

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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"DO" AS WELL AS "SAY."

"Why call ye me Lord, Lord, and do not the things which I say."
Luke 6:46

Down from the heaven above me
Comes the voice of the crucified;
The day of the Lord is dawning,
And he who believes must be tried;

Must be weighed in the balance and proven,
Whether wanting in love he be;
If, by daily cross ignoring,
He hath failed to show faith in me.

Faith without works is lifeless,
And no fruit to my honor can bear.
They who do the will of my Father,
For the crucial fire prepare;

Who simply obey, ne'er repining,
That for fruitage they wait "many days;"
Who trust for the sun's promised shining,
And in "sowing" make no delays.

And God who weigheth, doth measure
Not so much the results that are shown,
As the love that prompts the endeavor
To fulfill his behests when known.

—Mrs. M. S. Beers, in Y. M. C. A. Bulletin.

General Articles.

Importance of Cherishing Light.*

BY MRS. E. G. WHITE.

JESUS said to his disciples: "Whosoever hear-eth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it."

In this text is shown the difference between the doers of Christ's word and those who are merely idle hearers. Jesus taught by symbols. He illustrated his lessons by familiar objects in nature, that whenever his hearers should see these objects, the lesson might be suggested to their minds. The lily of the valley, the grass of the field, the springing grain, the singing birds, and even the homely scenes in a fisherman's life, became silent but impressive preachers of the word of life. A high standard was kept before the disciples. They were taught that a pure faith would purify and ennoble them; and that unless their righteousness should exceed the righteousness of the scribes and Pharisees, they should in no case enter the kingdom of Heaven.

Peter, John, and Judas are representative

men, types of two classes of hearers. They each had the privilege of associating with Christ and learning of him; but how different were the characters they developed! Peter and John were doers of the word, and their lives were molded by the instructions of the Master. Judas also heard his teachings on the very points where he was deficient. The leading traits in the character of Judas were covetousness and self-esteem. Jesus knew of his dishonest practices, and understood the danger to which he was exposed; yet notwithstanding his defects, he was chosen as one of the twelve who were to be intimately associated with the world's Redeemer. Jesus would give this erring one every opportunity to reform. The light should shine upon his heart; he should see the contrast between truth and error, and decide intelligently between them. Jesus did not openly rebuke him, but gave lessons that he might apply to his own case if he sincerely wished to reform. Selfishness, covetousness, and dishonesty were presented in their true character, so that he could see how offensive these traits were in the sight of God.

When the teachings of Christ reproved Peter and John, they were careful to reform. The transforming grace of God was in their hearts. Their minds expanded, and day by day they grew more like the divine Teacher. Judas, on the contrary, was proud, self-sufficient, and independent. Although enjoying the exalted privilege of being closely connected with Christ, the words of life found no lodgment in his heart; and he went on from one degree of unbelief to another until his character was firmly fixed in the wrong direction. He might have had the wisdom that comes from above to guide him into all truth; but he rejected the counsel of God, and the evil he had cherished gained an overmastering influence, bringing soul and body into subjection to the cruel power of Satan.

Judas had excellent traits of character, and might have been a great blessing to the church had he been steadfast, and resisted temptation; but he was treasurer, and this position gave him an opportunity to practice dishonesty. Had he been humble and teachable, he would have set about the work of reform when his conscience was awakened, and he saw the sinfulness of his course. But he sinned against light and knowledge; and instead of being softened and subdued by the lessons of Christ, his heart became harder and more unimpressible.

We may learn an important lesson from the experience of Judas. We may be called disciples of Christ; we may hold our religious convictions firmly, and be able to present clear, connected arguments in their support; and yet, like Judas, we may hold the truth in unrighteousness. If we would be sanctified through the truth, we must hold it in the love and fear of God. It is a duty we owe to ourselves to cultivate self-reliance and independence of character; but these traits must be blended with meekness and humility. When we trust to our own wisdom and judgment, as a large number do, we are in the sure path to shame and confusion of face. It is only through divine grace that we can overcome the defects in our character; but unless we make continued efforts to subdue them, they will become stronger, as in the case of Judas. Every indulgence in sin prepares the way for renewed and excessive in-

dulgence, until at last the tempter has full control of the mind.

After God has shown individuals their sins and given them grace to overcome, and his Spirit has been long striving with them, he will not work a miracle to prevent the sure result of resisting that Spirit and persisting in a wrong course. There is a boundary to his grace and mercy; and when this boundary is passed, the aid of his Spirit, so wickedly refused and insulted, is withdrawn, and the soul is given over to the worst of tyrants,—the power of a perverted will. If we are closely connected with sacred things, and yet do not realize their importance, the heart will become so hard that the most earnest appeals will not move it to contrition. We must cherish every ray of light. We must work intelligently to form our characters after the divine model, continually striving, with all the powers God has given us, to reach the high standard set before us in his word.

Testimonies are borne in these meetings that the truth is precious, the truth is everything. So it is; but the truth is nothing to any of us unless we are sanctified through it. Has its influence made you better men and women? Has it improved your life and character? Unless the truth is accomplishing the object for which it is designed in transforming you into the image of Christ, it were better if you had never professed to believe it; for you will mislead others. The salvation of our own souls and the souls of those with whom we associate is of the first importance, while the things of this life are secondary; but Satan is ever scheming to reverse this order, and interpose the world between the soul and its eternal interests.

Many do not exalt the truth, but degrade it by their unchristian course. They neglect to improve the privilege given them to become acquainted with Christ and his love. This knowledge is a sure defense; but whatever tends to draw the mind from the love of Jesus, whether it be the deceitful heart within or an ensnaring world without, is of Satan, and will bring darkness and death.

Some who are present this morning must know that they have uncorrected faults which they are excusing and cherishing. Dear brethren and sisters, you cannot have a more favorable time to confess these faults one to another and pray one for another, than in this meeting. Jesus is present; but evil angels are here also to preoccupy the field. They will endeavor to gain an entrance to the heart by suggesting doubts, so that no permanent good impressions shall be made. Shall we allow them to have the victory? We see how it was with Judas. One neglect to heed the words of Christ prepared the way for another. The first neglect was a seed which produced its harvest in resistance to the Spirit of God; and with each admonition that he slighted, he became less inclined to appreciate and cherish the lessons that gave him a knowledge of himself.

God sends messages of instruction, of reproof, of warning. Do not flatter yourself that he does not denounce the particular sins that you love. Do not imagine that by some means you can enter into life without being free from moral pollution. If we would live with Jesus in the mansions that he has gone to prepare, we must be like him here in this world. We must be diligent to set our hearts in order. Let us

*Remarks in the 6 o'clock morning meeting at Oakland, Cal., April 22, 1884.

greatly fear self-deception. Let us cover up nothing, but be true to our own souls. Let us study to have the meekness and humility of Christ. An opportunity is now afforded us to become pure in heart and spotless in character. Though the enemy presses in his temptations, coming in upon us like a flood, the Spirit of the Lord will lift up a standard against him. We may find a present help in Jesus; but we must seek this help through earnest, persevering prayer. In the closet, in the family circle, as we walk the streets, and while our hands engage in labor, we may pray, and the Lord will hear us.

There is no excuse for continuing in sin. No man is obliged to do evil, and be lost. Every one who perishes destroys his own soul. The provisions of grace are ample. Jesus is pleading in our behalf, and there is mercy for even the most guilty and sinful. Let us take hold of the strength of Jesus. He loves us with a love that is inexpressible; let us respond to that love.

Christ "the End of the Law."

THERE are three ideas that are fundamental in Paul's letter to the Romans, and, indeed, in Paul's entire scheme of thought. These are the ideas of "law," "righteousness," and "faith." All three have their places and their significant relation to each other, in the sentence under consideration: "Christ is the end of the law for righteousness to every one that believeth." The term "law," in the apostle's usage, varies in its meaning. At one time it designates the ritual economy of Israel. At another it designates the specific divine enactments which have their tersest expression in the "Ten Words," and which, thus expressed, represent the entire moral legislation of Moses as distinguished from merely ceremonial legislation. Frequently, also, the apostle uses the word "law" to designate the generic holy-requirement of God—that is, the elemental and universal moral law which has its ground in the nature of God. Law, thus conceived, is wrought into the human soul, so that every man feels, because he is man, the obligation of rightness.

Now, what is meant by "law" in the apostolic sentence before us? It cannot be simply the ritual law. It must be the expressed divine command, or the inherent divine requirement, to which conscience witnesses, that man shall *do and be* right. In what sense, then, is Christ the "end" of the law? Many have said that, in the case of those who believe in Christ, the law is abrogated, or, at least, that its claim has been "satisfied," by the righteousness and sufferings of Christ. Just what the word "satisfied," as applied to law, means, is not clear, though, as often used, it seems to have the force of "annulled," or "done away with." But, thus construed, is the saying "Christ is the end of the law" true? Is God's requirement that man shall be righteous ever abrogated? Then there is an end of all morality, and salvation becomes unmoral, if not immoral. Is not the believer in Christ bound by the obligation to be pure, honest, and holy? Did Christ in any way relax the claims of holy law? Did his "work of atonement" terminate in the release of men from any one of those claims? Certainly Paul is the last man in the world to reply affirmatively to these questions. If he seems to us to do so it is evident that we have not got the right view of his teachings.

We are helped to a clear understanding of these words, "Christ is the end of the law of righteousness," by remembering that "end" in Greek, as often also in English, does not necessarily mean termination or cessation, but *fulfillment*. In fact, we have the testimony of such Greek lexicographers as Liddell and Scott, and Drisler, and the distinguished Cremer, that the word here used, *telos*, never means simply termination, but "fulfillment," "completion," and

even "the highest point," "the ideal." This is the word that Peter uses in his first epistle (1 Peter 1:9), where he says: "Receiving the *end* of your faith, even the salvation of your souls." Here, evidently, "end" cannot mean termination, and must mean fulfillment. We read, then, "Christ is the fulfillment of the law for (that is, *unto eis*) righteousness." In Christ the obligation of righteousness is met and fulfilled; not for man, as if there were no further claim on man, but *by* man—actually by the man Christ, and prophetically by the believer in Christ through the mediation of faith.

These words must be construed in the light of preceding revelation. Man is sinful. He has not kept God's law, and, therefore, has not lived righteously. But he ought to be righteous. He is under the commandment of law without, and the imperative of conscience within, neither of which he can escape. As a sinner he is under penalty; and penalty already works in his morally disorganized nature. In Christ the holiness and love of God are supremely manifested. Atonement is made in the divine compassion, which, through suffering, quenches wrath and lifts the ban of condemnation. Christ is the Saviour of men, not *by* the law, for law saves no one except through obedience, and man does not really obey until he is already saved; nor *from* the law, for the law is "holy, and just, and good;" something to be honored and accepted, not to be escaped. He is a Saviour by virtue of the grace and power whereby he "translates" the sinner, through an inner, not an outer change, from a state of conflict into a state of harmony with the law. Salvation is just this process of bringing the soul into that spirit in which the law is fulfilled by ceasing to be mere enactment or imperative, and becoming impulse and motive. This process is begun and carried on to completion through faith.

Herein lies the real power of Christianity—that it is the revelation of a personal Saviour, who draws to himself the interest and confidence of the sinful soul and begets in it new moral purpose. We know we ought to be and to do right; but we are bound in evil habit. Righteousness, as a mere abstraction, has no power to renew us. Law, as mere enactment, is incapable of touching our hearts. But Christ, in whom righteousness and law are embodied and suffused with the beauty of gracious love, lays hold of our hearts, touches the springs of desire and volition, wakens us to righteous impulses, and through our faith, becomes in us the fulfillment of the law unto righteousness. By faith we enter into a truly righteous disposition, because by faith we are joined to him in love. We cannot love an abstraction; but we can love a concrete being, in whom the law is revealed as the rhythmic movement of a perfect life. We cannot trust in a proposition; but we can trust in a Person in whom is embodied all excellence of truth and grace.

The Pharisaic idea of righteousness was artificial and false. The Pharisee sought to manufacture a righteousness by doing things that had no vital relation to the heart and character. He lived under a law of works. He built himself up in self-flattering virtues and austerities. He fasted, and counted his fasts as if they were intrinsically meritorious. He gave tithes, and claimed credit with God to the full extent of the money's worth. His religious life was a kind of commercial affair, entirely apart from real spirituality. Against this idea Paul flung the combined weight of his passionate speech and his intense personality. He opposed to it his spiritual insight, his clear common sense, his close-knit argument, and his resistless eloquence. He fought it as a deadly heresy to be destroyed at all hazards.

This Pharisaic idea of righteousness, though Jewish, was also pagan. The pagan sought to propitiate the gods by sacrifices that were tributes or bribes, or he did things which he thought raised his own value in the eyes of the Supreme

Being. But righteousness never consists in doing things, but in being something. It is a relation of heart, and mind, and will—that is, of the thinking, willing, feeling personality—to God. And righteousness is not begun until love is awakened, and love has its spring in faith.

In the moral government and development of man, law is necessary. Its enactments are regulative and tuitionary. We must be schooled by compulsion, by command and penalty, into a sense of our wrongness and need. But law can have no renewing influence on a sinner. Only as love comes in to kindle aspiration and beget hope does law begin to pass into the heart as a freely accepted principle of life; and love works effectually only through the medium of trust.

Law must pass into life before there can be freedom; and only in freedom is real righteousness possible. No soul that is scourged to right action is righteous. It must choose to be right; and choice has its source in the heart. "With the heart man believeth unto righteousness." Over against law as enactment is set the life in which is the fulfillment of law and the completion of righteousness. Christ is the law realized in life. He perfectly obeyed the law, because the law was in him an element of holy liberty. He could say: "I delight to do thy will, O God."

In his concrete re-expression of law, Christ is also the personal embodiment and revelation of divine love. Thus, while law alone is compulsory, he, as law and love in one, is supremely attractive. He draws us upward toward himself, into the very atmosphere and impulse of righteousness. He subdues us by his tender, pitiful feeling for us. He inspires us by his powerful aid. He gives the heart an uplifting aim; and that aim is not perfection in the observance of rules, but likeness to himself. Righteousness is not to be found in scrupulous, ascetic practices—a kind of moral gymnastics—but in Christlikeness. As that condition is progressively attained, the law passes into fulfillment within us. He who loves Christ loves righteousness, and so is transformed in his deepest impulses. He is assimilated to the character of him whom he loves.

Christ is, then, the end of the law for righteousness; not the abrogation of the law, but its re-enactment in the sphere of the individual soul. The atonement has its clear efficacy and sufficient fruit in this that the requirement of the law is fulfilled in us who are in Christ Jesus. There is the deepest philosophy in Paul's statement of the doctrine of salvation. He makes no error in his insight or slip in his logic. The whole process is conditioned on faith. To many who look at Christianity superficially this seems an arbitrary condition. And it is arbitrary; it is even immoral, if we think of believing as a mere mental act having efficacy in itself. It then becomes like any other act that is done for merit's sake by the ascetic or devotee. Faith is then a fetish. It is a Pharisaic "work." But faith really being trust in a Divine Person—the revealed and revealing God—it involves the abandonment of will and life to the gracious influence and sweet rule of God. It is "letting God love us" out of our degradation and weakness and sin. It is letting God save us through his free grace in Christ Jesus. The right temper in which we are put by the faith that his love wakens becomes the fruitful soil in which are sown the vital seeds of all virtues. Righteousness springs up in the warmth of holy love as flowers spring up in the wooing sunshine. Hence it comes that the trusting soul has new and strange choices which reveal a growing appetite for goodness. Then, too, the "sinner saved by grace" begins, at first feebly and tremblingly, but with increasing strength to say, "I delight to do thy will, O God."

