

The Signs of the Times.

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

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The Signs of the Times.

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THE SUN-BRIGHT CLIME.

HAVE you heard, have you heard, of the sun-bright
clime,
Undimmed by tears, unhurt by crime,
Where age hath no power o'er the fadeless frame;
For they live forever and know no pain—
Have you heard of that sun-bright clime?

A river of water gushes there,
Mid flowers of beauty strangely rare,
And rich-plumed songsters flit through the bowers
Of the tree of life, on those golden shores,
Over there in that sun-bright clime.

Soon the saints will roam those fields of light
In garments of beauty, pure and white,
And pluck life's fruit in the Eden bowers,
Mid a thousand hues of fadeless flowers,
Over there in that sun-bright clime.

Not long shall we wait for that sinless clime,
For now we are nearing the end of time;
Soon the Lord will come with his bride in white,
To take us home where there'll be no night;
Will you go to that sun-bright clime? —Sel.

General Articles.

Value of Cheerful Service.

BY MRS. E. G. WHITE.

"FOR God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises."

The Lord looks with approval upon the works of his faithful servants. He says of the church of Ephesus, "I know thy works, and thy labor, and thy patience;" for my name's sake thou "hast labored, and hast not fainted." But while he takes account of faithful service, he is no less exact to mark neglect of duty or its unwilling performance. It has always been the duty of God's chosen people to labor unselfishly; but some neglect the work they ought to do, and others are overburdened to make up for their deficiencies. If all would cheerfully do their part, they would be sustained; but those who complain and murmur at every step will receive neither help nor reward.

God was displeased with the children of Israel because they murmured against him, and against Moses, whom he had sent to be their deliverer. In a marvelous manner he brought them out from their bondage in the land of Egypt, that he might elevate and ennoble them, and make them a praise in the earth. But there were difficulties to be encountered, and weariness and privations to be endured. It was necessary for them to bear these hardships. God was bringing them from a state of degradation, and fitting them to occupy an honorable

place among the nations, and to receive important and sacred trusts.

They did not consider that they were receiving everything that was of value. They forgot their bitter service in Egypt. They forgot the goodness and power of God displayed in their behalf in their deliverance from bondage. They forgot how their children were spared when the destroying angel passed over Egypt. They forgot the grand exhibition of divine power at the Red Sea, when Jehovah proclaimed, "Here shall thy proud waves be stayed," and the waters were rolled together, forming a solid wall. They forgot that while they had crossed safely in the path that had been opened for them, the armies of their enemies, attempting to follow them, were overwhelmed by the waters of the sea. They only saw and felt their present inconveniences and trials; and instead of saying, "God has done great things for us; whereas we were slaves, he is making of us a great nation," they talked of the hardness of the way, and wondered when their weary pilgrimage would end.

We are exhorted not to murmur as they murmured. But many whom God has permitted to become co-laborers with him, perhaps has even exalted to high positions of trust, forget that he is specially honoring them. They are weary, and they make themselves miserable by letting their minds constantly dwell upon their weariness. They torment themselves with fears, forebodings, morbid fancies, and borrowed troubles; and, forgetting the goodness and mercy of God, they pass many sad hours complaining of the trials they have to bear. They become so gloomy that no circumstances, however favorable, can make them happy, for the spirit of happiness is not in them.

God does not bind upon any one burdens so heavy that at every step he must complain of the load he is obliged to bear. It is the friction, and not the constant motion that wears the machinery. It is the continual worry, and not the work they do, that is killing these persons. They covet some blessing, either real or imaginary, which is just beyond their reach; but if they were to gain this cherished object, it would only excite a desire for something else. The present is clouded because they under-value the good that they enjoy. They look away from the honors they possess that they have not earned, and the love that they have not merited, and want to stand a little higher. They cherish the disagreeable, and by their thoughts and conversation, excite a nervous irritability which lies at the foundation of a diseased imagination and real suffering. God does not propose to work a miracle for this class. He is not pleased or glorified when his sons and daughters, members of the royal family, take this course; for they neither enjoy rest and peace in his love themselves nor permit others to do so.

Let none of us think that our work is greater and more taxing than any others are doing. This same work has been done in the past, and can be done again. God is not dependent on any of us; and as soon as we flatter ourselves that his work will not move forward without us, that our labor is of such consequence that it cannot be dispensed with, then he will show us our mistake and folly. He can work by few or by many. He can take men in humble positions, and educate them to become light-bearers

in the world. Let us who are honored of God by having a connection with his work, feel our own littleness, and the great honor the Lord bestows upon us in accepting us as his co-laborers. "When one asked a noted philosopher what the great God was doing, he replied, 'His whole employment is to lift up the humble, and to cast down the proud.'"

Sometimes the spirit of fretting and complaining invades the domestic circle. The will may be crossed in little things which a person of a cheerful spirit would scarcely notice; but the fretter is annoyed and chafed as though he had suffered an aggravated grievance, and the passionate reproaches he utters against the person, who, he thinks, has committed some blunder, are scarcely less sinful than swearing. He does not consider that he makes more grievous mistakes every day. Men and women who fret and chafe will lose the affections of their friends, for they are forever stinging some one. Whatever their position, however exalted their profession, they can have no decided influence for good until they remedy this defect. They have complained long enough to test the matter, and prove that complaints do not make them any happier or their way any easier.

