, "everything but health."

"Oh, I forgot!" cried the girl, a blush dyeing her cheeks. "It never seems as if she were sick; she is always so bright, and is able to drive about. I did not remember that she could walk only a very little, poor girl. How I should feel if I were prevented from walking when and where I wished."

Mrs. Lacy smiled.

"You see, dear, there is alloy in all that seems at first pure and precious; I do not mean to say that poverty brings happiness, and riches drive it away. Far from it; but I do mean to say, throwing aside the question of money, when other things are equal, that those whom we often envy have many hidden trials which we do not suspect, and which, perhaps, we could not bear as easily if we had them as we do our own. People do not always parade their griefs. Poverty is sometimes endured with more fortitude because of the very sympathy we know others have for us; but those discomforts which worry and wear upon us in secret, and which we hide with smiling face from the world, are the burdens which carry more people to the grave with broken hearts than ever poverty and its trials do."

"I never thought of that before, aunty. When I am tired and vexed I am selfish, I know, and apt to think I have more than other people to bear."

"It is a natural feeling to others as well as yourself, darling, and we must all strive to overcome such a spirit. The older you grow, and the more you see of the world, the more readily will you appreciate the truth that 'every heart knoweth its own bitterness.' You will learn the wisdom of being contented with your own lot, doing the best you can with God's help, and above all, never envying those who may seem richer and more fortunate than yourself."

Amy was smiling now. Ashamed of her reprimands, she was ready to take up her work

again, and it did not seem half as tedious as before. Aunt Fanny watched her a moment with loving light in her eyes, then she said:—

"I will tell you the quaint story I once read in some old book, which gave the origin of the popular saying, 'There is a skeleton in every house,' or 'closet,' some have it. Perhaps it will help you a little, when you are tempted to envy others. I never find myself wishing I were in the place of one whom I think to be perfectly happy, but the old story, teaching its truth so plainly, comes to my mind, and I take up my burden, heavy though it may be, and try to go on cheerfully, treading the road God's providence has marked out for me. The story goes, that living many, many years ago in the city of Naples, was a wealthy widow, the Countess Corsini. Her one idol was her son, her only child. He was worthy of her great love, and grew up admired and respected by all who knew him. He was educated in the University of Bologna, and by his diligence he soon became celebrated as a great scholar. Every vacation he returned to his mother's villa, and those days were dearly prized by the widow, who lived with no thought but for her son and his happiness. Her only dread was the 'Gorgon thought' which came at times, what if she should lose him? At last, just before he was to return for his holidays, he was taken very ill, and the physicians assured him he must die. He had no fear for himself, but he dreaded the effect of the news upon his mother, knowing her great love for him. He, therefore, sent word that he was very ill, but that a fancy had seized him that he should recover if he was to have a shirt made for his wearing by the woman in Naples who would confess herself to be 'perfectly happy.' The poor mother thought it a strange request, though one easily granted. Surely in the great city were many happy women. All those, however, about whom she made special inquiries, were found to have some sorrow which secretly was clouding their lives. At last she heard of one rich lady, whom the great world pronounced 'perfectly happy,' and to her home she went. A cheerful, middle-aged woman greeted the countess pleasantly, and asked in what way she might aid her. It took but a few moments to tell the story, but as she spoke, the countess noticed her hostess grew very sad, and silently she led the way into a lonely room, from the ceiling to the floor of which hung a curtain; this she drew aside, and there in all its hideousness was a skeleton. It was that of the lady's lover whom she had forsaken to marry her husband. The wicked husband had killed him, and then hanging his body from this ceiling, compelled his wife, night and morning, to look upon the ghastly sight. The countess was much affected by the story, and when the news of her son's death reached her, she perceived the wisdom of his request, and while she mourned his loss most deeply, she felt that others, too, had their griefs, and that she was not alone walking in the dark road of sorrow, but that by her side were many weary and stricken as herself, even though they wore the mask of joy for the world to look upon. One more word, dear," said Aunt Fanny, as she finished the story; "I will close my little sermon by giving you a precious verse, which helps me out of the despondency which often comes, even after I know that I am not the only one with the grim skeleton of sorrow and trouble hanging before me. It is this," and with these words on her lips, Aunt Fanny kissed Amy's sweet face and went back to her writing:—

"The little worries which we meet each day,
May lie as stumbling-blocks across our way;
Or, we may make them stepping-stones to be,
Of grace, O Christ, to Thee."