To say that man must have faith in order to be saved is like saying that he must have breath before he can speak and act.

In conclusion, the practical import of the

statement we have been studying, and of the whole epistle, on the threefold theme—"law," "righteousness," and "faith"—is this: Law, as generic obligation or as specific enactment, is, in a very important sense, external to the sinner. It presses upon him with all its weight of command and penal sanction. If he is ever to be saved—that is, if he is ever to be righteous—the law must pass within him, and become a free, internal impulse. Obedience must rise in the spontaneous choices of his heart.

How can this be accomplished? Not by any compulsion, not by any fiction of imputed righteousness, not by any hard will-work and ascetic discipline, but by FAITH, by the acquaintance of the soul with God in Christ, by the sinner's coming into love with Christ through the revelation of Christ's grace and beauty, and by the ministry of that Spirit whom Christ unceasingly bestows.—*Rev. Philip S. Moxom, in N. Y. Independent.*

"How Is the Amendment to Be Carried Out Practically?"

THIS question is asked by Rev. J. C. K. Milligan, in the *Christian Statesman* of Feb. 21, 1884, and is answered by him as follows: "In brief, its adoption will at once make the morality of the ten commandments to be the supreme law of the land, and anything in the State Constitutions and laws that is contrary to them will become unconstitutional. But the changes will come gradually, and probably only after the whole framework of Bible Legislation has been thoroughly canvassed by Congress and State Legislatures, by the Supreme Courts of the United States and of the several States, and by lawyers and citizens generally."

Then what will that be but to re-open the whole course of religious controversy, from the Council of Nice to this day? And when the whole nation is thus plunged into religious controversy, who shall decide whether Congress or the State Legislature is correct? Who shall decide between lawyers and citizens generally, or between lawyers themselves, or citizens, or congressmen themselves?

Dr. M'Allister's answer is, "The conflict of individual opinion will inevitably lead to anarchical conflict of legislative action, unless there is an acknowledged standard to which appeal can and must be made. The law of the Bible, by the proposed amendment, is made the supreme standard in deciding all moral questions in the administration of the government." (See his Cleveland Convention speech, *Statesman*, Dec. 27, 1883.)

But it is not a sufficient answer to say that "the Bible is the standard and source of appeal," because the Bible is just what all the controversy and "conflict of opinion" is about. And to say that there the Bible is to be the source of appeal, is only to say that the very subject of controversy is to be the standard by which to decide the controversy. It is plain, therefore, that there must be something to which appeal may be made, and which can interpret the Scriptures, and decide between the disputants, as to what the truth of the question is; and this decision must, in the very nature of the case, be final. It cannot be the courts, because they are parties to the controversy, and again, because there are certain principles of law which courts recognize in their decisions; such as this: "When words are plain in a written law, there is an end to all construction. *They must be followed.*" (See Hon. John A. Bingham, in "Impeachment of Johnson," p. 23.) And this: "The words of a statute, if of common use, are to be taken in their natural, plain, obvious, and ordinary signification and import."—*Kent's Commentaries*, section 462. These principles will not be accepted by the Amendment party.

To illustrate: Suppose the Amendment is secured, and, therefore, the ten commandments are the supreme law of this nation. I, to be

loyal to my Government, as well as loyal to my God, take up the Bible, find the ten commandments, and begin to study diligently to learn what is my duty under this Government. I am taught by these fundamental principles in the interpretation of law, that "when words are plain in a written law, there is an end to all construction; they must be followed." And having this plain rule, from the Hon. John A. Bingham, for my guide, and believing that the Congress of the United States made no mistake when it chose Mr. Bingham as the Special Judge Advocate to conduct the trial of the assassins of President Lincoln, and again when it chose him to conduct its impeachment of President Johnson; therefore believing him to be a safe guide in the interpretation of law, and having also the plain directions of Chancellor Kent, I proceed to the inquiry, as to what is required of me by the ten commandments. I come to the fourth commandment. I read, "The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." I apply my rule, thus: (1) This is a written law; (2) the words are plain,—"The seventh day is the Sabbath." Now if I find what day is the seventh day, my duty is plain. I turn to that subject, and I find that all the sources of inquiry to which I apply, answer with one voice, "The day commonly called Saturday is the seventh day." Having found the seventh day, and the words being "plain," (3) "there is an end to all construction," "*they must be followed.*" Now I apply Chancellor Kent's rule, that by the testimony of two witnesses I may be right. First, are the words of this statute such as are of "common use"? I read the statute over carefully, and I find not a single word that is not of common use, and not one which I do not understand. Then I must take them "in their natural, plain, obvious, and ordinary signification and import." Therefore, by these plain principles of the highest authority, I am compelled to admit that the seventh day is the Sabbath, and also to keep it as such.

Having now learned my duty in relation to the Sabbath, and having kept it, I proceed to learn and obey the rest of the commandment. I read just as plainly as the other, "Six days shalt thou labor." When the Sabbath is past, I go to work on the first day of the week, that I may work the six "working days." But my neighbor sees me at work, and calls out to me, "Halloa! Why are you working on the Sabbath?" I reply, This day is not Sabbath, and therefore I am not working on the Sabbath. I kept Sabbath yesterday. He answers, "Oh! that was the Jewish Sabbath that you kept. This day is the Christian Sabbath; this is now a Christian Government, and the Christian Sabbath must and shall be kept." I refuse to yield to that argument, and here is a "conflict of individual opinion." He has me arrested, and brought to trial. Suppose I providentially obtain the services of Hon. John A. Bingham to defend my cause, and he, by his consummate ability, convinces court and jury that from the plainest reading of the statute I have obeyed the supreme law of the land, and am therefore innocent. And now suppose that just here the prosecution enters the plea that that is not the correct interpretation of the commandment; that, correctly interpreted, it means, not the definite seventh day, but "one day in seven." Mr. Bingham insists that, by the fundamental rules of law, it must mean the seventh day. They reply, "Are we to apply the rules of civil law in the interpretation of a religious question? This is a religious subject, and it must be decided, and the commandment interpreted, in accordance with the Christian sentiment of this Christian Government. We are the majority, and the majority must decide."

Now in such a case as this, is it not plain that the Bible will not be the source of appeal, but that it will be the Church as the interpreter of the Bible, which must render the final decision?

Plainly, Yes. Is this an unjust illustration, or an unfair conclusion? Let us have their own words for answer. Please read again the question at the head of this article, and to the last word of that quotation connect the following and read right onward; for it belongs there: "The churches and the pulpits have much to do with shaping and forming opinions on all moral questions, and with interpretations of Scripture on moral and civil . . . points; and it is probable that in the almost universal gathering of our citizens about these, the . . . final decision of most points will be developed there. . . . There is certainly no class of citizens more intelligent, patriotic, and trustworthy than the leaders and teachers in our churches." (?)

So, then, the church is to be the grand interpreter, and is to render the "final decisions" in this universal controversy. And again we are brought face to face with the image to the papal church. It was in this way that Rome placed herself as the one single interpreter of the Scriptures. Whenever a conflict of opinion occurred, it was brought immediately to the notice of the church, and she must decide as to what was the Scripture in the case, and which one of the disputants was in the right; consequently, no opinion could be held, and no duty practiced, which she chose to declare unscriptural. Therefore, if the Scriptures were to be interpreted alone by her, and conduct was to be regulated alone by her decisions, it is manifest that the more the people read the Scriptures, the more was she annoyed by new controversies and by the necessity of rendering new decisions; and then why should she not prohibit the laity from reading the Scriptures? Besides, where was the use of the laity reading the Scriptures anyhow, when none but the clergy could interpret?

Will the national reformers prohibit our reading and interpreting the Scriptures? If not, why not? Would it not be vastly better to do so at once then to be kept in a constant whirl of "interpretations," and decisions? Then they could regulate the faith and practice of their so-called Christian government by bulls issued, as occasion required, "*in Domino salutem et apostolicam benedictionem.*" This would save them a vast deal of labor, and doubtless would work just as well.

Seriously, now, from reading the *Christian Statesman*, and studying this movement, how is it possible for any one to doubt that the "image to the beast" is to be formed in this United States Government, and that it is at the very doors? And we fully agree with them that their movement does decidedly "contemplate sufficiently practical ends."—*Alonzo T. Jones, in Review and Herald.*

Spare Not the Truth.

NO MAN has any right to make that which he believes to be the truth of God any less exacting, less sharp or clear, because he thinks his fellow-men will not accept it if he states it in its blankest and baldest form. I read an incident in a newspaper the other day that seems to me to illustrate this point. A tired and dusty traveler was leaning against a lamp-post in the city of Rochester, and he turned and looked around him and asked a boy, "How far is it to Farmington?" The boy answered, "Eight miles." "Do you think it is so far as that?" said the poor, tired traveler. "Well, seeing that you are so tired, I will call it seven miles." The boy, with his heart overflowing with kindness, pitied the exhausted traveler, and chose to call it seven miles. I know that I have seen statements of the truth that have dictated the same answer. Never make the road from Rochester to Farmington seven miles when you know it is eight. Do not do a wrong to truth out of regard for the feelings of those who have not the courage to obey it all.—*Sel.*

Restitution of All Things.

THE Bible is eminently a practical book; its great object is to make the man of God perfect; to thoroughly furnish him unto all good works. 2 Tim. 3:15-17. To this purpose it presents duties, warnings, and promises, holding out inducements by every means to lead us into the path of life and peace. It gives both history and prophecy, spreading out before us the past, the present, and the future. Here we have the only reliable cosmogony—the only “science of sufficient reasons” of the origin of the heavens and the earth. Here only can we learn the future of man and his dwelling-place. Peter says: “By the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men.” And in that day of the Lord “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.” “Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:5-7, 10, 13.

The world was once overflowed with water; the foundations of the great deep were broken up; the earth was a wreck; its surface was so changed as perhaps not to be recognized by those who beheld it before; and its inhabitants, except eight souls who were tossed upon the boisterous deep, were gone—all gone. Its gay and busy millions suddenly disappeared.

The Lord promised that there should not be “any more a flood to destroy the earth.” But he did not promise that the earth should not any more be destroyed. As it once “perished” by water, so it will once more perish, but by fire. “The heavens and the earth which are now,” are presented in contrast with those before the flood. But the material is the same; the earth is only changed in its form or features. So it will be with the new heavens and earth; there will be a second change, wrought by the agency of fire, and the earth will come forth purified from all the works of a fallen race. Then will the “purchased possession” be redeemed from the curse, and the glorified saints shall possess “the kingdom prepared from the foundation of the world,” even “the first dominion.” And then “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” There is blessedness, there is joy, there is glory, far beyond our conception; as it is written, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

“No more fatigue, no more distress,
No sin nor death can reach that place;
No tears shall mingle with the songs
That warble from immortal tongues.”

Reader, is there not infinite value in the atonement? Is not the blood of Christ precious? Does not the eternal inheritance, the far more exceeding and eternal weight of glory, present attractions beyond all else of which your heart has conceived? Does not eternal life in the kingdom of God appear a boon most precious? Then join with all the saints in blessing God for the rich provision through his Son, and for the word, the Holy Book, wherein alone such matchless grace, and such endless joys are revealed. Without the revelation of God's will, how uncertain, how dark would all appear! Without this, who should teach us the knowledge of God? who should acquaint us with the principles of morality and truth, by which we may honor and please our Creator? who should lead the fallen, erring one

to a remedy for sin, wherein justice and mercy may be harmonized? Only eternity can reveal, and only immortalized beings can realize, how great is our indebtedness to God for his word. Happy the man who can say,

“Holy Bible, book divine,
Precious treasure, thou art mine.”

But to them who despise the riches of his grace, and scorn his counsel and will none of his reproof, there is another revelation in the word of God. He has not only sent redemption to his people, but prepared for his enemies a doom commensurate with their crime.

Having shown that obedience to the law, and acceptance of the gospel, are necessary to salvation; that salvation on any other terms would be derogatory to the character and Government of God, it follows necessarily that those who reject these terms cannot be saved. The penalty of their sins hangs over them, soon to descend upon their guilty heads; for in strict justice God reserves the wicked to the day of Judgment to be punished. 2 Pet. 2:9. And as eternal life is the gift of God, so they who do not seek it through the Son, must of necessity receive the wages of their sin, which is death. “He that believeth not the Son shall not see life; but the wrath of God abideth on him.”

There are two resurrections taught in the Bible; for what the impenitent lose involuntarily by the sin of Adam, will be restored to them without regard to their will and action. Besides the resurrection of life, already noticed, there is also “the resurrection of damnation.” They who have part in the first resurrection are blessed and holy; on them the second death shall have no power. They are raised in power, in glory, in incorruption, while they that sow to the flesh, “shall of the flesh reap corruption.” Gal. 6:8. They will be subject to the second death. Once they die on account of Adam's sin; from this state they are raised by Christ. But the second time they die on account of their own sin; and from this death there is no redemption. No hope is held out for those who fall under its power. No resurrection morning dawns upon the darkness and gloom of the second death.

In examining the type of the scape-goat, we found the devil confined in the abyss for one thousand years. At the end of that period, all the inhabitants of the grave are called forth; the wicked of all ages stand up in life, and the great enemy of God and man is once more among the victims of his deceptions. He has borne the heavy burden of many sins placed upon his head, but his punishment yet awaits him. The Judgment has been sitting, and its decisions remain to be executed. But with the certainty of destruction before him, his malignity is not abated. His hatred to the ever-glorious Son of God and to the saints, who, through the blood of their Master, have overcome his deceptions and his power, leads him to instigate the risen nations to raise their arms once more against their Maker. Vain effort! Those who now think they can oppose his power with success, find then how fatally they have been mistaken. “And fire came down from God out of Heaven and devoured them.” Rev. 20:9. As once this earth was overflowed with water, then it will be overspread with fire. This is that “day of Judgment and perdition of ungodly men,” to which this sin-cursed earth is “kept in store.” This is that terrible day “that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” High ascends “the smoke of their torment,” who have often mocked at the judgments of God; for “the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.” Ps. 37:

20. And as it is written that the Lord “smote Egypt in their first-born, and overthrew Pharaoh and his host in the Red Sea; for his mercy endureth forever,” Ps. 136:10, 15; so in the terrors of that great, that burning day, we behold the power of Jesus' blood; for he suffered “that through death he might destroy him that had the power of death, that is the devil.” Heb. 2:13. And with him all his works are destroyed. 1 John 3:8. This ends the world's great controversy.

When “everlasting destruction from the presence of the Lord and from the glory of his power,” is visited upon the wicked; when the righteous are introduced “to an inheritance incorruptible and undefiled and that fadeth not away,” the record of the great future is briefly given. No elaborate description of that eternity of joy is offered; for words cannot describe all its glories; nor could our minds, always having associated with meaner things, appreciate the description. But we are permitted by faith in the sacred revelation, to look beyond the scene of terror, which we have been considering. The fury of the crackling flames exhausts itself; where the seething fires burned deep and fierce they languish for want of prey. As the smoke rolls up from the earth, there is revealed to our view a scene both grand and lovely; its surpassing beauty words cannot express; but above it all a voice is heard, “Behold I make all things new!” And now awakes the universal chorus: “And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” The universe again is free from sin. Redemption's work is done. Beyond lies the vast ocean of eternity, all radiant with glory.