The complainer dwells in an atmosphere of gloom and doubt. Instead of healing difficulties, he irritates them; instead of repairing evils, he creates them. Those who have tact in governing their families or controlling the minds of men, are generally calm, prompt, resolute. They show no weak selfishness; but they have a strong, uncomplaining spirit, and are always ready to speak a kind, encouraging word.

Wherever in the providence of God we may be placed, whatever the work that is given us to do, God is honored by whole-hearted, cheerful service. He is pleased when we take up our work with gratitude, rejoicing that he has accounted us worthy to be co-laborers with him. None need be idlers; for all around us there is earnest work to be done. The Christian rule of service is, "Whatsoever thy hand findeth to do, do it with thy might." God will help those who are "not slothful in business," but "fervent in spirit, serving the Lord;" and through faith and patience they will "inherit the promises."

There is peace and contentment in the service of Christ. As he was about to leave his disciples, he made them this parting promise,—a promise that has been fulfilled to his faithful ones through all the ages,—"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you." He invites, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." It is the want of this meekness and lowliness of heart that causes so much unrest and uneasiness, so much perplexity and fear, so many imaginary ills.

Make it a rule to refrain from fretting, and offer praise to God. We are not obliged to carry our burdens in our own strength. If we have Jesus for our helper, we may say with Paul, "I can do all things through Christ who strengtheneth me." Jesus has promised, "My grace is sufficient for you." There is a transforming power in love. When the love of God rules in the heart, it brings all our powers into obedience to his will, and enlists them in willing, active service.

Uses of the Law.

[From a Sermon by John Wesley.]

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

THE first use of the law, without question, is to convince the world of sin. This is, indeed, the peculiar work of the Holy Ghost, who can work it without any means at all, or by whatever means it pleaseth him, however insufficient in themselves, or even improper to produce such an effect. And, accordingly, some there are whose hearts have been broken in pieces in a moment, either in sickness or in health, without any visible cause, or any outward means whatever; and others (one in an age) have been awakened to a sense of the "wrath of God abiding on them," by hearing that "God was in Christ, reconciling the world unto himself." But it is the ordinary method of the Spirit of God to convict sinners by the law. It is this which, being set home on the conscience, generally breaketh the rocks in pieces. It is more especially this part of the word of God which is (*zon kai energas*), quick and powerful, full of life and energy, "and sharper than any two edged sword." This, in the hand of God and of those whom he hath sent, pierces through all the folds of a deceitful heart, and "divides asunder even the soul and the spirit;" yea, as it were, the very "joints and marrow." By this is the sinner discovered to himself. All his fig leaves are torn away, and he sees that he is "wretched, and poor, and miserable, and blind, and naked." The law flashes conviction on every side. He feels himself a mere sinner. He has nothing to pay. His "mouth is stopped," and he stands "guilty before God."

To slay the sinner is then the first use of the law; to destroy the life and strength wherein he trusts, and convince him that he is dead while he liveth; not only under the sentence of death, but actually dead unto God, void of all spiritual life, "dead in trespasses and sins." The second use of it is to bring him unto life—unto Christ, that he may live. It is true, in performing both these offices, it acts the part of a severe school-master. It drives us by force, rather than draws by love. And yet love is the spring of all. It is the spirit of love which, by this painful means, tears away our confidence in the flesh, which leaves us no broken reed whereon to trust, and so constrains the sinner, stripped of all, to cry out in the bitterness of his soul, or groan in the depth of his heart,

"I give up every plea beside,—
Lord, I am damn'd; but thou hast died."

The third use of the law is to keep us alive. It is the grand means whereby the blessed Spirit prepares the believer for larger communications of the life of God. I am afraid this great and important truth is little understood, not only by the world, but even by many whom God hath taken out of the world, who are real children of God by faith. Many of these lay it down as an unquestioned truth, that when we come to Christ, we have done with the law; and that, in this sense, "Christ is the end of the law to every one that believeth." "The end of the law"—so he is, "for righteousness," for justification, "to every one that believeth." Herein the law is at an end. It justifies none, but only brings them to Christ, who is also, in another respect, the end, or scope of the law,—the point at which it continually aims. But when it has brought us to him, it has yet a farther office, namely, to keep us with him; for it is continually exciting all believers, the more they see of its height, and depth, and length, and breadth, to exhort one another so much the more.

"Closer and closer let us cleave
To his beloved embrace;
Expect his fulness to receive,
And grace to answer grace."

Allowing, then, that every believer has done with the law, as meaning the Jewish ceremonial law, or the entire Mosaic dispensation (for these

Christ hath taken out of the way); yea, allowing we have done with the moral law, as a means of procuring our justification; for we are "justified freely by his grace, through the redemption that is in Jesus; yet, in another sense, we have not done with this law; for it is still of unspeakable use, first, in convincing us of the sin that yet remains both in our hearts and lives, and thereby keeping us close to Christ, that his blood may cleanse us every moment; secondly, in deriving strength from our Head into his living members, whereby he empowers them to do what his law commands; and, thirdly, in confirming our hope of whatsoever it commands and we have not yet attained, of receiving grace upon grace, till we are in actual possession of the fulness of his promises.

How clearly does this agree with the experience of every true believer! While he cries out, "Oh what love have I unto thy law! all the day long is my study in it," he sees daily, in that divine mirror, more and more of his own sinfulness. He sees more and more clearly that he is still a sinner in all things,—that neither his heart nor his ways are right before God, and that every moment sends him to Christ. This shows him the meaning of what is written, "Thou shalt make a plate of pure gold, and grave upon it, Holiness to the Lord. And it shall be upon Aaron's forehead [the type of our great High Priest], that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow, in all their holy gifts [so far are our prayers or holy things from atoning for the rest of our sin]; and it shall be always upon his forehead, that they may be accepted before the Lord" Ex. 28:36, 38.