SOLOMON was a man of experience as well as of wisdom, and he could say, "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife."

"Cross Patch."

THIS is the nickname Helen's mates all gave her, and I'm sorry to say it was appropriate. She was interesting in many ways, but cross from morning till night, and though not in her teens, "crows feet" already disfigured her brows. A voice originally sweet was fast becoming shrill and discordant, and rosy lips, from a habit of pouting, protruded far too much for beauty. She wondered why other girls were greater favorites than herself; why her mother's most intimate friends soon become weary and indifferent towards her. Some of these ugly facts stared her in the face every day. Still she never stopped to reflect on the cause of such disagreeable effects, but fretted, fumed, and scolded because everybody was having nicer times than herself.

She had a darling blue-eyed sister, golden-haired, sunny-faced, with a nature so genial, and a disposition so lovable, her friends, young and old, called her "Sunbeam."

A regular duty of these two sisters was to wash up the breakfast and tea things each day, to relieve their mother, who was burdened with many cares, but deprived herself of their assistance at other times that they might attend school.

One March morning a heavy sleet covered the ground. After breakfast, as Eva was feeding the poultry, Helen looked out of the window and noticed her sister's happy countenance as she stood with her flock of white Leghorns and Chillagongs around her; some of the tamest were eating crumbs from her hand. Although a pretty sight, it roused Helen's envy, and her cross spirit vented itself in scolding. "You lazy girl! Out there playing with the chickens! Come right in to your work!" Eva made no reply—only continued to smile and scrape the dish she held in her hand. This was too much for "Cross Patch;" so she crept up behind Eva, and jerking her by the arm, exclaimed, "You naughty girl! Why don't you come in when I call you?" The plate was shivered to atoms—a small matter compared with the accident which befell poor Eva, for she slipped on the ice in such a manner as to dislocate her hip, and was carried into the house shrieking with pain. A surgeon was summoned, and all that love and skill could devise was done for her relief, but for hours her suffering was intense. This deplorable accident finally ended in a disease of the hip, by which poor Eva was rendered a cripple for life! You may rest assured that Helen was cured of her scolding; a terrible cure certainly, but a sure one. No one ever heard a cross word escape from her lips again; but tears often filled her eyes, and her perfect devotion to her injured sister was attested by many loving and delicate attentions. Helen hunted the woods for the earliest wild flowers; gathered baskets of tiny rocks, shells, lovely mosses, ferns and lichens; read and sang to Eva; caressed her tenderly as if trying (ah! so vainly!) to make amends for past unkindness. Helen could never be happy again. She wore a sad face, and her heart was sadder still, aching with bitter remorse and unavailing regrets.

The neighbors and school children clubbed together and purchased a comfortable invalid's chair for their little favorite Eva, and during the pleasant spring days Helen took a mournful pleasure in wheeling her sister around the yard under the lilacs, the rose bushes, the cherry and apple trees. Grateful smiles were her sweet reward, for Eva's was a forgiving heart, and though a daily sufferer during the few years she lived, the little invalid was ever patient and uncomplaining. Persons often remarked, "What a pity her bright young life should be thus overshadowed!" They could not see the darker, invisible cloud which brooded over Helen's spirit, Helen's home, Helen's life, and all the sad result of a needless display of ill-temper. Dear children, never scold! Never

ill-treat a brother or sister. You know not the sorrow it may cause. Be "sunbeams" like Eva, if you would be loved, lovely and happy. "Let children love one another."—*Canada Presbyterian.*

The Heaviest Man.

It is generally considered when speaking of people remarkable for flesh, that Daniel Lambert leads the list. He was an Englishman by birth, born in 1770. Up to the age of 19 he was merely a muscular fellow, able to lift great weights and carry 500 pounds with ease. He succeeded his father as keeper of a prison, led an easy and sedentary life, which soon told upon his bulk. In 1793 he walked from Woolwich to London to reduce himself. He weighed at the time 448 pounds. He grew so fat that he could no longer attend to the duties of his office, and the magistrate retired him on a pension of £200 a year. Fat as he was, he was an excellent swimmer, and opened a swimming school, where he gave lessons with great success. So great was his bulk that he could swim with two men on his back. Retiring, he determined to exhibit himself, and, being unable to travel in an ordinary vehicle, had one made for him. In London he was quite the center of attraction, from the king down. In June, 1809, he weighed, and tipped the beam at 737 pounds. His measure around the waist was three yards four inches, and he was one yard four inches around the leg. Each suit of clothes cost him \$100, and were, of course, made to order. Seven ordinary men could be buttoned under his coat at a time. He died June 20, 1809, and his coffin was six feet four inches wide, two feet four inches deep, and required 112 superficial feet of plank to make it. It was built on two axletrees and four wheels. Twenty men worked half an hour to get this monster into the grave, and at last slid the coffin down an inclined plane.