Here the mind gladly rests in contemplation of the heavenly scene. And now, while yet the scoffer, who has never had a thought of the eternal and infinite justice of God, declares that the Atonement is unnecessary, what fitting words of wisdom shall I choose to persuade him of its truth, and check his irreverent railing? How weak the effort a mortal puts forth to frame an argument worthy of the theme. From that dying agony; from that precious flowing blood; from that interceding grace; from that bright resurrection morn; from the earth made new; from that far more exceeding and eternal weight of glory, I turn and look at my own heart; and looking there, O man, your scoffing is vain. That glory I long to possess; that blood, that grace, that love, I need to fit me for the presence of my God. And shall I, a worthless worm of earth, defiled by sin, behold that glory and enjoy it forever? Then truly God is love. Nothing but love divine can perfect a work so great. And to him alone, the God of grace, I look for “victory through our Lord Jesus Christ.”

Reader, may you and I find it there.

EDITOR.

But One Journey.

HORATIO SEYMOUR says: “When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommon upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—or, rather, more than would be required of him. One of his friends observing him frequently doing so, questioned him as to why he did it; he told him he gave too much, and said it was to his disadvantage. Now, mark the answer of this excellent man: ‘God has permitted me but one journey through the world, and when I am gone I cannot return to rectify mistakes.’ The old farmer's mistakes were of the sort he did not want to rectify.”

The "Days" of Romans 14.

"ONE man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it." Rom. 14:5, 6.

These words are regarded by many as furnishing evidence that under the gospel the Sabbath is no longer of divine obligation; that there is now no difference in days, as the phrase "every day" must include the Sabbath.

1. It is well, in every case, that we look to the consequences following every decision we form. This proposition is eminently true in relation to the conclusions we arrive at, based on the statements made by Bible writers, and notably so in the ones contained in the quotation made above.

2. Rom. 5:17-19 as certainly teaches universal or non-conditional salvation as Rom. 14:5, 6 teaches non-Sabbath obligation. Both are absolutely non-Scriptural doctrines. If the first is an error, the second is also.

3. If Rom. 14:5, 6 teaches that the Sabbath has lost its sacred character, and is a common day, then it has lost its place in the law; the law has suffered change or loss in one of its parts, which is plainly contrary to the Saviour's words in Matt. 5:17-20. One jot or tittle was not to pass from the law till heaven and earth pass. Heaven and earth yet remain, therefore the law of which the Sabbath is a part, yet remains. The law mentioned here could not have been the ceremonial, as that passed away more than 1800 years ago.

4. If the construction in question be sound, then the apostle is arrayed against himself in Rom. 2:25-27; 3:19, 31. These passages prove the moral obligation of the law. The Sabbath is a component part of the law, therefore it is of present obligation.

5. The phrase "every day" includes the days of which the apostle speaks. These days are evidently *annual* and do not comprehend the weekly Sabbath. They are evidently the same as brought to view in Col. 2:16, the holy days and sabbath-days, which were shadows of things to come. See Lev. 23:37. These sabbaths and days were different from the Sabbath of the Lord. Verse 38. No one was to be judged in regard to these, but the law of which the Sabbath is a part will judge and find guilty. Rom. 3:19; Jas. 2:12; Jno. 12:48. Jesus spoke the law in Matt. 5:17-20. It was the ground of righteousness, without which no one can enter the kingdom. So the expression "every day" does not necessarily include the weekly Sabbath, any more than "every-day" clothes include the special suit one wears on Sabbath or on Sunday. When we say a man "works every day" we do not mean to include his weekly rest-day. "Every day" in Ex. 16:4, 21 did not include the Sabbath. Verse 26. The people were to gather the manna every day, but on the Sabbath there was none. So "every day" in Rom. 14:5 *may* not include the Sabbath, and *cannot* without doing destructive violence to the teachings of both Jesus and Paul.

6. The argument of *all days alike* is used mostly by those who believe in no Sabbath at all, and there is some consistency, at least, on the part of such persons, but there is none at all on the part of those who believe in what they call the "Christian Sabbath." If the first day of the week has been set apart for rest and worship, and has had divine honors conferred upon it, as this class of individuals positively insist, then this day is of a different character from all others, and all this talk about being fully persuaded in our own mind which day we shall keep is sheer nonsense, and is simply a shift to evade the claims of the Sabbath, a flimsy excuse to avoid duty.

7. Finally, to sum up, the "days" of Rom. 14:5, 6 are the every day of a particular class of

days, viz., the annual feasts and sabbath-days of the typical system. Lev. 23. These were to cease, Hos. 2:11, and did cease at the cross. Col. 2:14-17. The weekly Sabbath cannot be among them, because it was not a shadow but a memorial, pointing back and not forward, and because the law of which the Sabbath is a part is yet of obligation.

N. J. BOWERS.

Evil Not a Qualification for Good.

WHEN the apostle Paul returned from Damascus to Jerusalem, he was very anxious to preach the gospel upon the very ground where he had formerly persecuted the followers of Christ. He no doubt felt that it was due to the cause he had so bitterly opposed, to the Master he had so flagrantly dishonored, and to the people he had so cruelly persecuted, that he should bear the cross, acknowledge his error, and as far as possible counteract his former influence by laboring to build up that which he had endeavored to pull down. He seems also to have had the impression that his former course and position would add to his influence amongst the people when he should appear as an advocate of the way he had so fiercely denounced.

But the Lord regarded the matter in a different light. He cautioned the apostle, "Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me." Paul was disposed to argue the case, and presented the fact that they knew how he had imprisoned believers and beat them in the synagogues, and the part he had acted in the death of Stephen. But an all-wise God did not recognize this as a qualification for the ministry. This was the very reason that the Jews would not hear his testimony—they regarded him as a traitor. And the sequel proved that, to the end of his career, even the *Christian* Jews entertained strong prejudice against him.

It is not uncommon in modern times for "reformed" culprits or drunkards to be pressed to the front, or themselves seek prominence because of their former wickedness. To reform is commendable, and a self-sacrificing labor in behalf of right is fitting for any one who has been addicted to vice of whatever character; but to suppose that they are better fitted for usefulness, or better calculated to have a good influence in the world, is a great mistake. A career of viciousness can in no way qualify a man for good works or good influence. Wicked men have reformed and led lives of usefulness, but they have all experienced the fact that their former wrong-doing was a bar to their peace and a detriment to their success. Every one of them have realized that lives of uprightness would have been far preferable in the way of preparation for useful labor.

There have been instances of so-called "reformed" individuals being thrust upon the public for speculative purposes, who would "draw" large audiences and pass for successful reformers; but they have generally left behind but little evidence of good results. In such cases a maulin sympathy has been aroused by advertising, and the people have supposed that they were encouraging reform by listening to the details of infamous lives; while the multitudes gathered out of curiosity would be hailed as a token of success on the part of the hero of the hour. But it is a false notion of encouragement to a life of rectitude, when the wicked experiences of the "reformed" are made the object of popular recognition and applause.

A few years ago a "reformed" circus manager imposed upon the good people of California as a temperance lecturer, and regaled many audiences with stories of his brutality when under the influence of alcohol. These were his only qualifications, yet he succeeded in getting a license to preach. But his career was short; he proved a defaulter with funds collected ostensibly for benevolent purposes, and finally went back to the circus. It is doubtful if, with

all his sensational demonstrations, a single trace of good accomplished by him can be found.

Another case was that of a "reformed convict" who was "encouraged" to make a lecturing tour of the State. The inducement offered to the public was that he *had been an inmate of fifteen prisons*, and his "lecture" was comprised of the particulars of his evil deeds. As might have been expected, his "reformation" soon ended; but there were many people who thought that he might be the means of doing much good, on account of his practical knowledge of evil.

These cases are not cited as being at all similar to that of Paul. But when men send out reformers whose qualifications are largely based upon past wickedness, they invariably cite the case of Paul as a precedent. This is a mistake, and is not only an insult to the wisdom of God, but a positive injury to the cause of reform. The great apostle's wrong-doing was not through wantonness, but through ignorance. His cruelty was actuated by a zeal for what he supposed to be the honor of God. He had been devoutly religious and exceedingly earnest, and could not have been induced to pursue the course he did if he had not thought it was pleasing to God. It was for these traits that God denominated him a "chosen vessel."

When, in after years, Paul made selection of fellow-workers, we do not read that he chose those who had been notoriously wicked. The case of Timothy is in point. He was "well reported of by the brethren, was possessed of unfeigned faith," and had been taught the Scriptures from his youth by his grandmother and mother. It matters not how thorough may be the change of heart in a wicked man, the results of a vicious course will follow him to his grave. It will be a blur upon his capabilities and a drag upon his efforts. No matter how faithful his labors, they would have been better without the taint of "wicked lewdness." One does not need indulgence in sin to realize its horror. It shows for itself. No teacher was ever so successful as the sinless One.

W. N. GLENN.

WE took up a "great" morning paper and found a report of a large and powerful meeting held the night before. It was disposed of in five lines, full of blunders. But a row in a slum found a graphic reporter who rejoiced in half a column of unstinted rhetoric. Is it conceivable that persons who have intelligence enough to read newspapers care for the reports of every drunken fight that happens in the lowest parts of the earth? We would not be swift to find fault, and certainly we would not be unjust or censorious; but we are anxious to know if it is not possible to raise the standard—the moral standard of journalism? When we reflect on the mighty possibilities of usefulness in newspapers, read as they are with avidity by millions of people, and when we bear in mind that morals and manners are immensely affected for good or evil by this almost omnipotent agency, we are constrained to ask the attention of those who control it, to their high responsibilities. We know just where the trouble is, and how easy it is to say, "Must give the news, and make the paper bright, lively, racy, popular." Yes, make it all that, but make it clean also. Let it be wholesome, pure, elevating. Let us have done with the old devil's plea that "we must give what the people want; if one paper does not serve up the scandal, they will get one that does." Thus bad men justify themselves in a thousand things that are wrong. If the people like the evil, let us not pander to their depraved appetites. If others will, let us leave them the profit of it, and they will get their reward.—*Observer*.

READING the Bible, praying, going to church, and giving money to the poor, are all good things, if we have love also; otherwise they are worth nothing. "Love is the fulfilling of the law."

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JUNE 15.

ACTS, CHAPTER 26:24—27:14.

OUR last lesson closed with Paul's speech before Agrippa. The last two verses of this defense (Acts 26:22, 23), are worthy of more extended notice than the limited space last week allowed. We quote: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."

These verses alone are sufficient to refute the somewhat prevalent idea that the doctrine of immortality through Christ was unknown to the Old Testament writers. The apostles were not foolish enough to make assertions without any authority to back them up. Paul himself had written, "For we preach not ourselves, but Christ Jesus the Lord." 2 Cor. 4:5. But their only means of proving Jesus to be the Messiah, were the prophecies. They could testify that one Jesus of Nazareth had been crucified and raised from the dead, but what of it? This would have availed nothing, had they not been able to prove from the Old Testament, the only Scripture then in existence, that these very things were predicted to occur at a definite time, and for a special purpose. Both Moses and the prophets declared, not only that Christ should suffer, but also the reason for his suffering. Even before Moses, we learn that the gospel had been preached to Abraham. Gal. 3:8.

VERSE 23 has been the source of much perplexity and controversy. It is certain that many were raised from the dead before Christ was—Lazarus, the son of the widow of Nain, and others—even hundreds of years before he came to earth. Many, to avoid this seeming contradiction of facts, have concluded that the text means that Christ was the first who should rise to immortality. But the text does not say so, and we have no means of proving that such is the case. The Revised Version follows the original more closely in this instance than does that of King James. It reads thus: "How that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles." Not that Christ should be the first absolutely to rise from the dead, but to proclaim through that resurrection light to the world.

There were many that were raised prior to the time of Christ, but their resurrection gave no pledge that another would be raised. And they themselves were raised only by virtue of the promise that Christ would pass through the gates of death and come forth a triumphant conqueror, bearing the keys of death and the grave. This promise was made before any man had fallen under the power of death; he was the Lamb slain from the foundation of the world. But God "calleteth those things which be not as though they were." A thing promised by him is just as sure as though already fulfilled. With this thought in mind we may even consider that Christ was actually the first to rise from the dead, for his resurrection was as well assured as was his death; and he was "slain from the foundation of the world." And since this promise was the pledge of immortality, it is a matter of no more wonder that men should be raised to immortality before the time of Christ than that they should be raised from the dead at all.

We do not say that all who were raised were made immortal (of this we are not informed), but there is certainly nothing in this text to forbid the idea that some were made immortal,

We know that some, as Enoch and Elijah, went to Heaven without seeing death—were made immortal—but this was only by virtue of the same promise, for immortality is brought to light only through the gospel. 2 Tim. 1:10. Their translation was possible only because the resurrection of Jesus was an assured fact (by promise), and the same power that made them immortal through translation, could make others immortal through a resurrection.

WHEN Paul touched upon the resurrection from the dead, Festus cried out, "Paul, thou art beside thyself; much learning doth make thee mad." This preaching was to him foolishness. There was nothing in philosophy that could explain the fact of a resurrection. He had, doubtless, seen Paul bending over his rusty parchment copy of the Old Testament, and he concluded that intense application had turned his brain. But Paul courteously replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." Well might he say this, for they were the words of the Bible. Philosophy is just as powerless as ever to explain the doctrine of the resurrection; its professed devotees may scoff at the simple faith of the unlearned Christian; but it is nevertheless true that the words of truth and reason are to be found, above all other places, in the word of God. The doctrine of the resurrection is a most reasonable one, not because it can be grasped by human reason, but because it is founded upon the unchanging word of the eternal God. It is consistent with the highest reason to believe what he says, whether we understand it or not.

PAUL could appeal to Agrippa as he could not to Festus. "Believest thou the prophets? I know that thou believest." Since he understood and believed the prophets, and Paul had shown their accurate fulfillment in the person and work of Christ, his declaration, "Almost thou persuadest me to be a Christian," was almost a necessary consequence. Had it not been for his wicked heart, the source of unbelief, he could have omitted the "almost." We do not believe, with some, that these words of Agrippa were uttered in a sneering manner, but that they were forced from him, even against his will, by the power of the apostle's reasoning.

THE reply of Paul showed him to be at once a perfect gentleman and a perfect Christian. "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am except these bonds." If Paul had passed his life among courtiers, he could not have framed a more delicate and forcible rejoinder. And this shows that communion with God and his word may be depended upon to give men a true polish, not excelled by that of the most skilled worldly diplomat. But how many professed Christians are there who would dare make the reply that Paul made?

How many are living so near to God, leading such holy lives, as to be able to say to all around them "I would to God that you were altogether such as I am."? I fear that the most of us would hesitate. And yet Paul had attained no height of godliness that is not possible to all. It is not only the privilege but the duty of all to be like Christ, so that when he sits as a refiner and purifier of silver, he may rejoice to see his own image reflected in us, that when he shall appear we may be able to see him as he is. E. J. W.

Paul's Departure for Rome.