To explain this by a single instance: The law says, "Thou shalt not kill," and hereby (as our Lord teaches), forbids not only outward acts, but every unkind word or thought. Now the more I look into this perfect law, the more I feel how far I come short of it; and the more I feel this, the more I feel my need of his blood to atone for all my sin, and of his Spirit to purify my heart, and make me "perfect and entire, lacking nothing."

Therefore, I cannot spare the law one moment, no more than I can spare Christ, seeing I now want it as much, to keep me to Christ, as I ever wanted it to bring me to him. Otherwise, this "evil heart of unbelief" would immediately "depart from the living God." Indeed, each is continually sending me to the other—the law to Christ, and Christ to the law. On the one hand, the height and depth of the law constrain me to fly to the love of God in Christ; on the other, the love of God in Christ endears the law to me "above gold or precious stones," seeing I know every part of it is a gracious promise, which my Lord will fulfill in its season.

Who art thou, then, oh man, that "judgest the law, and speakest evil of the law?" that rankest it with sin, Satan, and death, and sendest them all to hell together? The apostle James esteemed judging or "speaking evil of the law" so enormous a piece of wickedness that he knew not how to aggravate the guilt of judging our brethren more than by showing it included this. "So now," says he, "thou art not a doer of the law but a judge!" A judge of that which God hath ordained to judge thee! So thou hast set up thyself in the judgment-seat of Christ, and cast down the rule whereby he will judge the world! Oh, take knowledge what advantage Satan hath gained over thee; and, for the time to come, never think or speak lightly of, much less dress up as a scarecrow, this blessed instrument of the grace of God! Yea, love and value it for the sake of him from whom it came, and of him to whom it leads. Let it be thy glory and joy, next to the cross of Christ. Declare its praise, and make it honorable before all men.

And if thou art thoroughly convinced that it is the offspring of God, that it is the copy of

all his inimitable perfections, and that it is "holy, and just, and good," but especially to them that believe; then, instead of casting it away as a polluted thing, see that thou cleave to it more and more. Never let the law of mercy and truth, of love to God and man, of lowliness, meekness, and purity, forsake thee. "Bind it about thy neck; write it on the table of thy heart." Keep close to the law, if thou wilt keep close to Christ; hold it fast; let it not go. Let this continually lead thee to the atoning blood, continually confirm thy hope, till all the "righteousness of the law is fulfilled in thee," and thou art "filled with all the fulness of God."

And if thy Lord hath already fulfilled his word, if he hath already "written his law in thy heart," then "stand fast in the liberty wherewith Christ hath made thee free." Thou art not only made free from Jewish ceremonies, from the guilt of sin, and the fear of hell (these are so far from being the whole, that they are the least and lowest part of Christian liberty); but what is infinitely more, from the power of sin, from serving the devil, from offending God. Oh stand fast in this liberty, in comparison of which, all the rest is not even worthy to be named! Stand fast in loving God with all thy heart, and serving him with all thy strength! This is perfect freedom, thus to keep his law, and to walk in all his commandments blameless. "Be not entangled again with the yoke of bondage." I do not mean of Jewish bondage, nor yet of bondage to the fear of hell; these, I trust, are far from thee. But beware of being entangled again with the yoke of sin, of any inward or outward transgression of the law. Abhor sin far more than death or hell; abhor sin itself far more than the punishment of it. Beware of the bondage of pride, of desire, of anger; of every evil temper, or word, or work. "Look unto Jesus," and in order thereto, look "more and more into the perfect law, the law of liberty;" and "continue therein;" so shalt thou daily "grow in grace, and in the knowledge of our Lord Jesus Christ."

"Believest Thou the Prophets?"

THIS was the pointed question directed to King Agrippa by the Apostle Paul, as he stood in chains pleading with an aristocratic assembly in behalf of the cause of Christ. It was a final appeal concerning the truth of the gospel. The apostle had no doubt demonstrated that, according to the prophecies, Jesus was the Messiah; and as Festus, who was a pagan, rejected the argument as coming from an over-learned zealot, appeal was made to the king, whom the speaker knew to be a professed believer of the prophets. It is a little peculiar that unbelief should occupy a reverse position in these days, and that men, while professing faith in Christ, will to a great extent ignore the prophecies, which are the only vouchers for his claim to the Messiahship. Especial effort is being made to set aside the book of Genesis, which contains the record of facts showing the need of a Saviour, and the first promise of such a provision. Even the prophecies of Christ himself, regarding his second advent, the signs and manner of the event, and the condition of the world at the time, are entirely overlooked or disregarded by his professed followers. It would seem that there was more reason in the "orthodox" unbelief of the primitive days of Christianity than in that of the present time. There is more apparent excuse (if there can be excuse either way) for the Jewish disbelief that Jesus of Nazareth was the fulfillment of the Messianic prophecies, than for those who believe in him to discard the foundation of their faith. It is yet a pertinent question, "Believest thou the prophets?"

W. N. GLENN.

REMEMBER the Sabbath-day to keep it holy. The seventh day is the Sabbath of the Lord.

Is Christ Coming Again?