A Test of Pronunciation.

THE following rather curious piece of composition was recently placed upon the blackboard at a teachers' institute, and a prize of a Webster's Dictionary offered to any person who could read it and pronounce every word correctly. The book was not carried off, however, as twelve was the lowest number of mistakes in pronunciation made:—

"A sacrilegious son of Belial, who suffered from bronchitis, having exhausted his finances, in order to make good the deficit, resolved to ally himself to a comely, lenient, and docile young lady of the Malay or Caucasian race. He accordingly purchased a calliope and coral necklace of a chameleon hue, and, securing a suite of rooms at a principal hotel, he engaged the head waiter as his coadjutor. He then dispatched a letter of the most unexceptional calligraphy extant, inviting the young lady to a matinee. She revolted at the idea, refused to consider herself sacrificable to his desires, and sent a polite note of refusal, on receiving which he procured a carbine and a bowie-knife, said that he would not now forge fetters hymeneal with the queen, went to an isolated spot, severed his jugular vein and discharged the contents of the carbine into his abdomen. The debris was removed by the coroner."

The mistakes in pronunciation were made on the following words: Sacrilegious, Belial, bronchitis, exhausted, finances, deficit, comely, lenient, docile, Malay, calliope, chameleon, suite, coadjutor, calligraphy, matinee, sacrificable, carbine, hymeneal, isolated, jugular, and debris.—*Pacific Printer.*

ALL of God's people, the rich and poor, are under the same law. The possessor of sufficient provision for one day is as much a steward of God as the millionaire.

LIFE SKETCHES.

THE EARLY LIFE, CHRISTIAN EXPERIENCE, AND EXTENSIVE LABORS OF

ELDER JAMES WHITE,

AND HIS WIFE,

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News and Notes.

RELIGIOUS.

—A prominent Jew expresses the opinion that if Christians would exemplify what they claim as Christian teaching, the Jews might soon be converted.

—The *Christian Intelligencer* remarks that the real work of every denomination is performed by a minority, and it will be found that of this minority nearly every family reads the denominational paper.

—The African M. E. General Conference, now in session at New York, has deposed Bishop Hilliary of California, on charges of financial dishonesty, drunkenness, and other immoral conduct, preferred by his own church in San Francisco.

—There is a Bible still preserved, written on palm leaves, in the University of Göttingen, containing 5,376 leaves. Another Bible, of the same material, is at Copenhagen. There were also, in Sir Hans Sloan's collection, more than twenty manuscripts, in various languages, on the same material.

—In the Methodist General Conference the Committee on Itinerancy have reported a resolution that direct negotiations between the pastor and churches in advance of making appointments by the bishops, are contrary to the spirit of itinerancy. The committee found it inexpedient to take action as to licensing women to preach or ordaining them.

—The Protestant churches are represented to be making rapid headway with religious work in Mexico. The Presbyterians have fifty-six missionaries, over 7,000 communicants, and 400 children in their mission schools. The Episcopalians report forty-five places of worship, 1,500 communicants, and 400 scholars in their mission schools. The Methodists have eighty-six missionaries and teachers, and a large number of members in their churches. Other denominations are meeting with equal success.

—The Mormon missionaries are said to be making great headway among the lower classes in Calhoun and other counties in Mississippi. A Chattanooga, Tenn., special of the 17th inst., says: To-day Elder Roberts left for Mississippi to attend the first conference ever held in the South. He states that at this conference it will be decided whether annual State conventions will be held. He favors them, saying that the church is growing with such marvelous rapidity in the South that such conferences have become necessary.