THIS is the only instance on record of a Christian minister starting to a foreign country as a missionary in the guise of a State prisoner. Two years before, the Lord had made known his design to send Paul to Rome. Acts 23:11. During all this time he was kept as a prisoner at Cæsarea, and when the time came for his

departure, he was started off in chains. This would seem to be one of the occasions illustrating the fact that God's ways "are past finding out;" but it is probable that had the apostle been set at liberty he would have been waylaid and killed. His keepers were also his protectors, and by this means was fulfilled the Lord's promise to him at Damascus of deliverance "from the people" (the Jews). Chap. 26:17. Verily, "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

PAUL was favored in having for companions two faithful fellow-laborers, Luke and Aristarchus. These were voluntary attendants, although Paul mentions Aristarchus as a "fellow-prisoner" at Rome. Col. 4:10. And it appears that the centurion, who had charge of the prisoners (there were others besides Paul, chap. 27:1), was disposed to favor the apostle. In "Sketches from the Life of Paul" we find this interesting reference:—

"The voyage began prosperously, and the day after they started, they cast anchor in the harbor of Sidon. Here Julius, the centurion who had listened to the apostle's address before Agrippa, and had thus been favorably disposed toward him, 'courteously entreated Paul,' and being informed that there were Christians in the place, he 'gave him liberty to go unto his friends to refresh himself.' The favor was highly appreciated by the apostle, who was in feeble health, and but scantily provided with comforts for the long journey. His brief stay in Sidon was like an oasis in his barren and dreary path, and proved a comfort and encouragement to him during the anxious weeks upon the storm-tossed sea."

ALTHOUGH this voyage was fraught with danger, there were opportunities for witnessing to the truth, and the power and wisdom of the God whom Paul worshiped was peculiarly manifested. It is often supposed that, although the minister's advice may be very good in spiritual things, his judgment in temporal matters is unreliable; but it was demonstrated in the attempt to pass from Fair Havens to Phenice, a haven of Crete, that the "thoroughly furnished" man of God may have practical knowledge outside of his special calling. Paul warned the centurion and the master of the ship that the trip (although but about thirty-four miles) would be "with hurt and much damage" to the ship and lading, as well as endangering the lives of those on board. Chap. 27:10. But they and the passengers desired to go, and the counsel of God through his servant was set at naught. They soon learned, however, that they had made a great mistake in trusting to their own wishes for guidance, and that the advice of the inspired prisoner would have been much to their advantage temporally, if heeded. The Third Angel's Message has developed many instances of shipwrecked faith and business hopes through a disregard of the advice of God's tried servants in temporal affairs.

"WHEN the south wind blew softly," they supposed that they had obtained their purpose, and set sail. Chap. 27:13. How many fortunes and souls have been wrecked upon that soft south wind—favorable appearances. The flattering inducements for speculative investment of means have lured the judgment away from the wants of the Lord's cause, and his caution to "lay up your treasure in Heaven" has been disregarded. The deceptive pleasures and display of the world have weaned the affections and shut out a desire for the "far more exceeding and eternal weight of glory." The delusive popularity of false doctrine leads many to suppose they have "obtained their purpose," and they believe the wisdom of man rather than the things which are spoken by inspiration. Men prefer to walk by sight rather than trust the

word of the Lord. The soft south winds of Satan are blowing in every sea, "with all deceitfulness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved." 2 Thess. 2:10.

W. N. GLENN.

Books for Bible Students.

ON page 349 we present a list of valuable books for all who have any interest in Bible study, both in and out of the Sabbath-school. There is a dearth of this class of books even among professing Christians. There are very few who have even a partial supply of such helps as are found in this list. Very often we find a family, even in very moderate circumstances, who have been flattered or coaxed by some book agent into buying some expensive volume or set of volumes, which lie useless on their book-shelves, the reading of which would prove not only a loss of time but a curse to the family. Such will excuse themselves from buying substantial literature on the plea of poverty, or want of time to read. There ought to be a reform among the people everywhere in the matter of buying books. We do not keep the company of worthless men, nor should we buy worthless books.

There is pressing need of helps to Bible study. I know of but one or two Sabbath-schools that are not suffering spiritual loss every week for want of them. The superintendents and teachers should take this matter in hand, and raise a fund for the purchase of a good library of books for their schools. The weeks, months, and years are rolling by, and our youth and middle-aged scholars are not making the advancement they should, simply for want of books to read in connection with the study of the Bible. The youth and children will read something and that will be the books that are nearest at hand. Get these books and put them where the children can have access to them, and set them a good example by reading them instead of poring over several columns of newspaper trash every week.

To individuals and families we say, You need the books mentioned in this list for yourselves and your friends. No agent will come and press you to buy them. While your thought is called to the matter, sit down and look the list over, and order at once those you would like. If you wish to make a present of a book to a friend, here is an excellent list from which to select, and nothing but good can come to any who read them. To the friend of Christianity we say, Reform in the matter of buying books, and henceforth purchase such as will give information on matters of eternal consequence. To the young we would say, Lay by a few dimes each month, and then order such books as you may need, as fast as you get the money. Every good book you read is so much treasure laid up with which to develop character. Youth is the time to sow seed, and let it be good seed, for you will surely have to reap the harvest. And to the Sabbath-school officers and teachers we say, Wake up, wake up, and purchase libraries for your schools. Do not try to get all the books you want at once, but get a good supply now, and then get more as you can. Raise a fund by subscription if necessary, and order the books at once. Nothing will encourage the youth and children more than to supply them with books. We are suffering great loss by not having proper reading matter in connection with our study of the Bible. Do not wait till next month or next year, but turn over a new leaf by ordering at once such as you most need.

G. D. BALLOU,
Pres. Cal. S. S. Association.

THE Sabbath-school is fast growing in importance as a medium of missionary work, and its efficacy is acknowledged upon every side.

NOTES ON THE INTERNATIONAL LESSON.

JUNE 22—ROM. 13:1-10.

VERSE 1: "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God." By the "higher powers" is meant those who are in authority in the earth. Submission to authority is one of the chief requisites; it lies at the foundation of all goodness. It is everywhere taught in the Bible. The child that is disobedient to his parents, or the man who despises the authority of the Government, cannot be submissive to the will of God. To teach children perfect submission to authority when they are young, is to prepare them to be good citizens of the State, and humble followers of God.

"THE powers that be are ordained of God." That is, God has appointed that there should be governments in the earth. Paul has reference more to authority in the abstract than to individual rulers. God has ordered that there should be government; but it does not follow that the men in authority are always men that he would approve. We read that in the redeemed state there will be nations and kings, who will bring their glory and honor into the New Jerusalem. Rev. 21. We may learn, therefore, that God has no sympathy with anarchy and confusion. Those who are trying to overthrow existing forms of government are not doing a work which God approves; a Christian cannot engage in such a work. And right here it is worth while to notice that socialists, communists, and nihilists are almost invariably atheists, as much opposed to the government of God as they are to earthly powers.

"WHOSOEVER therefore resisteth the power resisteth the ordinance of God." These words of Paul are greatly misapprehended by many. They do not teach that we are to obey every human ordinance. No Christian is justified in resisting authority, and yet it may be absolutely necessary for him to disobey the commands of rulers. For instance: The apostles were often commanded by those highest in authority not to preach in the name of Jesus, but they paid no attention to this command, saying, "We ought to obey God rather than men." Here was a case where the laws of men were in opposition to those of God. Such laws they were warranted in disobeying, but we will see that they did not resist authority. They said nothing against the rulers, and did not try to create any insurrection among the people; they submitted to authority and took their punishment without a word of complaint. When the hearts of the people were with the apostles, in consequence of the wonderful miracles they had performed, they might easily have organized a force that would have compelled the rulers to revoke their unjust decrees, or even to flee from office. In the course which they did pursue, all Christians have an example to follow.

In the ninth and tenth verses we find a statement of our duties as citizens, and of the rights of rulers. The last five commandments are quoted as comprising the whole of the law, with the statement that "if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." To do this, Paul says, is to fulfill the law. Now he has not said anything about idolatry, image-worship, profane swearing, or Sabbath-breaking. Why not? Was it because he regarded these things as of no consequence? No; but because he was writing about our duty as citizens, and not concerning our special duty to God. That this is not all the law, we know from our Saviour's words. He places, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," first, as being greater than the one which Paul

quotes, "Thou shalt love thy neighbor as thyself." Paul does not repudiate that first and great commandment, as is abundantly shown in his writings elsewhere; but he only quotes so much of the law as is applicable to the case in hand. And there is a thought here for those who would have special legislation by earthly rulers on matters of religion. If all our duty as citizens of the State is comprehended in this saying, "Thou shalt love thy neighbor as thyself," then it surely follows that all the powers of the rulers of the State are comprised in seeing that the people obey that law. To this extent they are God's ministers (servants). He intrusts to them the enforcing of laws, the violation of which would work ill to man; beyond this they have no right to go.

"HE that loveth another [literally, the other] hath fulfilled the law." That is, he obeys all the law that relates merely to our duty to man. No one can kill another, steal from him, bear false witness against him, violate the chastity of any of his family, or covet his goods, and at the same time love him. If he loves his neighbor as he does himself, he will not offend in any of these points, and then he will be doing all that human laws can require of him. But after he does this, there yet remains his duty to God, as covered by the first and great commandment. If he does not fulfill this law, he is amenable to God alone; and if those that resist earthly rulers receive to themselves damnation, who can measure the guilt of him who refuses to render to God the honor that is due him?

E. J. W.

Spirit of the Mormon Hierarchy.

A LATE number of the *Independent* contains a series of articles from leading men in Utah in answer to certain questions concerning Mormonism, asked by Joseph Cook. The following, an extract from the letter of Dr. McNiece, pastor of the Presbyterian Church, Salt Lake City, will show that Mormonism is not simply vile, but that it is exceedingly cruel:—

"The only protection to the life and property of Americans here, which they can rely on, grows out of the fact that the governor, the secretary of Utah, and the higher court judges are Americans, and represent the American ideas of government. These officers are now appointed by the American people through the president and Congress; and the governor is armed with absolute veto power. That is, the Mormon legislature can pass no law over the governor's veto. Now, let Utah become a State, and let the governor, judges, and all other officers be the representatives of the priesthood, as they inevitably would be; every intelligent American here knows and feels that the sooner he got out of Utah the better. I have heard this view expressed again and again by the most intelligent and courageous men here. And from what I have seen of the bitter, anti-American and diabolical spirit of the priesthood, during the nearly seven years of my residence in Utah, I believe that opinion is altogether too well grounded. If Utah were to become a State, I believe the life of no Christian teacher or minister would be safe in Utah outside of this city and Ogden, where the Americans are mainly concentrated. With a brave and efficient governor, and with American courts, we have not been able in the rural towns to prevent the midnight stoning of the windows in the houses occupied by our teachers and ministers. Life has been thus endangered again and again. Our school houses and churches have been repeatedly injured and set on fire. What would we do if the governor and the judges were Mormons, under control of the priesthood, as they would be if Utah were a State?"

THE word of the Lord challenges scrutiny.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JUNE 5, 1884.

"Know That He Is Near."

(Continued.)

THE view that the image is not yet smitten, that "the stone" has not yet appeared in history as it appeared in the prophecy, is confirmed by an examination of chapter 7. First, however, we notice that many expositors have seemed to entirely overlook the result of the smiting. They represent the stone as having smitten the image by the proclamation of the gospel in the first century, and the result to be the conversion of the world; the subduing of the nations to the truth. But the prophecy says the image was smitten on the feet, later than A. D. 483, and the result was the destruction of the nations; they were "broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them." Dan. 2:35. This accords with the second Psalm, where the Father says to the Son: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9. How anybody can distort this language into a conversion of the world, even of all the heathen, is more than we can imagine. See Ps. 110:1, 2; Jer. 25:15-38; Heb. 10:12, 13; 2 Thess. 1:7-10.

In Dan. 7 there is a very important historical fact presented which is not found in Dan. 2. When the image was complete, and the toes developed, nothing further was noticed until the stone appeared—until the kingdom of God was set up. But in Dan. 7 it is different. After the ten horns, which are the ten kingdoms, appeared upon the fourth beast, "another little horn" arose among them; another power appeared upon the scene. Its appearance and actions were peculiar. It was a little horn; it was small when it was first seen. Its look was more stout than its fellows; it became stronger than they were. It had eyes like the eyes of a man, not like the eyes of a beast; it was cunning and far-seeing. It had a mouth speaking great things, even great words against the Most High; it was arrogant and blasphemous. Three of the first horns were plucked up before it.

None of the other horns had any description given of them or of their work. More interest and importance seemed to be attached to this than to the others. The question may be asked: Why was not this noticed in chapter 2, seeing it is one of the most interesting objects in this series of symbols? The answer is found in the fact before noticed, that each subsequent vision of this series of events contains something additional to that which preceded it. And here is shown the necessity of locating the ten kingdoms, and the appropriateness of Dr. Scott's naming them "the ten primary kingdoms." These ten kingdoms, as they first came up, appeared by the year A. D. 483. At that time the Roman bishops were assuming power by virtue of their position in the chief city of the empire, and this power was gradually guaranteed to them by the civil authority. Thus, in the council of Nice, A. D. 325, it was decreed that the primacy belonged to the bishop of Rome. Constantine conferred the power of a magistrate of the chief rank upon the bishop of Rome. He also transferred his court to Constantinople, which opened the way for the Roman bishop to exercise authority

in full in "old Rome;" and the sure foundation for this was laid by a decree of Justinian, issued in 535, which was carried into effect in 538.

It was indeed small at the first; its head was a Christian bishop,—a professed representative of the Son of God, who said, "My kingdom is not of this world." It was diverse from the others; it was an ecclesiastical power. Its look was more stout than its fellows; when it assumed control of civil affairs it ruled over the strongest kingdoms, and there was not a king on earth who dared to resist its will or to provoke its wrath. It spoke great words against the Most High; it was the only power which ever acknowledged the true God, Jehovah of the Bible, and at the same time assumed the titles and prerogatives of the true God, and legislated upon the Bible, the word of God. It wore out the saints of the Most High; the Roman apostate church literally fulfilled this; it was not content with a distressing persecution of a few years at a time, as pagan Rome had been before it, but it carried on a persistent and relentless warfare against the followers of the Lamb of God, who cling to the Bible, century after century, until many millions were slain. Truly it wore them out. And it thought to change times and laws. It set aside the second commandment altogether, and changed the Sabbath of the Lord into the festival of the day of the sun. And three kingdoms were subdued before it in the establishing of its supremacy. It stands alone before the world, as having fulfilled the prophecy in all these particulars.

And how long was it said this power should continue? Until "the time came that the saints possessed the kingdom." We know by the words of Jesus exactly when the saints shall possess the kingdom. It is "when the Son of man shall come in his glory, and all the holy angels with him." Matt. 25:31-34. And Paul, speaking of this same power, says it shall be destroyed by the brightness of the Lord's coming. 2 Thess. 2:1-8. And with his destruction is linked the destruction of all the kings of the earth. Comp. Rev. 19:11-21.

There is one more point to be noticed in Dan. 7. It is that of time. We have seen that the image completed, of chap. 2, comes down to A. D. 483; and that the foundation for the exercise of civil power by the bishop of Rome was fully laid by Justinian in A. D. 538. In Dan. 7:25 the saints are said to be given into the hand (power) of this little horn "until a time and times and the dividing of time." Of this period Dr. Scott says:—

"Thus matters would be left in his hands till a time, and times, and the dividing of time, that is, for three years and a half, or forty-two months, which, reckoning thirty days to a month (and this was the general computation), make just one thousand two hundred and sixty days; and these prophetic days signify one thousand two hundred and sixty years, a number which we shall repeatedly meet with in the Revelation of St. John."