HE promised to. Have any of his promises ever failed? Is there one among earth's millions that can point us to a single broken promise? He told his disciples just before his departure from earth that he was going where they could not come. He told them that he was going to prepare a place for them, and then added, "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

The disciples had been with their Lord through his ministry; they had seen his miracles of love and mercy; they had witnessed his flowing tears as he wept over the wicked city of Jerusalem; they had seen his mangled, bleeding form suspended between the heavens and the earth, and heard from his lips, amid the agonies of death, his noble prayer, "Father, forgive them, for they know not what they do." They had also been with him after his resurrection, and were witnesses that he had risen from the dead.

When this meek and lowly Jesus was about to leave them, he assembled them together on the Mount of Olives. Here he told them to tarry at Jerusalem until they should receive the baptism of the Holy Ghost; and that, after they had received this power, they should be witnesses of him unto the uttermost parts of the earth. After finishing his words of instruction, a cloud received him up out of their sight. While in sadness this little group stood steadfastly gazing after their Lord as he disappeared upon the cloudy vehicle, behold two men appeared clothed in white. They interrogated the disciples with the question, "Ye men of Galilee, why stand ye gazing up into heaven?" As much as to say, "Do ye not yet understand, from the Master's teaching while he was yet with you, that he was to leave you? that he was to go to his Father? that he was to go and prepare a place for you?"

It was very difficult for the disciples to rid themselves of the idea that Christ was to establish, at that time, a temporal kingdom; for upon this very occasion they had asked the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" As they saw their Lord departing from them, their hope must have greatly weakened. To cheer their sad hearts two angels were sent to emphatically repeat to them the promise of his second advent. It was not proclaimed by mortal lips, but by messengers sent directly from heaven. Acts 1:11.

Heaven has ever manifested the most intense interest in the salvation of men. Those doctrines, a belief of which is so essential to man's salvation, have ever been proclaimed by the highest authority in the most positive manner. Take, for instance, the moral law; God spake those ten moral precepts with his own voice, wrote them on tables of stone, in the most simple and comprehensive language. They embody man's whole duty. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. Christ's birth was also proclaimed by angels to the shepherds on the plains. We have not only the promise from the heavenly messengers to the disciples on the ascension mount, of our Lord's return, but we have also the manner in which he will come. The language is clear and positive: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. As surely as he was taken up in a cloud in the sight of men, just so surely will he come again in the same way.

While many believe and admit that Christ's coming is near, they do not acknowledge that his coming will be a literal appearance. Some say that it occurs at death; some, that it consists in the conversion of the world, or the temporal millennium; others, that it is manifested in modern Spiritualism. It cannot be at death, for we

are told in the Revelation, "Behold he cometh with clouds, and every eye shall see him." Rev. 1:7. If his coming takes place at death, only the expiring one can see him. Neither does it consist in the conversion of the world, nor the spiritual reign of Christ for a thousand years. The Scriptures teach us that the wicked will be on the earth at that time, and that they will be destroyed. The existence of the wicked on the earth would preclude the idea of Christ's universal spiritual reign; nor could their destruction properly be called a conversion. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." The gospel is that which will convert the world, if it is ever to be converted. The above scripture plainly teaches us that some will not obey it, and for this reason they will constitute that class upon whom the fiery vengeance of our Lord will fall.

No; his coming will not be to a few Spiritualist mediums, assembled in some dark room to behold a ghostly figure that disappears upon mere approach, or that vanishes at the slightest touch. For as the lightning cometh out of the east and shineth even unto the west, so also shall the coming of the Son of man be." Matt. 24:27. Matthew exactly agrees with the Revelation. When the dark storm-clouds span the sky, and the vivid lightning flashes forth, it illuminates the whole heavens. Every eye beholds it. Just so will our coming Lord on his cloudy chariot light up the whole heavens from east to west. Every eye will behold him.

Reader, do you long to see the King in his beauty? Is the language of your heart, "Thy kingdom come"? Those who truly love their blessed Lord will love to hear of his return, and will receive the testimony relative to his coming with all gladness.

E. HILLIARD.

Medford, Minn.

The Greatness of the Littles.

THE lordly Hudson has its birthplace in the crystal pool among the Adirondacks known as the "Tear of the Clouds." The splendid suspension bridge at Niagara first went over that profound chasm as a tiny kite-spring. Let no one despise the day of small things. The noblest Christian lives often have their origin in some faithful word spoken in love, or in the reading of a tract, or in some small occurrence, or in a single resolution to break with some besetting sin. One sentence seems to have brought the ardent Peter and the beloved John to their decision of discipleship. One sentence converted the jailer of Philippi. The outcome of those few words has been felt in the spiritual history of thousands of others since that day; Paul little knew how many souls, in all time, he was addressing when he said to the frightened jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." In fact, nobody ever knows how much good he is doing when he does just one good thing.

A word of praise from his mother made Benjamin West a painter, and president of the Royal Academy. A kind sentence or two of commendation bestowed on a short talk in a prayer-meeting led me to my decision to enter the sacred ministry. From that incident I learned never to underrate the influence of a few words spoken at a critical moment. All the most important events of my own life have hinged on a very small pivot; this is probably true with most people; and how it magnifies the power of the littles!