—A prominent part of the business of the Methodist General Conference at Philadelphia was the election of four bishops. A motion to fix the time to proceed with the election brought out a lively discussion. The *Bible Banner* says: "Rev. Dr. R. M. Hatfield, of Rock River Conference, got the floor, and spoke decidedly, directly charging that unchristian and improper methods had been and were being resorted to in order to bring about the election of certain persons to the episcopacy. A dead silence prevailed as he proceeded. 'I am deeply impressed,' he said, 'when I consider how seriously the reputation of the church is assailed by what is done in the election of bishops. Time was when the delegates spent two or three hours in prayer and then cast an informal vote for bishops. Alas! those days are no more.' The speaker protested against 'caucusing, log-rolling, and wire-pulling.' Bishop Andrews, who was presiding, looked amazed, and there were cries of 'order' on every side, but the Dr., turning and facing the conference, continued: 'My brethren, the eyes of hundreds of thousands of Methodists in the United States are turned to this body, and there is nothing that will so interest all Methodists as this very subject of electing bishops. Proceed to it, therefore, in a manner that will not shame all persons who love the church. Let us take up the election at the earliest day, so that there shall be no opportunity to prolong these outrageous methods.' Cries of 'shame' and 'order' rose on every side; but the Dr., raising his voice, exclaimed: 'It is an outrage, I say, that a man can hardly get out of a car here before he is button-holed by scheming delegates and all kinds of combinations suggested.' Here was a storm, a fourth of the conference on their feet crying 'order.' When Dr. Baldwin had spoken to the question of order, the bishop quietly declared: 'The speaker is not out of order.'" The following were subsequently chosen as bishops: Rev. Dr. Ninde, of the Detroit Conference; Rev. Dr. Walden, of the Western Book Concern, Cincinnati; Rev. Dr. Mallalien, and Rev. C. H. Fowler, D. D.

* SECULAR.

—Congress has appropriated \$1,000,000 to the New Orleans Exposition.

—During a recent revolt in Yemen, Arabia, over 300 Turks were massacred.

—A Louisville woman advertises to furnish "essays and valedictories for graduates."

—Bismarck's resignation of the presidency of the Prussian Cabinet has been accepted.

—Fifteen men were killed by a railroad collision, near Connellsville, Pa., on the 14th inst.

—The U. S. Senate has passed the bill placing General Grant on the retired list of the army.

—A bill establishing free trade with the United States has passed the St. Domingo Congress.

—Chas. O'Connor, the eminent New York lawyer, died at Nantucket on the 12th inst., aged 80 years.

—Grizzly bears are said to be killing cattle at a discouraging rate in Sprague River Valley, Oregon.

—The prospect of a large wheat surplus in South Australia is unusually good, on account of late rains.

—Four men were killed, on the 17th inst., by a cave in Forest Spring Mine, near Grass Valley, Cal.

—Two witnesses in the famous Hill-Sharon divorce case, San Francisco, have been committed for perjury.

—In Leavenworth, Kansas, three men were convicted of murder on the 14th inst., and sentenced to be hanged.

—British seamen are beginning to complain that Chinamen are being employed as firemen on English steamships.

—The Anti-monopoly Convention, which met at Chicago on the 14th inst., nominated General Butler for President.

—Another batch of Mormon "missionaries" have been sent to Arizona to "take in" converts and "take up" land.

—Three vessels, the *Bear*, *Thetis*, and *Alert*, have started for the Arctic regions in search of the Greeley exploring party.

—It is said that the existence of a society having for its object the freedom of Poland, has been discovered in Paris.

—Cyrus H. McCormick, head of the great harvester manufacturing company, died at Chicago on the 13th inst., aged 75 years.

—On the 16th inst., two murderers were hanged at Ashland, Ohio; three (colored) at Greenville, S. C., and one at Morrison, Ill.

—The Society of California Pioneers is using its influence to secure for General Fremont a place on the retired list of the army.

—The Massachusetts Legislature has enacted a law to prevent insurance companies from discriminating against colored people.

—There are reports of rain in this State on the 14th inst., from as far north as Yreka, in Siskiyou County, and south to Los Angeles.

—During a thunder-storm in the northern part of Colusa County, Cal., on the 17th inst., a large, new grain warehouse was completely destroyed.

—The Gatling Gun Company, at Hartford, has twenty guns nearly finished, ten of them for the Chinese, and the rest supposed to be for Egypt.

—W. B. Cash, the notorious South Carolina outlaw, who has been evading and defying the officers for several months, has been killed by his pursuers.