It is easy to prove that Dr. Scott is correct in this computation. And any doubt about the correctness of locating the beginning of that period with the decree of Justinian is dispelled by the fulfillment of the time; for Pope Pius VI. was made a prisoner of State in 1798, just one thousand two hundred and sixty years after Justinian's decree took effect. Such a harmony of the prophecy with a fulfilling event places the matter beyond question. Though the papacy was not destroyed, and the prophecy shows that it would not be destroyed at that time, the power to wear out the saints was then lost, and has never been restored. Thus, while Dan. 2 brings us down to 483, and then looks forward to the setting up of the kingdom, Dan. 7 brings us down to 1798, and then looks forward to the same event—the setting up of the kingdom and giving it to the saints of the Most High. This is the ultimate, and in the language of the Scriptures, "the effect of every vision."

By an unmistakable series of events we are now

brought from the days of Nebuchadnezzar to the very beginning of the present century. But this line of prophecy is not exhausted. In our next number we will trace this subject farther, and show that the prophecy reaches to our own day, and enables us to understandingly answer the question, "Watchman, what of the night?"

(To be continued.)

Impressive Lesson from Isa. 10:3.

RECENT events in London, New York, Pittsburg, and some minor places, are well calculated to cause monied men to reflect on the uncertainties of earthly treasures. Life itself is so uncertain that any great amount of money hoarded up is practically worthless. Well did the Saviour put the question to the rich man, when his life was to be taken away: "Then whose shall those things be which thou hast provided?" What millionaire can imagine what will become of his wealth in the event of his death? There are several cases now in law in California in which fortunes are being expended; the profits of lives of toil are going into the hands of the lawyers, even while the owners of the money or property are yet living. We know men who possess tens and almost hundreds of thousands, which, if they should die, would pass into other hands, and in some instances we may safely say there would be no reasonable probability of their lawful heirs getting enough to supply their wants. In such cases every one would at once decide that there is miscalculation; that safe calculators would put it in such a shape that to their heirs would be secured a comfortable living. But that is not so easily done as many imagine. The family of the man of small means is better assured of a comfortable living in the event of his death, than is the family of the man of great wealth. The estate which promises rich returns to the lawyers will be most likely to be attacked. No will can be framed so as to stand the test of litigation; if it cannot be broken directly, it can be kept in court till the property is exhausted. We have known cases where the testator was declared to have been insane when he made his will, when no one ever suspected such a thing while he was living.

To some people there seems to be a charm in the idea of having large possessions. We have known men who held on to their many acres, as though their last hope was centered in possessing them, while the mortgages were so heavy and the interest so high that every dollar they could raise passed into the hands of money lenders. They were not only poor men, but they were working without wages for money lenders, without the least prospect that anything could be saved to their families if they should die. "This also is vanity and vexation of spirit." Worst of all, we have known some professed Adventists in this very condition.

But we started out to speak of some recent events. We refer to failures of banks and brokers. Frequently the papers record the failure of some "heavy" firm, some old and "very reliable" bank which reckoned its assets by millions. Depositors who placed their money in their hands considered it safe—safer than if they always held it in their own hands. But in these times of speculation we can have no assurance that any bank is safe. Men who have money to deposit or to invest do well to consider carefully before placing it.

We speak now especially to our own people; to those who profess to believe that we are in the last days—that "the end of all things is at hand." We have not a word to say against being "diligent in business." But we do insist that with this we should also be "fervent in Spirit serving the Lord." So great diligence in business as to exhaust all our time, talent, and strength in the service of the world is the highway to ruin. The god of this world blinds

the minds of the multitude, not entirely excepting those who profess to be seeking for an "eternal weight of glory." 2 Cor. 4. Some retain more money or property in their hands than is profitable to themselves; more than a just regard for the claims of God, whose stewards they are, will allow. And some risk their money, and suffer loss, who ought to place it where it will serve the cause of God, but instead they place it where it *promises* a larger per cent. interest. We have known individuals, who professed our faith, to lose money in speculative enterprises when the cause greatly needed the means, and offered reasonably large interest. And we have known two reasons to be offered for such a proceeding: 1. That they were promised higher interest than our institutions would offer. 2. That "church property" is not considered as safe a risk as other property!

Now while "solid" banks are breaking; while "heavy" firms are failing; while mortgages are often proving unprofitable and unsafe investments, we can point with pleasure to the fact that our institutions have always paid a *reasonable* interest on loans, and *no one has ever lost a dollar by loaning to any branch of the work* which is being carried on by the Seventh-day Adventists. And we are very confident that no one ever will lose by placing means in this work. Our publishing houses, colleges, sanitariums, and even our churches are the very safest places in the world for loans. This work is increasing in facilities, in extent, and in strength; *it must succeed*, and it will always be a safe place for money, talent, or labor.

This question of deposits is one which will increase in interest as time wears away. By and by the cause of God will not need all the means which will be seeking a place of safety. It will become more and more apparent that merely worldly institutions are unsafe places to deposit money. And they to whom God intrusts his work are conscientious in regard to receiving and using means given or loaned to this cause and work. Toward the close of the "first message" men urged money on to the publishing houses, which was refused. So will it be in this message. Many will be brought to confess that they acted unwisely in handling their means; in depositing it in unsafe hands, or in investing it for money profit merely, when it might have been doing good service in the cause of truth, and making a fair return also to its owners.

We headed this article, "Impressive Lesson from Isa. 10:3." The recent losses to depositors in Europe and America have led us to call the attention of those who have means in their hands to an exposition of this Scripture. The verse reads thus:—

"And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?"

Worldly help, worldly glory and honor, will be a poor refuge "in the day of visitation, and in the day of desolation" which is coming. They who have carefully studied chapter 8 of this prophecy will have no difficulty in locating the expressions of this verse in this chapter. But we have not time to speak on that point now. We wish to call attention to the words of both the lexicons and commentaries bearing on this scripture.

Gesenius gives several definitions to the verbal root of the word "glory;" we give here the first two as follows: "1. To be heavy. 2. In the sense of *abundance*, to be great, abundant, to be rich in anything." Of the substantive itself his first definition is: "1. Abundance, substance, riches, wealth. Nah. 2:10 [Eng. 9]; Ps. 49:17; Isa. 10:3; Gen. 31:1."

Scott gives as the sense of the passage: "To whose keeping would they commit their ill-gotten riches, in which they gloried, and with which they then lived in splendor and luxury."

Barnes is very clear on this point, and his com-

ment is striking: "By the word *glory* here . . . he probably means their riches, wealth, magnificence. Thus Ps. 49:17; 'For when he dieth he shall carry nothing away; his *glory* shall not descend after him.' The word *leave* here is used in the sense of *deposit*, or commit for safe keeping. In the time of the invasion that shall come up like a tempest on the land, where will you deposit your property so that it shall be safe?"

When the day of visitation and the desolation shall come; when men shall be looking in every direction for a safe place of deposit for the means to which they have so tenaciously and unwisely clung, they cannot plead that the trouble has come upon them without warning. God has foreseen the perplexity into which they will be brought, and given them sufficient warning. But they let it pass unheeded. They trusted that their money would deliver them in every trial; that it would serve them in every emergency. How great will be their disappointment when they discover that it is itself the means of their greatest perplexity and trial.

Treasures may be laid up in Heaven, but they must pass through certain channels; they must be made to serve the cause of God and his truth. In order to this, they must be used *when the cause of truth has need of them*. The time is coming in this message when believers in the present truth can *neither buy nor sell*. The man of large possessions, who has trusted in "uncertain riches," will be poor—miserably poor—in that day. The man who has used his means to serve the cause of God and humanity will be rich. His treasure will be in Heaven—just where he is going. Prudent man! he sent his means ahead, that he might find them safe at the end of his journey.

We invite the careful and prayerful attention of men of means, of depositors, to the impressive lesson of Isa. 10:3. Where will you deposit your wealth in the day of visitation? What will you do with your "cash on hand" when you can neither buy nor sell without renouncing your faith? "Lord increase our faith," and teach us the danger of delays.

Our Sabbath-School Department.

It has been our aim to make this department of our paper one of general interest. From the very nature of our work the Sabbath-school department of the SIGNS must be different from that of any other paper. The SIGNS is a missionary paper, devoted to an exposition of the great truths of the Bible, especially those for the last days, and as such it goes to all parts of the world, and is read by all classes of people. Its circulation is not confined to our own people, but thousands not of our faith, and many with no well-defined belief in Christianity, read it with interest. Of the thousands of readers of the SIGNS, comparatively few study the Sabbath-school lessons upon which it comments, the great majority using the international series; and those who study the lessons published in the *Youth's Instructor*, are so widely scattered that many do not get the SIGNS in time to make the notes of immediate use in preparing their lesson.

All these things have been taken into account in preparing our Sabbath-school department, and we have endeavored to make the notes and comments of such a nature as would interest the general reader. The mission of the SIGNS is such that we cannot afford to have any part of it of merely local interest. We have evidence from Sabbath-school teachers and scholars that this department has been useful to them in their work; and we know that it has not been unappreciated by the larger class whom we have had in mind.

But there are many who study the International lessons, who would derive more direct benefit if the SIGNS contained notes on that series also, and we have decided to meet this want. As all doubtless

know, the International lessons are necessarily non-sectarian, being simply portions of the Bible selected by the lesson committee. While all the Sunday-schools in the country study the same portion of Scripture at the same time, each denomination or journal may publish its own notes and comments. Since the SIGNS is a Bible expositor, to comment on these lessons will be directly in the line of our work. We therefore begin this week to add these to our own lesson notes. To those unacquainted with this series, we will say now for all time, that there are only twelve lessons in each quarter; each school can use whatever it desires for the thirteenth lesson. There will therefore be no notes next week.

As in the past, we will endeavor to make these notes of interest and profit to all; but we shall also get them out in time so that those who desire may use them in preparing their lessons. We believe that this move will be appreciated by all our present readers, and by thousands yet to come. E. J. W.

The Publishing Association.

PROGRESS OF THE WORK.

We know our friends will be anxious to learn how the work is prospering at this office, and what has been done with reference to the recommendation of our brethren and the vote of the Directors to purchase the adjoining property and prepare to enlarge our business during the coming year.

First. In regard to our work, we would say that our experience since the annual meeting has demonstrated the fact that action in this matter was taken none too soon. Every department of the office is crowded to overflowing. Our presses are running night and day and are still far behind. We have never seen so much work in the office and so much ahead as at the present time.

Through the efforts of our friends the SIGNS is fast increasing its circulation, and we trust that before the summer is ended we can report the circulation doubled. Very encouraging reports come to us almost every day, from different parts of the field, in regard to the good work that is being done by this paper, but the Judgment alone will reveal what has really been accomplished.

The copy for "Great Controversy," Vol. 4, is in the hands of the printers and rapidly approaching completion. We hope to have this book ready for most of the Eastern camp-meetings. We bespeak for it an extensive circulation. This volume will be handled by the Tract and Missionary Societies, as a subscription book, and every family visited as far as possible. Already large orders have been received and placed on file, to be filled as soon as the book is completed. From what we have seen of the manuscript, we feel to say it is just what our people need at the present time. Its sale will not be confined to our people alone, as it contains articles of thrilling interest to all.

The amount of job work done by this office is only limited by our capacity. We could get much more to do if we only had the facilities to handle it. As it is, we only choose the largest and best firms and turn away the rest. We are determined that our denominational work shall stand *first*. But in order to do our own work to advantage we need two more cylinder presses. We have been corresponding with parties in the East in regard to this, and find that two presses such as we need will cost, landed here, not less than five thousand dollars.

Second. In regard to the property, we are happy to state that the lot on Twelfth Street has been bought and paid for. The one on Eleventh Street is only waiting until we can satisfy ourselves in regard to the title. This will be decided within a week, and then we are all ready to bore a well, and put up a tank-house and stable.

That you may see about what the improvements contemplated will cost, we submit the following

statement, which is only *approximate* on the last two items:—

Lot on 12th street, 50x100 feet.....	\$3,000
Lot on 11th street, 50x100 feet.....	3,000
Stable, tank-house, and well.....	3,000
Two new cylinder presses	5,000
Total	\$14,000

There are two houses on these lots that must be moved off. They can be sold for from twelve to fifteen hundred dollars. Then we would be glad to sell a portion of the lot on Twelfth Street—say 30x75 feet front, to some of our brethren who would put up a lodging-house where those laboring in the office could find good lodging-rooms, at reasonable rates, close to the office and boarding-house—something which they are not able to do now. Rents are very high here in Oakland, and it is almost impossible to get rooms. Our present boarding-house is not large enough to accommodate one-half of the persons that board there, with rooms. This would be a good investment for some of our brethren, and a real help to the cause, as well. If we can sell a portion of this lot and the two houses above referred to, it will reduce the outlay to about ten thousand dollars.

At the last annual meeting, the brethren in council over this matter decided that it was best to purchase this property and make these improvements. Now the question arises, How shall the money be raised to pay for them? We hope we shall not be obliged to go to persons who have no interest in our work for a loan. We prefer to keep it all within our own ranks. The call has been made and some have already responded. One brother places a thousand dollars here without interest, to be used in this work. Another has loaned us five thousand dollars at a low rate of interest. As we have to pay cash for the lots and presses, and shall not be able to sell the houses for some time, we still need from six to eight thousand dollars to carry forward the work. If any of our brethren or sisters have money at their command we would be glad to correspond with them with reference to placing it here. Remember, we do not ask you to *give* it, unless you wish to take stock. Another way in which we might find considerable relief is for those who are in debt to the office to make a special effort to square up their accounts now. The last annual report showed that we had about eighteen thousand dollars in outlying bills. This is mostly among our own people, and we know it is sure to come sometime, but what a help it would be if we had it now.

We are not branching out in this way simply to accommodate outside patronage, but to carry forward our own legitimate work—the spread of the Third Angel's Message. This is a missionary enterprise. God's hand is in it. He is leading us out to take broader views of the work, and thus be prepared for what is before us. If we are only faithful to the trust that God has committed to us, the work will increase rapidly from this time on.

Our work will not be confined to the Pacific Coast alone, but other fields will demand our attention. Already the islands of the Pacific are calling for help, and a vast field is opened before us in Australia and New Zealand. The SIGNS office will be the great distributing point for all our printed matter for these new countries, and we hope that not only the truth will be printed and published here, but that workers will be raised up, qualified to enter these new fields and carry on the work.

The time has come for earnest, energetic action. Let us show our faith by our works.

C. H. JONES.

THE people of Indianapolis intend to make a test case of the playing of base-ball there on Sunday by the Cincinnati Club. Much excitement was caused, as this was the first game ever played in that city on Sunday, and the players were arrested the same night.

The Missionary.

The Work in San Francisco.

SINCE our good meeting in Oakland, San Francisco has been the headquarters of a training class preparatory to usefulness in the great harvest-field. Bros. L. A. Scott and A. La Rue have been members of this class, and if Providence permit, they will soon leave this port for the Sandwich Islands, to enter upon the work assigned them. Bro. Robbing, who has long followed the seas, has been preparing himself to engage in the ship missionary work in this city. Bro. Rieck was with us, but has now gone to his field of labor in Nevada. Bro. Owen, who is intending to devote his time to the cause of God, is also getting instructions in regard to his duties as city colporteur.