That noble Boanerges of the Western New York pulpit, Dr. William Wisner, of Ithaca, said that he stopped, on a hot summer day, at a farmhouse for a glass of water. The farmer's daughter handed him the refreshing draught, and he

repaid her by a kind, tender word about Jesus as the water of life. Several years afterwards a middle-aged woman recognized him on the deck of a steam-boat, and thanked him for the few plain, faithful words which led her to Christ. It is a sin and a shame that we Christians let slip so many opportunities to drop a word of truth through an open ear into an open soul. Grant that many a truth thus dropped has not sprouted; neither has every sermon preached been the means of converting a soul. But the awakening power of a discourse has often laid in a single point pressed home. It is the tip of the arrow that penetrates the "joints of the harness."

The great lesson in the saving of souls is never to "despise the day of small things," never to lose an opportunity, and never to underrate the power of a single truth spoken in love. Revivals in a church commonly start in one or two hearts. The first revival in the little church among whom my own ministry was spent, began in the heart of a little girl. Her few words awakened one woman, and that woman came at once to me, and proposed special meetings; out of those meetings flowed fifty conversions; they were worth more to me than any year in a Theological Seminary.

There is another side to the influence of the littles. If the usefulness of a Christian depends on small acts well done, so the mischief wrought by inconsistent Christians arises from the indulgence of what seem to be small sins. We are often great sinners in little things. Little meannesses of conduct, little irritations of temper, little fibs and small spites and small affronts are the "foxes" that will spoil a very promising grapevine. A snow-flake is a tiny thing, but enough of them may be heaped up on a wintry day to blockade a locomotive and its train. So the aggregate amount of inconsistent acts and neglects of duty destroys many a Christian influence; these snow-banks block up revivals, and impede the progress of a church. What mischief a handful of fire once wrought in Chicago! What wide-spread evil has been done in a church by a single scandal or a single quarrel! God emphasizes our *personal responsibility* by such facts; our Master bids us be careful to keep the *least* of his commandments. A whole ship is often at the mercy of a single leak, or a single coal of fire.

No sin is a trifle. No sin can be safely allowed to get headway. "Let that worm alone, and it will kill your tree," said a man once to a gardener in his park. Sure enough; the gardener neglected the little borer, and the next year yellow leaves showed that the tree had been assassinated by the worm. Facts prove that most of the spiritual declension and the most lamentable bankruptcies of character began with the indulgence of single sins.

Everything, however minute in appearance, that affects character is *great*. In God's sight no truth and no sin is a trifle. His crops of grace all grow out of tiny seeds; his retributions of righteous wrath are kindled by sparks. The day of Judgment will apply the microscope. May God help you and me to be "faithful in that which is *least*;" may every moment of our lives be so spent as to yield "compound interest" for Christ in eternity.—T. L. Cuyler.

It is a sad fact that Christianity has been basely misrepresented by many of its professed friends, and thus greatly damaged in the estimation of skeptics. Bad example often causes reproach to the Lord of glory. But if critics would exercise just a little common sense, they would see that the bad conduct of a professing Christian bears no more relation to pure Christianity than counterfeit coins do to the genuine article. Like the counterfeit coins, evil conduct in bogus Christians merely shows, by contrast, the intrinsic value of the pure and true. Skeptics admit the existence of the true by their free application of the term *hypocrite* to those who act dishonestly.—Sel.

The Perversity of the Heart.

It may be difficult for us to realize, at first, the force of the words written by the prophet Jeremiah, "The heart is deceitful above all things, and desperately wicked." But that fact was demonstrated very early in the history of our race, for it is said that "God saw that the wickedness of man was great in the earth, and that every imagination [margin, purposes and desires] of the thoughts of his heart was only evil continually."

That human nature has not changed in its attitude toward God, will be clearly seen when we consider the position which mankind naturally chooses upon any principle of godliness. Man despises the character which God honors. The glory of God appears in the life of Christ in those perfect examples of righteousness, love, patience, meekness, and all the kindred graces; while the pride of man looks upon these with scorn, and glories in pride, arrogance, the evil way, and the froward mouth which God hates.

If the world were asked for some example of glory, it would point to Bismarck, Vanderbilt, or some great man either of the past or present. If we ask the word of God, with universal accord it points to the Lamb of God. And his characteristics were just the opposite to those of the heroes of the world. The glory of God is reflected in the face of his Son, especially in that hour when the fate of the world depended upon his fortitude, when the results of his mission seemed to tremble through the weakness of his humanity. He hung upon the cross and cried out in his agony. Around him his cruel foes exulted in bitter taunts. In conscious innocence he was suffering, the guiltless for the guilty. His heart was rent with agony, and then he remembered his enemies. He prayed for them and offered the excuse of ignorance. He rose from the dead not the only conqueror of death, but he also triumphed over those principles which are the stronghold of human and Satanic pride and wickedness.

This same disposition upon the part of human nature to get as far from God as possible is manifested in the way they naturally obey his requirements and directions. For instance when the Lord instructs us to be "buried by baptism" the majority choose to be sprinkled. Instead of an immersion one drop of water is considered plenty. So, also, when God commands us to keep the seventh day as the Sabbath of the Lord, man goes to the other end of the week and chooses a day, and says, "Verily, this is an improvement on the old way." And when God says of an animal that "he is unclean, of their flesh shall ye not eat, and their carcass shall ye not touch," man discovers that pork is the "sweetest meat in the world," indispensable to a laborer. It is so valuable that not a scrap must be lost. Every portion of the carcass is used either as food or in the preparation of food. How must such a feast appear in the sight of God? The word of God warns us, sanitary authorities lift their voice, the nations are trying to shield their people, but appetite clamors, and wins the field. "I must have my pork," is the decision.