—It is proposed in Congress to appoint a committee of experts to examine the coal-fields recently discovered on the White Mountain Reservation in Arizona.

—A servant girl in the house of Harry Bowring, at Salt Lake, gave a baby a box of morphine pills to play with. It swallowed some of the pills and soon died.

—Wall Street, New York, has had a panic, and several heavy speculating firms and some banks have failed; but it is claimed that the solid business of the country is not affected.

—A San Francisco boatman fell from a wharf last week, and through the shock bit off half his tongue. A surgeon at the receiving hospital sewed on the piece, and it is thought it will recover.

—By the burning of a malt manufacturing establishment in San Francisco, on the night of the 15th inst., two men lost their lives. They slept in the building and were surrounded by fire before they were aware of the danger, and were suffocated before they could escape.

—Laying the corner-stone of the new Odd Fellows building in San Francisco, was the great event of last week. Nearly every county in the State was represented, and the procession numbered over 6,000 men.

—A bar of bullion estimated to be worth \$1,200 was found recently in the tailings pile of the Justice Somers claim at Stillwater, Esmeralda County, Nev., by the creditors of the mill, who were working the tailings.

—The Papachoag Mill, Worcester, Mass., was burned on the 15th inst. It was used for the manufacture of woolen yarn. Loss, about \$150,000. Many girls, it is said, were injured by jumping from windows.

—Germany declines to recognize Portugal's claim to sovereignty over the Congo country. That extensive and fertile region promises to be a subject either of contention or compromise among the powers of Europe.

—A movement has been started by the New England Tobacco Grower's Association, in which they anticipate co-operation from all parts of the country, looking to a removal of all internal revenue taxes on that article.

—Earl Granville has instructed the English Embassy at Peking to inquire into the report concerning the terms of the Franco-Chinese treaty. England will demand equal rights with France to trade with the Chinese in the southern provinces.

—Miss Charlotte Stephens, while visiting a friend in this city last week, assisted her in cleaning up the house and yard. Then, in setting fire to the trash, the flame caught her dress and she was burned and strangled to death before she could be rescued.

—It is generally conceded that General Grant is an innocent victim in the failure of the firm of Grant & Ward, New York. He knew little about the business, which was entrusted entirely to his partners; and great advantage was taken of the use of his prominent and reputable name.

—Judah P. Benjamin died in Paris on the 7th inst., aged 73 years. Before the Rebellion, he was a leading U. S. Senator, representing the State of Louisiana; during the war he was the leading mind in the Cabinet of the Confederacy; after the defeat of the Confederacy, he went to England, where he has since been a prominent member of the Bar.

—The Grand Army of the Republic commander of this State has issued a circular deploring the fact that eight churches of San Francisco have arranged for a union picnic on Memorial Day. He considers this an "innovation," and "disrespectful to the memory of those who fought and died for the preservation of the Union." *Lincoln Post, G. A. R.*, has also expressed "surprise and regret" in a series of resolutions.

—A Gypsy woman attempted to steal a little child one evening last week, in San Francisco. She was sitting down in a vacant lot, when discovered, with the child covered in her shawl, and had a chloroformed handkerchief to its mouth. The almost frantic nurse girl had a hard struggle to get the child away from her, but finally succeeded, the thief threatening to take her life if she did not leave her alone.

—Lloyd L. Majors, the double murderer, now confined in this city, and who is to be hanged tomorrow, made a desperate attempt to escape last Friday night. He knocked down the jailer and watchman with a slat from his bed, seized the keys, and got out. He ran several blocks, when he was recaptured and returned to jail with a broken arm. He struggled hard, and begged his captors to shoot him. He had that day received news of the death of his child.

Appointments.

Appointments for Nevada.

No providence preventing, we will meet with the friends of the cause at Reno, Nevada, next Sabbath and Sunday, May 24 and 25.

Also at St. Clair, Sabbath and Sunday, May 31 and June 1.

We desire to see all who are interested in the spread of the present truth at one or the other of these meetings, as we wish to counsel with them in regard to matters of importance respecting fields of labor the coming season. Let all come prepared to represent the wants of the cause in their own vicinity.

G. D. BALLOU,
H. H. REICK.

Jacob's Well.