In the preparation of these brethren for their various duties, the spiritual interest has not been neglected. Lessons on prophecy have been given, and I trust profitably to all concerned. The work of this class has not wholly been to study, but to put in practice the lessons taught. In consequence, hundreds of families have been visited, and their attention called to the leading points of our faith. Books and tracts have been sold, and thousands of pages loaned, and we hope to see some fruit from this labor.

The church in this city has been greatly encouraged by the presence of these brethren, and has caught the missionary spirit, and is taking hold of the work with a will, and the good effects are seen in our meetings. The prayer and missionary meeting has nearly doubled in numbers, and our Sabbath meetings are excellent. Last Sabbath was a day that will be long remembered on account of the presence of God by his Spirit. Hearts were made tender, confessions were made, and all felt that it was good to be there. This church is increasing in numbers, strangers are constantly in attendance, and what they need is a good, earnest laborer who could devote his whole time to the interest of the work in this city. "Where are the reapers?"

The ship work is increasing in interest and importance. Nineteen steamers leaving here for various ports and countries are supplied with files of the SIGNS placed in holders. Many of the officers of these ships are taking an interest in distributing our publications.

There has been a longing demand for something that would more especially call the attention of the traveling public to our work, and we trust the case is met in a model piece of furniture now manufactured by Bro. Stockton, of this city. This case is one foot five inches long, ten and one-half inches wide, and four inches thick at the base. It has eight pockets long enough to take in a tract, eight inches deep, and three-fourths of an inch wide. These distributors are used for free distributions and loaning libraries. On the base-board of the loaning library, in gilt letters, are the following words: "Read and Return. This free loaning library is furnished by the International Missionary Society, 1059 Castro Street, Oakland, Cal. Correspondence Solicited." In this case is placed the seven pamphlets of the "Life of Christ," etc., by Mrs. E. G. White; "Matthew Twenty-four," "Truth Found," "Saints' Inheritance," and the seven pamphlets containing a miscellany of our tracts. This case is designed for the social hall or reading-rooms on steamers.

Another case is designed for the second cabins, restaurants, hotels, factories, depots, post-offices, and, in fact, all public places where there are readers. On this is the following inscription, "Choice Reading Free." The reading matter in this case is furnished for free distribution by the International Missionary Society, 1059 Castro Street, Oakland, Cal. Correspondence Solicited." This case is designed to distribute tracts, SIGNS, *Instructors*, *Good Health*, *Review*, and *Sabbath Sentinel*. This case is an

ornament, and will grace any reading-room, and is received with favor. The cost of the distributor is trifling, about \$1.50.

This will be a new feature in our work, and will give work to many to keep the cases supplied. The friends in this city are taking hold of the enterprise with a will, and already many places have been found for them. I expect that, not far in the future, these cases or something better will be found in all prominent places, offering their contents to thousands of souls.

In addition to our present facilities for doing ship work, we are having a small sail-boat built, in which we can visit the ships anchored in the bay, and those at different points near San Francisco. On this boat, there will be an arrangement to hold an assortment of our publications, and then we shall be enabled to fill any order desired. All ships leaving this port take with them supplies of reading matter. Sales of our publications are made, and some items of an encouraging nature are gathered from interested readers.

In closing this report, I will add, that while engaged here with my brethren in learning how to better prepare ourselves for usefulness in the Master's cause, we have had some of the sweet Spirit of God with us; nothing has occurred to mar our peace, and to God be all the praise.

WM. INGS.

May 25, 1884.

The Canada Camp-Meeting.

THIS meeting will be held in the public park, in the pleasant village of Waterloo, P. Q., June 26 to July 1. In connection with the camp-meeting there will be held the annual session of the Canada Conference, and meetings of the Tract Society, and Sabbath-school Association.

We have been greatly favored in securing a good location convenient to railroad. No better season of the year could be selected for farmers to leave their work. We expect to see a general attendance of all our brethren at this meeting. All need the benefit of our annual gathering. God's servants will come a great distance to speak to us; they will have important messages, and just what we all need.

Are you living near to God and enjoying his blessing from day to day? Then you are needed at the camp-meeting. Bring the blessing of God with you. Let your light shine, and help to lighten up others who may be in darkness. Bring your unconverted friends. You may thus help them to find the Saviour. Here is a golden opportunity for you to do missionary work. Are you backslidden from God, and an idler in his vineyard? I would that I might say something that would arouse you to see the importance of coming to this meeting. You cannot afford to lose this opportunity. We want to make this the best camp-meeting ever held in Canada. The villages and country all around the vicinity of the camp-meeting are being thoroughly canvassed for the SIGNS. Thousands of pages of other reading matter have been circulated, and, as a result, many have become interested in the truth.

We extend a cordial invitation to our brethren in northern Vermont to attend. Free return checks will be given over the railroads, and the steam-boat on Lake Magog.

R. S. OWEN.

South Stukely, P. Q., May 23, 1884.

THERE are, in round numbers, 300,000 idol temples in China, estimated to have cost \$1,000,000,000. The money spent upon them annually, in repairs alone, is enormous. In Soochow one man has recently given \$70,000 for repairing one of the temples, thus expecting great merit.

Of the Moravian Church, one in every fifty-eight of the members is a missionary. The consequence is that their converts number more than four times the brotherhood.

Camp-Meeting in Wisconsin.

THE annual camp-meeting and Conference in Wisconsin is to be held at Baraboo, June 18-23. The location is favorable for a large portion of the State. The community is an intelligent and hospitable one. Two years ago our meeting was held there, with good results. This year the prospect is very encouraging for even a better meeting.

Our people are awakening to the importance of the work before us, and new interest is taken in the different branches of the work. We believe God is moving upon us by his Spirit to engage in his cause as never before. We are assured of the presence of those who are well qualified to teach the way of God.

Preparations will be made to secure the comfort of all. The grounds are pleasant; plenty of good tents will be provided, for rent at reasonable rates. A well-supplied book-stand will contain a full line of our publications, Bibles, and other good reading matter. Above all, we hope for and expect the crowning blessing, the presence of the good Spirit of God. Important steps in relation to our work will be considered.

We would most cordially invite the readers of the SIGNS OF THE TIMES to attend this meeting. We invite our friends to use their influence to induce others to come. People of other denominations will be welcomed kindly. The youth and unconverted should be urged to come. Great care and expense are undertaken to make this meeting successful. We ask all to unite with us in seeking God's blessing, which alone can enable us to secure our object.

Baraboo is located on the O. and N. W. Railroad, forty miles north of Madison. Those coming by rail will pay full fare one way, and return at one-fifth fare. The meeting will open Wednesday evening, June 18, and close the following Tuesday. COMMITTEE.

Time Is Precious.

WE are hastening to the Judgment. Each has an individual case to be decided. The decision will be eternal. When once made it never can be reversed. It will be life or death, saved or lost, eternal life or everlasting destruction. And this momentous and everlastingly irreversible decision depends upon the manner in which we spend a brief period of time—the little while that lies between us and the decisive moment. Eternal destinies hang upon this little span of time. How important then that it is spent aright! How prodigal to squander the precious moments, the hours, the days, of which it is composed!

Precious time! the price of eternity put into our hands! Who of us values it as we ought? I fear I do not. Yet it is my earnest desire and prayer to God that I may value it and improve it as I ought. It is only by the help of divine grace that this can be done. Who is sufficient for this? The answer is, and the only answer, Our sufficiency is of God. He condescends to give the Holy Spirit to those who ask—ask in faith, nothing wavering—and are ready to do the will of God in all things. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Prayer and faith and labor must be combined. And he who labors unselfishly for others' good, labors best for himself; and such labor persevered in will not lose its great reward. There must be a constant and enduring effort; but through the help of God we may finally triumph. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

R. F. COTTRELL.

THE Lord our God is mighty to save.

The Marks of God's Hand in Missions.

THE progress of missionary advance has been supernaturally rapid. In the Hawaiian Isles, in five years, results were reached that mere human power could never have compassed; and ordinary Christian activity would have been fitly rewarded, if such results had crowned the work of fifty years. The unique triumphs of the gospel among the Karens were like the strides of a giant with his "seven-league" boots, in comparison with the common rate of progress. As to Japan, President Seelye, at the meeting of the American Board, at Syracuse, calmly affirmed in 1879, and it was confirmed by that immense assembly, that "never before has the gospel wrought such great and speedy changes as during the past seven years in Japan. It is not only the most remarkable chapter in the history of modern missions, but there is nothing in the history of the world to compare with it. We talk about the early triumphs of Christianity; but the early records of the church, bright as they may be, pale in the light of what is taking place before our eyes at the present time. Even Madagascar offers nothing to compare with Japan."

Africa was for thousands of years emphatically the dark continent. Yet so rapidly is missionary exploration going forward that our maps of yesterday are scarce accurate to-day, and will be obsolete to-morrow.

At Harpoot, on the Euphrates, we find one little mission church multiplying itself into fourteen, with 418 church members, eleven native pastors, more than half of them supported by these native churches, twelve licensed native preachers, twenty-one native teachers, and forty-one other helpers. Of pupils, 2,041; and scores of unpaid laborers are continually going forth to tell the wonderful story of Christ, under the inward impulse of love for souls. The people are very poor, yet so liberal that the faithfully paid tithes of ten converted families enable their native pastors to live on a level with their people. And all this the outgrowth of a single church, in a single missionary station, in less than twelve years, at a cost not exceeding in all \$150,000—the cost of one modern church edifice.

Yes, these little churches on the Euphrates, gathered from native converts in Eastern Turkey, are, perhaps, the best illustrations in modern times of the three great principles of church life: "self-government, self-support, and self-propagation."

Study the career of San Quala, the converted Karen, the first baptized by Dr. Judson, who preached his first sermon in the hearing of Quala. Baptized in 1830, his first thought was to tell others of Jesus. He aided in translating the New Testament into the Karen tongue, for fifteen years guided the missionaries through the jungles of Tavoy and Mergui, and planted new churches. He himself began to preach and organize churches in January, 1854. Before the close of that year, he had formed nine churches, with 741 converts. In less than three years the nine churches had grown to thirty, and the converts to 2,127. He did his work in the spirit of Paul, and like him, without salary. Offered a position by the English Government as overseer of a wild tribe of mountain Karens, this apostolic convert nobly replied, "I cannot do it—I will not have the money. I will not mix up God's work with Government work. There are others to do this thing, employ them. As for me, I will continue the work in which I have been engaged." At this very time his poverty was such that he was compelled to leave his lovely wife at Tavoy, and take up his lonely pilgrimage among his people. All motives appealed to, that touch greed or ease, failed to move him; and he still went on, eating his bread with the children of poverty, that he might the better win to Christ. One such man is an unanswerable proof that the

supernatural element is not eliminated either from modern conversion or labor.

"Just here," says Dr. Anderson, "is the grand defect in the practical Christianity of our age. It responds not as it should do to the calls of God's providence." And this, with the culpable ignorance prevailing as to the facts, and the awful skepticism that abounds as to the lost estate of the heathen, is sufficient to make God the foe of his own people, but for the infinite riches of his forbearance.

The voice of the Lord is heard out of the midst of the cloud: "Speak unto the children of Israel that they go forward." And while this voice peals in our ears, as with tones of thunder, behold, a way is opened by divine power, as through the very midst of the sea! It is for us individually to obey. This matter is a personal summons to every disciple. We must not lose ourselves in the mass, nor hide behind that vague abstraction, the church. Every one of us must give account of himself unto God. We must die alone; and alone confront the open books of God. You and I must simply move, whoever else stands still, and move in the direction of divine leading. In the secret place of prayer, in the thick darkness, where God dwells, in the silence, solitude, seclusion, secrecy of the closet, we must ask in candor, "Lord, what wilt thou have me to do?" Let the focalized light of the Skekinah in all its intensity shine upon us, piercing and dissolving all the veils behind which we hide, and disguise even from ourselves our true motives and ambitions. And let that light search and smite us; it shall be a kindness, as the anointing chrism of excellent oil that shall not break our head. No man is fit to preach the gospel till, like Saul, he is separated unto God for the work unto which God has chosen him. He who is not ready to go wherever God sends him, is really sent nowhere. His commission is not put in his hands until he waits, with bowed head and humble heart, to be kept at home or carried far hence unto the Gentiles.—Rev. Arthur T. Pierson, D. D., in *Christian at Work*.

What a Little Book Did.

MR. S. A. BLACKWOOD relates the following remarkable incident:—

He was traveling on the top of a coach from London to Croydon, and after discussing the topics of the day with one who sat beside him, he turned the conversation to the things of Heaven, to the disgust of another passenger sitting near, who talked of "canting hypocrites," etc., and when the coach stopped left his seat. In descending, the pocket of his coat opened, and Mr. Blackwood dropped in the little book entitled "Eternal Life." When the gentleman reached home and emptied his pockets he found, amongst other things, a small book that he knew nothing of, and, reading its title, he at once guessed who had put it there, and in his rage he tore it to pieces, and threw it inside the fender. When he returned from town the next day his ire was increased by finding the pieces on his toilet table. He immediately rung the bell, and asked the servant why they had not been destroyed. And when she replied that in gathering them up she had seen the word "eternity," and did not like to burn them, she in anger was ordered from his presence. When the servant had gone he began to look for the word that had so arrested her attention, and then he sought to connect sentences by strips of paper that one buys around stamps, and managed in this way to fasten the book together, and became converted by reading it.

One day when Mr. Blackwood was walking in Cheapside he was startled by the exclamation, "You are the man!" and a ragged book was held up to his astonished gaze. He disclaimed all knowledge of that particular book, and was then informed of the circumstances related above.—*British Evangelist*.

The Home Circle.

"WHAT THEY SAY."

WOULDEST thou know what troubles many,
What annoys them night and day?
Not a frightful myth or robber,
But the specter, "What they say."

"What they say!" It haunts the maiden
When the hat or dress she buys,
Goads the matron till she maketh
Husband's purse a sacrifice.

To the orator it clingeth,
Daunts the statesman in his dream,
With the pulpit-teacher stealth
'Tween him and his highest theme.

"What they say!" Well, let them say it,
Airy echo, fleet as dew,
When they've breathed it, 'tis forgotten,
They who hear forget it too.

Wouldst thou know what rules the million?
Themis, with her ancient sway?
Pomp and tramp of banner'd legions?
No; the bubble, "What they say!"

—Mrs. L. H. Sigourney.

My Brother's Keeper.

THE cars on the 11 A. M. train, from New York, were crowded. Every seat was occupied. As the whistle sounded, a tall, fine-looking gentleman walked with a quick, nervous step and gloomy face through the cars.

There was only one vacant place. He paused before that. The occupant was also a gentleman, short and stout, sitting close by the window, his head bowed upon his clasped hands, that rested on the top of a gold-headed cane. He did not look up as the new-comer dropped into his seat, and he, in turn, soon became oblivious of his companion.

They both were absorbed in great sorrow, and the burden pressed so heavily on their hearts that they could not speak, as hour after hour slipped away, as mile after mile was passed over, and took no note of anything out of the car or in.

It was dark before they reached their destination, but neither seemed to heed the fact that they both alighted at the same small station. One carriage was in waiting, and when both found themselves in that, rapidly wheeling along over a hard road in the cloudy, moonless evening, each shrunk back into his own corner without a word.

After an hour's drive they both alighted at the door of a large educational institution. Two servants met them. They presented their cards, and both received the greeting:—

"You were expected."

After following the servants up a long flight of marble stairs, they separated, one being taken into a reception room at the right of the main corridor, the other into a parlor at the left. Here each was met by a teacher who had been praying for strength and wisdom to guide her through the interview.