It is but a manifestation of the same disposition that controlled Eve in the garden of Eden. God said of the fruit of a certain tree, "Thou shalt not eat of it;" and it became to her the one thing desirable above all others. She ate and entailed upon herself and her posterity the bitter fruits of disobedience. Centuries after, when God provided food for his people, and "man did eat angels' food," they soon loathed it, and their hearts lusted after the leeks, the the garlics, and the onions. We wonder at their perverted tastes, which could reject the pleasant, nutritious manna and choose such bitter, pungent food. But these herbs represent sin, which we regard as sweet, but which, in its true nature, is more bitter than garlic.

Let us pray, as did the psalmist, "Create

within me a clean heart, O God." "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Our hearts should be subdued and renovated by the grace of God, and then, "Keep [margin, above all, keeping] thy heart with all diligence." G. C. TENNEY.

"We're Holding on Yet."

WELL, my brother, it is a source of some pleasure to us to know that you are "holding on." The truth of God, as brought to light by the three angels' messages, is sure to triumph gloriously, and those who have a firm hold upon this truth, and upon whom it has a firm hold, will just as surely triumph with it.

Since hearing your remark, I have been reflecting considerably, not questioning the fact of your "holding on," nor whether you had a firm hold or not, but as to *where* you have hold. There is no doubt whatever but it is *easier* to hold on behind, especially if everything is moving forward briskly. It is plain to be seen that less effort is required to just "hold on" than is needed when we take hold to push or pull. By holding on behind one may be dragged along until he becomes tired and drops off. There is no exercise to increase the strength, and after awhile hanging on becomes monotonous, and then we just let go to see how it will seem, and are left by the way. Those who only hold on behind have no interest to make the burden move, and being only interested to have an easy time, when some object by the way attracts their attention, and bids fair to give greater pleasure, it is but natural to loosen their hold on a work which only gives permanent pleasure in proportion to the amount of faith and effort put forth in its behalf.

Just holding on does not make the load move. Somebody must be pulling in the harness, and others pushing at the wheel, otherwise holding on behind would become dull business. We sometimes hear people say, "Well, we've got the truth and the truth is going to save us." But the truth cannot save you unless you honor the truth, and take hold to help advance the cause of truth in the earth. It is like a man being in a boat and wanting to cross the river; the boat will not carry him across by its own efforts. He must take hold of the oars and propel the boat, and then it will carry him over. Our knowing and believing the truth will not save us unless we make use of our knowledge and faith by trying to assist others to gain the kingdom. And we may have ever so firm a hold of the truth, unless we are trying to advance, and honor, and exalt the cause of truth by the use of all our God-given abilities, it will avail nothing in the end.

Get a firm hold of the truth, my brother, and hold on faithfully, and then exercise the little strength you may have by laboring to make the car of truth move forward. Then your strength will increase, and you will see the work advance, and you may at last reap the reward of your labors. But if you are content to merely hold on, without putting forth positive, earnest efforts, you must surely fail to receive the welcome, "Well done," for it is spoken only to the well-doer.

Get hold firmly from above, and then reach out to help your fellow-men. Thus doing, you will honor and exalt the truth of God, and in the great day of accounts God will in turn exalt you to a place in his kingdom, and honor you with the gift of eternal life, and the privilege of enjoying the society of Jesus, and angels, and the good and blest of every age, throughout the endless years of eternity. G. D. BALLOU.

St. Clair, Nev., May 28, 1884.

"PROVE all things; hold fast that which is good." 1 Thess. 5: 21.

"About Right."

Few incidents of my boyhood made a deeper impression than did the brief career of two young men who came to the farm on a winter's day seeking work. They brought their axes with them, and my father put them to chopping "four-foot" wood on the edge of the swamp, a long distance from the house. It was understood that they should fell the trees, cut them up into sticks four feet long, and make piles of those sticks, eight feet in length and four in height. And they were to be paid according to the number of cords which they could cut.

Two or three days passed before father found time to look after them, and when he did, the inspection was not encouraging. They had piled the wood in a "scraggly," slipshod fashion, and the sticks varied in length from three to five feet. Expostulation brought out the remark from one of the youthful workmen, "Oh! well, it will average about right." "I cannot sell wood by average," was the conclusive reply of their employer, and it ended the job. These amateurs in life's battle evidently had some crude ideas about "the law of averages," and they fell into the common error of trying to apply it to human conduct.

The school-boy thinks that if he gets a lesson "about right," even though a fortunate guess covers his ignorance, it is all that can be expected. The man of business who flatters himself that he is "about square," never for a moment imagines that he doesn't stand on the very summit of commercial rectitude. The supreme morality of the world consists in being "as good as they'll average."

But as regards material affairs, we are quick to admit that this theory is false. Suppose the freight conductor who has "just about" time to run his train on the schedule of the delayed passenger express causes the accident which his recklessness has courted, the world at once points the finger of disgrace at him between the bars of a prison. Suppose a drug-clerk "averages" a prescription, or a helmsman adopts a happy-go-lucky method of steering, the results are practically the same.