THE site of Jacob's Well is, doubtless, well known to the majority of your readers, even to those who have not themselves visited the Holy Land. It has again and again been described by the many writers on Palestine, and all have mentioned their disappointment that instead of finding any semblance to a well or anything which could recall the interview of our Lord with the woman of Samaria, they have merely found a dark, irregular hole amid a mass of ruins, in a vaulted chamber beneath the surface of the ground. I have shared this disappointment on many previous visits to Nablous, and again as, a fortnight ago, we stood beside the spot, it was with great regret that we were so utterly unable to picture before us the scene so graphically described by the evangelist. We had clambered down into the vault and were vainly attempting to peer into the dark hole amid the heaps of stones and rubbish, when we chanced to notice, a few feet from the opening, a dark crack between the stones. Fancying that possibly it might be another opening of the well, we removed some stones and earth, and soon were able to trace part of a carved aperture in a large slab of stone. Deeply interested at finding this, we cleared away more earth and stone, and soon distinguished the circular mouth of the well, though it was blocked by an immense mass of stone. Calling to aid two men who were looking on, with considerable labor we at length managed to remove it, and the opening of the well was clear. It is impossible to describe our feelings as we gazed down the open well, and sat on that ledge on which, doubtless, the Saviour rested, and felt with our fingers the grooves in the stone caused by ropes by which the water pots were drawn up.—*Rev. C. W. Barclay, in Bible Banner.*

A Quick Temper.

WHAT did I hear you say, my boy?—that you had a quick temper, but was soon over it; and that it was only a word and a blow with you sometimes, but you were always sorry as soon as it was over?

Ah, my boy, I'm afraid that was the way with Cain. People almost seem to pride themselves on having quick tempers, as though they were not things to be ashamed of, and fought against, and prayed over with tears. God's word does not take your view of it, for it says expressly that "He that is slow to anger is better than the mighty;" that "Better is he that ruleth his own spirit than he that taketh a city;" and "Anger resteth in the bosom of fools."

A man who carries a quick temper about with him is much like a man who rides a horse which has the trick of running away. You wouldn't care to own a runaway horse, would you?

When you feel the fierce spirit rising, do not speak until you can speak calmly, whatever may be the provocation. Words do lots of mischief. Resolve, as God helps you, that you will imitate our Saviour, who was always gentle, and when he was reviled, reviled not again.

MEN may sophisticate as they please. They can never make it right, and all the bankrupt laws in the universe cannot make it right, for them not to pay their debts. There is a sin in neglect as clear and deserving of church discipline as in stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man deal justly, it is not worth having.—*Sel.*

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OR

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 22, 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	" 4-10
UPPER COLUMBIA, Walla Walla	" 5-16
PENNSYLVANIA, Emporium	" 11-17
WISCONSIN, Baraboo	" 17-23
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.

AN aged brother, long a member of another church, was providentially detained in Healdsburg during the ten days' meeting in January, and, although full of prejudice as he said, he heard and embraced the truth. He gave an account of his experience in the SIGNS of January 31, over the signature of "A Stranger." In this number will be found an interesting letter from him, written from an Eastern State.

IN answering some queries on the subject of the second advent we promised to give some of the Scripture evidences that it is near. But so many other matters have pressed upon us, so many things that could not be put aside, that we have not been able to fulfill the promise. But it is not forgotten.

READ carefully, every week, the camp-meeting list at the beginning of this page. Sometimes changes are made in the dates, as is the case with the meeting of Wisconsin. Our camp-meetings are all-important meetings; our people need them, and should by no means neglect them. Go early, and go to stay till the end.

CALIFORNIA has "the best climate in the world," but the weather is becoming wayward. Last week there were very heavy showers in the southern part of the State, and in various other parts. About 8 o'clock, the evening of the 17th, the lightning began to play in successive flashes, denoting that it was storming to the northward. About 10 o'clock the storm reached Oakland with thunder and rain. The storm is reported as being quite heavy in some places to the north of this.

AT the meeting of the stockholders of the Pacific Publishing Association there was a resolution passed inviting those who had money to spare to make the office a place of deposit. Have the moneyed men noticed this? As was stated at that time, the SIGNS takes so much of the time of our presses (and we expect that the list will increase), that it is absolutely necessary to increase our facilities in this respect. It is not the intention of the Board to increase our interest; this *must* be kept down. Money would be an accommodation to the Association just now. Deposits here are always safe to the depositors.

Holiness Running Wild.