The tall gentleman's grief was beyond expression. His only child, as beautiful as a work of art, as good as she was beautiful, had been suddenly stricken down while engaged in her studies, and death took her before it was possible to summon her friends. Her shrouded form now lay in its casket, in her room, awaiting her father's coming to bear her to Greenwood.

The short man's grief was no less bitter, but it had more of resentment and less of pathos. His beautiful, only child was in her room, under lock and key, protestingly awaiting her father's coming to bear her away forever from the institution that she had disgraced, back to the world that would not receive her, to the home whose happiness she had blasted, to the mother whose heart she had broken.

Each father was inconsolable, and at last each was told of the sorrow of the other.

Their meeting now, after the long, silent, absorbed day that they had passed side by side, was pathetic in the extreme. Their grief had now found vent in words, as they paced up and down the long corridor, arm in arm.

"Oh, that my daughter had died!" cried the short gentleman in agony of spirit. "Then I could take her home to her mother and lay her away in the family cemetery, under the pines, in all her maidenly purity. Could I do that, I would consider myself the happiest of men, even though all a father's love, and pride, and hope, and joy, were buried in her grave. I could then have mourned for her openly; I could have received the sympathy of my friends. Now, there is no place for her in the world. She will be dead and not buried. I must tear her image from my heart. I must ignore her name. I cannot bear it."

They walked the whole length of the long corridor, before the tall man said:—

"There is weight in your words. I find a sort of comfort in them. I would rather have my daughter taken to her lonely grave in her purity, with only the memory of her sweet Christian graces to carry with me through life, than your burden of sorrow. I can see that the Lord has been good to me, inasmuch as he has made my grief less hopeless than yours. My daughter was fit to die. She was almost an angel here on earth. The Lord might have taken your daughter also, but he has mercifully spared her that she may find the way to better life and walk in it to the end.

"It is possible!" groaned the disconsolate father, "there are no home influences to guide her in that way, and she has profited nothing here. I cannot bring myself to speak to her. I would not see her, were it possible for me to evade it. Her life is blasted; I know not what to do with her."

There was another long silence, broken at length by the tall gentleman, who paused in his walk and spoke with great earnestness.

"Wife and I are going to Europe," he said. "We shall sail in less than a week. We have lived for our daughter ever since she was given to us, trying to fit her to be useful in the world. The Lord has taken her. Will you not let us us have your daughter to cross the ocean with? My wife is a judicious, motherly, Christian woman. You need not fear to trust her with us."

"I cannot afford it," was the reply. "I was straining the last nerve to keep her here, hoping to fit her to help herself. Now she will be an increased expense to me."

"I will assume everything of that kind, the same as if she were my own daughter," said the kind-hearted gentleman, "and consider that I am paid if I may be permitted to save your daughter, with her reputation unsullied before the cruel world, that yet knows nothing of her indiscretion. Let us talk it over with the preceptress."

An hour later, when that excellent woman went to the unhappy young girl's room, and told her the plan that had been fixed upon that she should go away with her father, and her father's friend, to accompany the body of her classmate to its burial, and within the week should sail for Europe, she threw herself at the preceptress' feet, completely broken-hearted, and cried:—

"Why is this gentleman so good to me, to poor, obstinate, willful, rebellious me?"

"Because he is a Christian," said the lady, "and because his wife is a Christian, and he knows that she will be glad to guide your wayward steps, and try to lead you to the Saviour."

"I will try to do right!" cried the girl, who before had been so hard and rebellious, only speaking when she had something to say to grieve her friends. "The dear girl who lies dead in No 40 was a Christian, and that helped her to die as peacefully as if she were but going to sleep. You are a Christian, and it has helped

you to bear with me and to keep my many indiscretions from publicity. Now this gentleman and his wife are Christians and they are determined to try to save me from myself. O madam, will you pray with me and for me, that they may succeed?"

As the preceptress agonized in prayer with the young, high-spirited, reckless girl, the two stricken fathers were on their knees in the parlor, seeking for strength and wisdom, and the comfort in sorrow that cometh only from God.

When the father who had declared that he could not see his daughter, and the daughter who had maintained that she would not see her father, met, it was with pity on one hand, and with contrition on the other, softened by the new-found hope both had that night expressed.

The going back was less bitter than the coming. The two men sat side by side like brothers now. The young girl in the seat in front of them felt that she had a heart in her bosom in the place of the cold stone she had carried so long.

To-day that young woman is a cultivated, useful, Christian woman, as beautiful in spirit as in person. The sad episode in her girl-life was saved from publicity by her going abroad. As she cheers, comforts, and brightens the declining footsteps of her parents and her foster-parents, she blesses the kind Father who, in the time of her sore need, sent, to care for her, children of the Heavenly King, and not children of the world.—*Advance*.

Good Enough for Home.

"WHY do you put on that forlorn old dress?" asked Emily Manners of her cousin Lydia, one morning after she had spent the night at Lydia's house.

The dress in question was a spotted, faded, old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and frayed.

"Oh, anything is good enough for home!" said Lydia, hastily pinning on a soiled collar; and twisting up her hair in a ragged knot, she went down to breakfast.

"Your hair is coming down," said Emily.

"Oh, never mind. It's good enough for home," said Lydia, carelessly. Lydia had been visiting at Emily's home, and had always appeared in the prettiest of morning dresses, and with neat hair, and dainty collars and cuffs; but now that she was back again among her brothers and sisters, and with her parents, she seemed to think anything would answer, and went about, untidy and rough, in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress; she seemed to think that courtesy and kindness were too expensive for home wear, and that anything was good enough for home.

There are too many people who, like Lydia, seem to think that anything will do for home. Young men who are polite and pleasant in outside society are rude to their mothers, and snarl at their sisters; and girls who, among strangers, are all gayety and animation, never make an exertion to please their own family.

It is a wretched way to turn always the smoothest side to the world, and the roughest and coarsest to one's nearest and dearest friends.—*Child's World*.

THE first paper floor ever laid will be laid in Indianapolis within the next sixty days. This flooring is made by pasting and pressing straw boards together under a powerful hydraulic press, in the same way as the discs of the paper car-wheels are made. When these blocks are perfectly seasoned and dried, they are sawed into flooring boards and laid with the edge of the paper forming the surface of the floor. This surface is sandpapered perfectly smooth.

Funeral of a Gypsy Queen.

GANNIE JEFFERS, queen of the gypsies of the United States, died at Greenfield, Tenn., on March 10, and was buried at Dayton, Ohio, April 27. The gypsies were encamped all about the city to the number of about 1,500, traveling by wagon from all parts of the country. The queen was embalmed and laid out in Nashville, Tenn., immediately upon her death, and when brought to this city, where her tribe own considerable property and a large lot in Woodland Cemetery, where lies buried a former queen and king of the gypsy tribes in this nation, she looked beautiful indeed. She was in a handsome casket made of the finest wood, lined with the finest silks and satins, and decorated with gold and jewels. In the cemetery, where she was buried to-day amid the most touching and imposing ceremonies, the lot belonging to the gypsies is marked by an exquisite monument of granite, shipped here from Greece. The funeral procession, which was composed entirely of gypsies, formed in the northern section of the city and marched to the southern extremity of the city, where the cemetery is located. The crowd of people was immense. At the grave a rope was stretched around it, leaving an inclosure large enough for the mourners to stand. The crowd surged up against this rope, bending it almost to breaking. The mounds in the vicinity were trodden on; boys and men sat on tombstones and filled the trees and every place that would afford an opportunity of seeing what was going on. The funeral services were Christian, being conducted by one of the leading pastors of this city with the choir of his church. The wife of the reverend gentleman accompanied the mourning husband. The grave was sunk in the ground about ten feet. It was a square pit about ten by eight feet in dimensions. At the bottom was a box made of stone slabs and in this box the coffin was laid by the side of another, that of a daughter of the deceased. She was only ten years old and died in 1866, but the body had been exhumed to be placed beside the mother. There were stifled cries and sobs as the mourners gathered about the grave, and several broke out in loud cries as the coffin was lowered. The preacher referred to the deceased, whom he had known personally in life. She had been a Christian, he said, and the Bible she had worn with reading was placed at her feet now that she was dead. At the conclusion of his remarks the choir sang "The Sweet By-and-By," and the services closed. But the most affecting scene was when the great stone was about to be lifted by means of a derrick close at hand and the stone box containing the coffin closed. The sons and daughters climbed down to the coffin to take their last farewell, the latter being lifted into the grave. Their sobs and cries filled the air and were echoed by the mourners that stood on the brink of the grave. They threw themselves prostrate on the coffin, kissing the wood, and it was only with great difficulty they were prevailed on to come out of the grave, and they were assisted out finally after much entreaty. By means of the derrick the stone lid was then put into position and the dirt thrown upon it. A huge monument will be erected over the grave—a life-size statue of white marble of the dead gypsy queen.

Praying Mothers.

BLESSED is the man who, like Samuel of old, has a praying mother. It is the mother who shapes our life more than any one else. From her we inherit our strongest tendencies. Her early care and instruction give tone and direction to our character and life. In nine cases out of ten, as is the mother so will be the child. Blessed then the man whose mother's heart is the home of prayer. Who can begin to estimate

the power and influence of her pleading with God? Who can tell how deeply her prayers affect the future, and turn towards her child the loving care of the heavenly Father? Indeed, we may believe that a mother's prayers are never lost, but cling to us for our weal through time and eternity. Priceless is this best of treasures. Would that all mothers were praying mothers. Were there more Hannahs there would be more Samuels; and the world would be a great deal richer and better than it now is.—*Sel.*

The Sin of Fretting.

THERE is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech—so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statements of something or other, which most probably every one in the room, or the car, or the street-corner, as it may be, knew before, and which most probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment; ill-cooked meal; stupidity or bad faith somewhere has resulted in discomfort. There are always plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are born to trouble as the sparks fly upward. But even to the sparks flying upward, in the blackest smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—*Sel.*

Overwork.

A LARGE amount of sentimental stuff gets into print about men killing themselves by overwork. In nine out of ten cases of this kind, the true cause of death will be found to be something besides overwork. We all know professional and business men who work harder than they ought, and yet, by taking good care of themselves in the way of diet, exercise, etc., manage to enjoy good health and wear a cheerful, hearty look. Those who die from "overwork" generally use liquors and tobacco without moderation, keep late hours, and indulge in hazardous speculations outside of their legitimate business. Late hours, liquor, and tobacco engender weak nerves and upset the functions of the body, while anxiety over speculative schemes acts on the brain. With these evil agencies working against a man, some slight exposure brings on an attack of illness and the whole body being weakened, gives way in a very short time. The sudden illness and speedy demise baffle medical skill; the stricken family and shocked friends are told that overwork was the cause of death, and the press deploras the tendency of our civilization to kill people by overwork, when the real cause of nine-tenths of these deaths is as outlined above.—*Pacific Rural Press.*

MANY a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases they are apt to seek it; if it displeases they are prone to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere.

BOOKS FOR BIBLE STUDENTS, SABBATH-SCHOOLS, AND THE HOME CIRCLE.

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News and Notes.

RELIGIOUS.

—What is now called the Soudan, in Africa, is said to be precisely the Ethiopia of the Bible.

—The total number of Methodist annual conferences is ninety-nine, and of mission stations fourteen.

—There were 272 Mormon immigrants landed at New York May 27, accompanied by seventeen returning missionaries.

—According to Rabbi Levy, of this city, May 30 (Decoration Day) was the anniversary of the giving of the law on Mt. Sinai.

—The Cincinnati *Commercial Gazette* states that out of a population of 280,000 there are in that city less than 14,000 members of evangelical churches.

—The African Methodist Episcopal General Convention at Baltimore has refused to strike from its discipline the admonition against the use of tobacco.

—The Baptist Missionary Union has decided to commence work in the Congo River country, Africa, immediately, expending not less than \$30,000 annually.

—The Bethel Mission Church of East Boston, Mass., has been presented with a boat, which will be named the *Glad Tidings*. This boat will visit vessels in the harbors Sundays, to distribute papers, magazines, and religious periodicals.

—This is the age for supplying the world with the Bible. The beginning of this century it existed in but fifty languages. Now, its truths can be read in 250 dialects and languages. In the world there are more than 1,500 Bible Societies, all organized since 1804.

—The Episcopal bishop of Argyle, during a recent visit to Jerusalem, celebrated the communion at the holy sepulcher. The priests there took him to be a Roman Catholic from his dress and practices, and allowed him to say "mass" at Calvary, presenting him with the candles for that purpose.

—The fraternal delegates from the English Wesleyan Church, attending the General Conference in Philadelphia, expressed great surprise at the Parliamentary customs prevailing in that body. They noticed no hesitation in appealing from the decision of the presiding bishop. One of them remarked: "If our president should rule out the Ten Commandments, no member would think of appealing." Is this what they call the liberty of the gospel?

—At the recent anniversary of Yale Theological Seminary, the new Congregational creed was the subject of discussion by the alumni and ministers present. There were various criticisms upon the creed, but the following from Dr. Todd, upon creeds in general, will serve as a summary. He thought that if there were to be a statement of Congregationalism, it would need to be very long—extending to several hundred thousand articles; for, according to his observation, every individual Congregationalist would need an article to himself.

—The colored enthusiast in Georgia who has worked himself into the belief that he is the Messiah is a good instance of the ease with which any adventurer who thoroughly believes in himself, or has the requisite persuasive power, may gain a following. This Georgia negro is so ignorant that he is sure in the end to be exposed, but if he had only a little more intelligence he might establish a church which would soon be powerful. Mormonism was founded by men who were very ignorant and whose claims to divine guidance were as idle as those of this colored fanatic, yet it has grown more rapidly than many creeds founded on truth and virtue.—*S. F. Chronicle*.

—Prof. Austin Phelps has an article in a late *Independent*, occupying nearly a page, on the eternal torment of the wicked. There are two brief quotations in the entire article, one from Swedenborg, and one from the Bible, the latter being this: "Rocks and mountains fall on us." But then of what use would it have been to quote from the Bible, since it teaches just the opposite of the position taken by the Professor. Inasmuch as he started out to prove what he did, we like the article better because it contains no scripture. Bible texts would seem out of place.

—The *Central Presbyterian* notices that in the new "Teaching of the Apostles" the preference is given to "running water" for baptism, and then says, "It appears to us that an inference can be drawn here." And that lets us into the whole of the argument for sprinkling or pouring. Watch for a chance to draw an inference, even though the ground of that inference may be in an apocryphal work. In this case the inference is that few "running" streams are deep enough to allow of submersion, and, therefore, since the writer of the document "preferred" that kind of water for baptism, immersion could not have been practiced, and consequently we ought not to practice it! Great is the theology of the Pedobaptists! Ancient warriors were exercised in drawing the bow. Modern Christian warriors must be experts in drawing an inference.

—The Sunday evening services in the Reformed Church on the Heights, Brooklyn, N. Y., have been changed to a musical service. The pastor stated as his reason for so doing, that comparatively few attended the evening service, and that those who did attend did so for conscience's sake rather than from real desire. "He believed that there were many members of Christian families that were necessarily detained in the morning, and that many of the young men indulged in a Sunday morning nap; that Sunday evening they were dressed and bound to go somewhere, and he believed in making the service of the church so attractive that they would come there; that many souls had been wafted to heaven on the wings of song." It would seem that this pastor has found a different answer than the one usually given to the question, —

"Must I be carried to the skies
On flowery beds of ease?"