Who shall number, however, the spiritual wrecks caused by substituting an "average" line of conduct for a course in life which conscience dictates as the only true one? "Ye cannot serve God and mammon." "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

No; the law of averages, while it is useful in certain calculations, does not belong to the code of ethics, and lies outside of the Golden Rule. The law of love on this particular point, as cited by its most eminent living interpreter, Dr. Mark Hopkins, is as follows:—

"Does an artisan fail, as in making a steam-boiler, to provide in the best way for the safety and comfort of the community? is a physician ignorant of the right remedy, or a lawyer of the precedent on which his case turns? does a clergyman lack quickening and persuasive power?—each is condemned by the law of love, and responsible for the consequences if the failure could have been avoided. There may be faithfulness at the moment—at the bed-side, in the courtroom, in immediate preparation for the pulpit—but the failure and guilt may lie far back in the indolent self-indulgence and dissipation of the years of preparatory study."

This citation sweeps away the "about right" theory, leaving no room for moral averages. But perhaps you say, "It is simply perfection, and condemns every mortal." Granted; but unless we have a perfect standard, how can we become workmen who do not need "to be ashamed"? And having this standard, it is our privilege, when we fail to come up to it, to consider that the Father is full of compassion, "For he knoweth our frame; he remembereth that we are dust."—H. W. Blake, in *S. S. Times*.

Are Commandment-Keepers Legalists?

REV. CHARLES BUCK, author of "Buck's Theological Dictionary," says, in substance, that a legalist is, strictly speaking, one who acts according to or consistent with the law; but in general the term is used to denote one who expects salvation by his own works.

In the strict sense, the question which heads this article must be answered in the affirmative; but according to the general use of the term, we answer *most emphatically, No.* And it seems a little incongruous to us that, while the whole Christian world profess to observe nine of the ten commandments, we should be reproached because we teach the observance of the entire decalogue. Indeed, we might say that until their attention is called to the fact that "the seventh day is the Sabbath of the Lord," nine-tenths of those who observe Sunday imagine that in so doing they are obeying the fourth commandment. So that the *real* difference, on this point, between Seventh-day Adventists and those who are wont to call us "legalists" and "Judaizers," is not as to the perpetual obligation of the moral law, but as to what is required by the fourth precept of that law.

Theoretically all Christians are agreed on the necessity of keeping the first, second, third, fifth, sixth, seventh, eighth, ninth, and tenth commandments; and all evangelical denominations teach that no one can be saved in *willful* and *persistent* violation of any one of the first three, or of the last six precepts of the decalogue. How then can they find fault with us when we say that it is equally important to keep *all* the commandments? Are not those who teach otherwise partial in the law? Mal. 2:9.

That any one can be saved by keeping the law, Seventh-day Adventists neither believe nor teach. The province of law is not to save, but to condemn. Pardon comes *alone* through the Saviour, and is of grace, "not of works, lest any man should boast." Eph. 2:9. Paul expressly declares that "by the deeds of the law there shall no flesh be justified." Rom. 3:20. The reason for this is obvious; for when we obey God we do only our duty; and present obedience can never atone for past transgression. No matter how holy our lives may be now—even if it were possible for us to keep perfectly every one of the commandments—our past sins stand against us till pardoned and blotted out through the blood of the atonement. Truly "there is none other name under heaven given among men, whereby we must be saved," but the name of Jesus. Acts 4:12.

It is indeed strange that people with the Bible in their hands, who have always regarded the decalogue as of perpetual obligation, will, when confronted with the Sabbath truth, suddenly discover that keeping the law dishonors Christ, and, losing sight of the distinction which inspiration has so clearly made between the moral and the ceremonial laws, insist that both the moral and typical systems expired, by limitation, at the cross.

The Saviour, in speaking of that law which says, "Thou shalt not kill," said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." Matt 5:19. (Campbell's translation, "Shall be of no esteem in the sight of Heaven.") Is it not then a serious matter to reject the law of God? Christ died to vindicate the justice of his Father's government; and think you that that law which he came to "magnify" and make "honorable" (Isa. 42:21), is a thing to be set at naught and despised by fallen man? The testimony of inspiration is, "The law of the Lord is perfect, converting the soul" (Ps. 18:7); and shall we be found guiltless of presumptuous sin if we say that it was imperfect, and had to be abolished or annulled? This is what some teach, forgetful of the words of Christ, "Think not that I am come to destroy the law

or the prophets; I am not come to destroy but to fulfill." "It is easier for heaven and earth to pass, than one tittle of the law to fail." Matt. 5:17; Luke 16:17.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:7-9. If we have the Spirit of the Son, we will love the Father; and if we love God we will keep his commandments; "For this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

In Rev. 22:14 we read the words of the Saviour himself, as given to John: "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But of those who reject the law it is said, "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

C. P. BOLLMAN.

Wrestling in Prayer.

JACOB had deceived his aged and blind father, Isaac, and obtained the blessing which was intended for his elder brother, Esau, having also, on a previous occasion, taken advantage of the reckless Esau's hunger, to sell him some pottage at the price of his birthright. He fled from the country, for his life, hearing of Esau's deadly threats. After an absence of many years, during which he had grown rich in flocks and herds, he ventured to return, and, on coming to the confines of the land, heard that Esau was advancing to meet him, at the head of four hundred warriors. Consciousness of guilt, and a remembrance of his injured brother's wrath filled him with fear, lest this should be the hour of bloody revenge. Resistance would be unavailing, and his imagination pictured a scene of plunder and slaughter, in which he, his two wives, his children, and his servants would be the victims. In this terrible emergency the night fell about him. Esau would be there in the morning; his only hope was in God; his only salvation must be prayer! And upon the true principle that prayer is not a substitute for appropriate human efforts, but a means of rendering it successful, he took measures to propitiate Esau, and then, sending his family over the river Jabbok, remained alone in the darkness, to plead with God.