THERE is a paper published in Oakland, Cal., called *The Day Dawn*, which for vagaries and wildness in the interpretation of the Scriptures, exceeds anything with which we have ever met. It professes to hold that this holiness preaching is the opening of a *new dispensation*. As these people have been for sometime sanctified to disobedience of the law of God, so they are now become so holy as to reject the ordinances of Christ. Read the following:—

"Again, there are many holiness people who are

living in disregard of the ordinances of baptism and the Lord's Supper. If we are yet under the old dispensation, they are committing a sin. If, however, this be the dispensation of the coming of Christ, then we are freed from the obligation to keep these ordinances, just as the early disciples were freed from offering animal sacrifices, because they are fulfilled. Paul says, in Romans 5:3, 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?' But we are preaching not the crucifixion and death, but the resurrection into newness of life with Christ. The baptism of death has no place in the day of the transfigured Lord."

And we find a score of things in this one paper as wild as the above. They profess to be the angels with whom the Lord has come in flaming fire, 1 Thess. 1: the fire being the power of the truth they are preaching! Holiness preachers are the angels who are gathering the tares out of the field to burn them. But the Saviour said, "the tares are the children of the wicked one." They are not deeds, but doers; they are not actions, but actors. Their interpretation would make the Saviour teach his disciples to let error grow undisturbed lest they should do violence to the truth! But if they think they have a calling to bind the tares, the children of the wicked one, to burn them, they had better get a dispensation from the pope of Rome, for he has claimed a monopoly of that business for a thousand years or more. The next?

THE *Asotin Spirit*, a paper published in Asotin, Washington Territory, talks thus sensibly in regard to moving to a new country:—

"As a rule, immigrants from Illinois will not take kindly to this country, and we have always said, and say yet, that families having their health, and well to do in any State in the Union, had better stay where they are, among friends, schools, churches, and all the conveniences to be found in old-settled and fully civilized communities, than to take chances by moving to any country where those things have to be built up. We have seen so many people break up by moving, that any one should think twice before advising people to leave a good home for any country, unless their pockets are well lined with gold, then their experience may do them good although they may return to their first love. We have always cautioned moderation in descriptions of this country's advantages in climate and soil, and as for saying anything to encourage immigration, we think there is no necessity of it, as people are coming full as fast as it is profitable to have them."

Publishing Association.

THE report of the organization of the Board of Directors of the Pacific S. D. A. Publishing Association will be found in this paper. We have delayed publishing the report from the fact that the secretary elected—the one who has served us so faithfully for the past three years—thought that he could not fill the position any longer; but owing to earnest solicitation, and some changes in his own affairs, he has kindly consented to retain his position as secretary of the Board. Other duties will call him away from the office a part of the time, therefore Bro. S. C. Stickney will assume the position of book-keeper and assistant secretary, and take a more active part in the counting-room work. Bro. Stickney has been connected with this department for some time, and we feel thankful that we are able to secure such efficient help. All our brethren will be glad to see that Eld. S. N. Haskell still retains his position as president of the Association.

C. H. JONES.

Reduced Rates.

THOSE attending the Pacific Coast Council and North Pacific Camp-meeting, at Sellwood Oregon, June 18-30, and paying full fare over the O. and C. Railroad, will be returned at one-fifth fare, on the presentation of certificates, which may be received from the Conference Secretary on the camp-ground.

CHAS. L. BOYD.

Nebraska Camp-Meeting.

A SPECIAL train will leave Omaha for Beatrice Wednesday, June 4, at 11 o'clock A. M. It is hoped that as many as fifty will be ready to purchase tickets at that time, as by so doing there would be a saving of \$108. This train will run over the U. P. Railroad.

Those buying tickets at Omaha later, had better buy over the B. & M. Railroad. Tickets are to be sold at all stations at reduced rates, but a greater reduction will be made at any point, where there is a party of twenty-five going together; and a *much* lower rate is given where there is a party of fifty. Nearly every church should work for a party of twenty-five or fifty, and thus secure the lowest rates. Talk the matter over and make your arrangements in season.

Let Wednesday, June 4, be the day to purchase the tickets. All should arrange to take the first train that day, so as to be at the meeting before night. Any one not being ready to go Wednesday, should purchase a ticket that day, to secure the low rate, and go any time before the following Monday.

A. J. CUDNEY, *Pres. Neb. Conf.*

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