SECULAR.

—A fire in Portland, Or., May 29, destroyed property to the amount of \$50,000.

—The salary of the sub-treasurer at San Francisco has been fixed at \$4,500.

—Immigrants have been arriving at Quebec, Canada, lately, at the rate of 3,000 a week.

—Two hundred colored laborers left Chattanooga, recently, to work on farms in California.

—Decoration Day was quite generally observed by the principal cities and towns of this State.

—The French Government is proposing to try the experiment of taxing imported cattle and cereals.

—Oregon and Washington Territory have been visited by generous rains, and good crops are considered certain.

—The Massachusetts Legislature is investigating grave charges of bribery of some of its members by the gas companies.

—A cloud-burst near the Nebraska and Colorado line, May 31, destroyed a large cattle camp, and drowned eleven men.

—Advices from Brazos, Texas, state that the floods are destroying crops, and carrying off farm improvements at an alarming rate.

—A large warehouse, known as the Cooper Building, in Baltimore, suddenly fell on the 30th ult., and eight men were crushed to death.

—A university will be opened in Iceland next year. Heretofore Icelandic students have received college instruction in Copenhagen.

—Silk operators from China will be allowed to land at New Orleans to attend the Exposition. There will probably be a large representation.

—Enormous quantities of goods are said to be smuggled from this country into Mexico. A correspondent of the Boston *Herald* says that some New York firms make a specialty of this contraband business.

—The Court House of Wilson County, Texas, was burned by incendiaries on the night of May 28. All the court records, together with all the records of deeds, mortgages, etc., were consumed. There was a large number of criminal cases pending.

—In licensing a saloon at Watseka, Ill., recently, the authorities provided that there should be no screens or curtains to obstruct the view from the street.

—The National Greenback Convention, held at Indianapolis last week, nominated General Butler for president, and Gen. A. M. West, of Mississippi, for vice-president.

—The fellow arrested for burning the Clarendon Hotel, Portland, Or., is said to be willing to confess the crime and tell who hired him to do it, for a money consideration.

—Hanly, one of the parties in a prize fight in Nebraska, a short time ago, has been sentenced to three years in the penitentiary, after a trial at Omaha. His case will be appealed.

—The river Nile is rising rapidly, and it is now hoped that General Gordon will be able to escape from Khartoum in armed boats, and open communication with Berber and Cairo.

—The Judiciary Committee of the Senate has reported a proposed Constitutional amendment increasing the presidential term to six years, and limiting the incumbency to one term.

—Another victory for Satan is assured in the legal decision against the Government and in favor of the Louisiana Lottery Co. The Norristown *Herald* says that members of churches addicted to periodical fairs will be pleased to learn the fact.

—The corner of the London detective office at Scotland Yard was blown off to a height of thirty feet, May 30, and several policemen were injured. Sixteen pockets of dynamite, with fuse attached, were also found under the Nelson monument in Trafalgar square.

—The New York State Board of Health report a revolting state of affairs in the cow stables at Blissville, near New York City. Pleuro-pneumonia exists to an alarming extent; the diseased cattle are milked, until nearly dying, when they are killed and the carcasses smuggled into the New York market and sold for food.

—Chas. A. Dana, being asked his opinion as to the leading issue in the coming presidential campaign, gives his opinion thus: "The form of the leading issue remains to be determined, but the real question will be an effort on the part of the Democrats to turn out the Republicans, and an effort on the part of the Republicans to keep the power they have possessed for a quarter of a century."

—Renewed activity on the part of Russian Nihilists is reported from Moscow. A new manifesto has been issued, threatening the life of the Czar. He is reminded that in 1881 he was warned that a constitutional form of Government must be formed, and a parliament of representatives of the people. But the revolutionists have waited in vain until this time for action toward that end; consequently he may expect to be dealt with as his father was. Many arrests have been made of both men and women.

—Regarding the improved accommodations for third-class passengers on the Union Pacific Railroad, the San Francisco *Chronicle* says: "The company has just discarded those old rattle-traps for a new style of emigrant sleeping-car, neat in appearance, and although not finished in the elegant style of first-class sleepers, have upper and lower berths constructed upon the same principle. The lower berths afford two seats, facing each other, which at night are pushed together to form beds. In the upper berths their surplus bedding can be stowed during the day-time. Passengers are expected to furnish their own mattresses, and, as a general thing, include a few cents' worth of cloth curtains, which are hung around the berths to complete their privacy. Each passenger on presenting his emigrant ticket at Ogden or Omaha is handed a berth check, showing the location of his berth, and this establishes his title, as is the case on the Central Pacific emigrant cars. In distributing checks, those who are similar in appearance are given berths in the same car and others who would prefer to be with their own class or nationality are also placed in cars by themselves. All berths are free. Emigrant passengers are carried to and from Kansas City or Omaha on the regular express trains instead of on the slow freight as heretofore, thus saving over two days' travel. There is but one change of cars from Chicago to Ogden, and third-class passengers from this city for Chicago leave Ogden at 9:30 A. M., and arrive at Chicago at 7 A. M. on the third day. A Union Pacific ticket agent told a *Chronicle* reporter that, under the new system, third-class travel had greatly increased, and would doubtless assume unwonted proportions during the next few months."

Written and Unwritten Sermons.

IN an article on this subject, Dr. Peabody advocates written sermons, claiming that the minister may feel his subject just as intensely if he reads his sermon as if he simply spoke it. He adds: "As for the interest of the hearers, I doubt not there are moments when the extempore preacher can rouse and startle his hearers as he could not were he reading his sermon; but I doubt whether he can sustain their unflinching attention as he could with a well-written discourse."

We make the above quotation for the purpose of introducing the following comment upon it, by the *Christian at Work*, which we think is very apt. It is short; but it seems to us that no more need be said:—

"In all this, one phase of the matter seems to be lost sight of, and it is this: *What is the object of the sermon?* If it be to convict and convince men of sin, to lead them to a Saviour, to stir men up to worthy deeds, to induce to the truer conviction of life, then we believe the unwritten discourse will best promote these ends. If the aim of the preacher is to defeat an antagonist, to declare a philosophical system, to please the intellectual tastes of his readers, to set forth the truths of the gospel in a way the farthest possible removed from ordinary speech and thought, then the minister not possessing the power of unwritten discourse would best remedy his deficiencies by the substitute of sermon paper. Imagine Demosthenes to have stirred up the Greeks by reading from a papyrus, or Cicero to have impeached Cataline by holding up a parchment before his eyes, or St. Paul to have defended himself before Agrippa, or preached his matchless sermon on Mars Hill, from the cursive sheep-skin, or Wesley, or Whitefield, Harlin, Page, Finney or Moody, to have resorted to carefully prepared foolscap for leading sinners to Christ! To use a paradoxical phrase, 'the thought is unthinkable.' Paper-mills were instituted to remedy the deficiency of nature. About the time that ministers and public speakers become providentially incapacitated for putting forth their utterances—save as they were inscribed on prepared rag-pulp—paper was discovered and paper-mills invented. Ever since then the argument has been going up to the skies that paper is a necessity, and paper-mills Heaven's last best gift to man. The fact is, the change of the sermonic method and the invention of paper-mill machinery were synchronous. That paper is essential to the modern sermon is true. That the modern sermon is essential to the conversion of the world—well, that is another question."

WHEN a wicked man has had the sweetness, it may break his heart to think what a bitter cup is kept for the last; but when the godly have had the bitterest here, it may sweeten all to think of *what remains*.—*Baxter*.

THE Lord regards not oratory in prayer; your broken expressions, yea, your groans and sighs, please him more than all the eloquence of the world.—*Flavel*.

Obituary.

NICKLSON.—Died, of hydrocephalous, at 914 Laguna Street, San Francisco, Cal., May 26, 1884, Andrew Nicklson, the only child of C. and Eliza Nicklson, aged 11 months and 12 days. Remarks at the funeral by the writer, from 1 Cor. 15:26: "The last enemy that shall be destroyed is death."

WM. INGS.

O'NEILL.—Died, at Southsea, England, January 30, 1884, James O'Neill, aged 72 years. Deceased was the father of Captain James O'Neill, of Sidney, New South Wales, Australia.

[Australian papers please copy.]

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 5, 1884.

Camp-Meetings for 1884.

PENNSYLVANIA, Emporium.....	June 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.

THE editor of the SIGNS, in company with Elder W. C. White, Mrs. E. G. White, Elder J. N. Loughborough, Professor Brownsberger, and Elder Wm. Ings and wife, left San Francisco on the steamer *Oregon*, Friday, May 30, to attend the camp-meetings in Washington Territory and Oregon. They will return about the middle of July. Until the first of July, personal correspondence to them should be addressed to East Portland, Oregon.

LET everybody that is interested in temperance work examine our "Assorted Temperance Packages" advertised in another column. W. C. T. Unions, Good Templar Societies, and other temperance organizations could do no better work for the cause of temperance than to circulate these packages. We are confident that nowhere else can so much temperance literature be obtained, of so good a quality, for the price at which these packages are offered.

OUR temperance department is crowded out this week by the extra amount of Sabbath-school matter. We will make up for it next week. Meanwhile, that no one may be in doubt as to how we stand on this question, we will say that the use of intoxicating liquor is destructive to both soul and body, and a sin against God, and that the liquor traffic, more than anything else, is responsible for the vice and misery in the land. We believe, moreover, that no man, or class of men, or State, has any right to license any one to commit sin, or prey upon another.

A BROTHER writes that he has obtained over 400 trial subscribers to the SIGNS in the city of Baraboo, Wis. In one day he has taken as many as twenty-eight subscriptions, and never less than fourteen in one day. Such reports as this are encouraging, not only to the publishers of the SIGNS, but to all who are working to spread the truths which it advocates. Our friends in all parts of the field have evidently "a mind to work," and we confidently expect that their efforts will double our subscription list during the present year.

WE hope that the two articles in this week's paper, entitled, "The Publishing Association," and "Impressive Lesson from Isa. 10:3," will receive more than a casual reading. Especially would we recommend them to those who believe that the publishing work is to be the chief agent in carrying the last message. As to the safety of the office as a place of deposit, we have the testimony of all who have means deposited here. At the last annual meeting, there were many who said that they had never had a moment's anxiety concerning money deposited in the office of publication. In marked contrast with this is the statement of a prominent politician at the Chicago convention, that business men of New York dared not turn their backs on that city to attend the convention, lest they should fail up. As has been demonstrated, their presence at home is no surety of safety.

The office is not recommended as a safe place of deposit on the simple ground that its managers are

upright men, for many honest men have been ruined in the recent panic, through no fault of their own; but we recommend it especially because it is engaged in the work of the Lord, which cannot fail. The deposits may not yield a very large income at present, but they will bring an infinite per cent. in the world to come.

THE Pennsylvania Conference of Seventh-day Adventists is one of the smallest in point of numbers, but it is alive to the wants of the cause, and the workers are thoroughly in earnest. The T. and M. Secretary writes that one man in that Conference took 124 orders for "Thoughts on Daniel and the Revelation," in twenty days, and in the meantime took seventy orders for the SIGNS, though he was not making a specialty of the SIGNS canvass. We can say for ourselves that it would be a matter of interest to know what such a canvasser could do for the SIGNS if he should make it a specialty for a little while. Besides the club taken by the State, Pennsylvania ordered 2,000 copies of the SIGNS, with supplement attached, for the purpose of advertising their camp-meeting. Such efforts to spread the truth cannot fail of success.

Answers to Correspondents.

S. A. D.—You will find your question concerning the origin of Satan fully answered in the pamphlet entitled, "Ministration of Angels; and the Origin, History, and Destiny of Satan," published at this office. Price, 20 cents.

A. C. B.—(1.) You will find the reference in "Thoughts on Daniel," chap. 9., paragraph marked, "7." Or, "Prideaux's Connex.," Vol. I., p. 322. (2.) The fifth month of the Jewish Calendar answers to our August-September. We see no difficulty in locating an event in the autumn which occurred in the fifth month.

J. C. W.—It would take more than one number of the SIGNS to give a full explanation of the doctrine of future punishment. In brief, we can say that at the last day the wicked "go away into everlasting punishment," Matt. 25:46; that this punishment is death; see Rom. 6:23; Eze. 18:26; that Paul puts these two points together when he says that those who "know not God, and that obey not the gospel," "shall be punished with everlasting destruction." 2 Thess. 1:8, 9. Articles on this subject appear at frequent intervals in the SIGNS.

Editorial Responsibility.

A GENTLEMAN who announces himself as a free-thinker, sends us a communication devoted to a criticism of the matter contained in the SIGNS, which he classes among the literature of the insane. In a note he says, "If the article appears, please send me a copy, and I'll subscribe, believing you to be strong enough in the faith to give all a fair hearing—a rare quality in religious editors."

We notice this merely on account of an idea which is too prevalent. It is that a journal, in order to be fair, must publish everything—give as much space to the opposite as it does to those views which it especially advocates. Many editors seem to favor this idea and publish the opinion of everybody, thinking to relieve themselves of all responsibility by saying that "the editor does not hold himself responsible for the opinions of correspondents." We do not believe a man can shirk responsibility in that way. A journal is a teacher, and the managers are as responsible for what it teaches as though they spoke orally from the pulpit. If a teacher has convictions on any great question, he should speak them boldly and unequivocally; if he has none of his own, let him hold his peace, and not be a mere mouth-piece for others.

There are thousands of papers devoted to politics, sensational literature, and infidelity. People who

wish reading matter on a special subject, know where to find it. The SIGNS OF THE TIMES is just what its name implies, and is devoted to the spread of Bible truth, especially that which most concerns the present time. There are many journals that are trying to tear down what we are trying to build up; we do not propose to give any aid or comfort to the enemy. We do not mean that any one shall say that we have given an uncertain sound in our warning. While we cannot give even a synopsis of the entire truth in any one issue, we mean to see that no error is printed. When we are requested to publish error, except it be for the express purpose of pointing out that error, so that people may shun it, we will reply as did Nehemiah, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?"

The Old Testament Student.

THE May number of this journal is on our table. It is always of interest; a really useful publication. The article on "The Scriptural Conception of the Glory of God," by Professor Smith, of Lane Theological Seminary, is of more than ordinary interest. The paper, however, on "The Doctrine of Future Life in the Old Testament," is far below the average of its articles. It gives altogether too much credit to the speculations and traditions of the nations in moulding the beliefs of the writers of the Scriptures, and not enough to divine inspiration. We shall notice this hereafter.

Southern California Methodist Quarterly.

THIS is a journal of 20 pages, pamphlet form, published in Los Angeles, edited by Rev. R. W. C. Farnsworth, who is now Presiding Elder of Los Angeles District. Mr. Farnsworth became known to many in California by the publication of the splendid work, "A Southern California Paradise." The *Quarterly* (No. 2) contains a good article headed, "What Shall We Do with the Whisky Traffic?" And its entire contents must be of live interest to the denomination, by whom it ought to be well patronized.

Ready for Delivery.

THE tract distributors ordered at the Oakland meeting in April are now ready. Will those who have paid for them, drop a card immediately to Anna Ingels, Pacific Press, and say where and how they shall be forwarded. Also those who have ordered but not paid for them, will please remit to Anna Ingels, Pacific Press, and give instruction how they may be sent.

WM. INGS.

May 29, 1884.

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