We can understand the earnestness, and even agony, of the prayer, when everything was at stake, as also the arguments he would use. Indeed a prayer of the previous day furnishes an outline of the petition. See Gen. 32:9-12. We thus learn that he fell back upon two arguments—that God was pledged to him by the general covenant made with Abraham and Isaac, and by the special promises given to himself, in the famous vision at Bethel, at the time of his flight to Mesopotamia, and on the occasion of his setting out to return. This was firm ground, upon which a rational faith could plant itself. He also confessed his own unworthiness, and with gratitude acknowledged what had already been done for him. As he was thus praying and humbling himself, in the midnight darkness, he was conscious of a presence with him, as of a human form, which he recognized as a divine manifestation; and he laid hold of the person, to insist upon a blessing. The seeming man struggled to depart, and wrestled with Jacob, to break away. But the patriarch clung to him desperately, even till the day began to dawn, and after his thigh had been dislocated, saying, "I will not let thee go except thou bless me!"

He was rewarded with victory! God graciously allowed himself to be overcome by the

importunate petitioner; while, as an encouragement to others to imitate his example, he changed the patriarch's name from one which commemorated his sin, to one which immortalized his victory. "And he said unto him, What is thy name? And he said, Jacob [supplanter]. And he said, Thy name shall be called no more Jacob [supplanter], but Israel [prince of God]; for as a prince hast thou power with God and with men, and hast prevailed." And so the name Israel, which passed first to the chosen nation, and then to the whole Christian church, is a perpetual reminder of the power of importunate prayer. Scarcely had the assurance of safety been given, than Esau was seen in the distance, at the head of his armed men, mounted on camels, probably, and sweeping down like a modern band of the Bedouin. But lo! when they reached the helpless group of Jacob, instead of drawing their swords and beginning the slaughter, they quietly stopped, while Esau ran to meet his brother, "and embraced him, and fell on his neck, and kissed him, and they wept!" And so, in answer to prayer, fratricidal hatred was turned into fraternal love! It is not surprising that, in every succeeding age of the church, this scene at Penial (or God's face) has given tone to the prayers of believers, and has introduced into religious phraseology the words "wrestling in prayer."—*Wm. W. Patton, D. D.*

How to Cure Gossip.

A NEW YORK pastor has this advice to give on the subject. It is certainly an original plan:

Adopt this rule: Let all who come to you with stories about mutual acquaintances know that you intend, as soon as your duties allow, to wait upon the parties spoken of disparagingly and repeat just what was said, and who said it. Still better, take out your memorandum-book, and ask the party to allow you to copy the words, so that you can make no mistake.

You will have to do this probably not more than three times. It will fly among your acquaintances on the wings of the gossips, and persons who come to talk against other persons in your presence will begin to feel as if they were testifying under oath.

But you ask: "Will it not be mean to go off and detail conversations?" Not at all, when your interlocutor understands that he must not talk against an absent person in your presence, without expecting you to convey the words to the absent person and the name of the speaker. Moreover, what right has any man or woman to approach you and bind you to secrecy, and then poison your mind against another? If there be any difference in your obligations, are you not bound more to the man who is absent than the man who is present? If you can thus help to kill gossip, it will not matter if you lose a friend or two; such friends as these, who talk against others to you, are the very persons to talk against you to them.

Try our rule. We know it to be good. We use it. It is known in the church of which we are pastor that if any one speaks to us disparagingly of an absent member, we hold it our duty to go to that absent member immediately, and report the conversation and the names, or still better, to make the party disparaging face the party disparaged. We have almost none of this to do. Amid the many annoyances which necessarily come to the pastor of a large church, and still larger congregation, we think that we are as free from the annoyance of gossips as it is possible for a man to be who lives among his fellow-men.

Try our rule; try it faithfully, with meekness and charity, and if it does not work well, let us know.—*N. Y. Examiner.*

About all real comfort lies between crosses.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JUNE 21.

ACTS, CHAPTER 27: 15-44.

The Perilous Journey Continued.

THE deplorable condition of the storm-tossed vessel in which the missionary of the Lord was being conveyed toward his destination, and the hopeless attitude of the passengers and crew, well illustrates the weak judgment and puny arm of the natural man. As against the purposes of God, his might is as a feather before the gale, and when "neither sun nor stars" appear (verse 20) his hope fails. How differently appears the man "whose God is the Lord." Though physically an intense sufferer, and degraded as a prisoner, the apostle is of good courage, "hopeth all things, endureth all things," and becomes in the great emergency the actual commander of the ship and the consolation of the distracted people.

It is evident that Paul had been engaged in earnest prayer for the company. He need not be afraid concerning his own life, for God had told him that he must bear witness at Rome (chap. 23: 11); but his sympathetic heart was moved for his impenitent companions. The assurance which he received in the vision, "Lo God hath given thee all them that sail with thee," was no doubt an answer to earnest petition. Here is an example showing that under any and all circumstances, the true missionary heart is concerned for the welfare of others, leaving self to the care of God. Note also the example of Jesus. When being led out to die upon the cross, he turned to those who followed bewailing his sad fate, and said, "Weep not for me, but weep for yourselves and for your children." Luke 23: 28.

VERSE 30 presents a scene of base treachery on the part of the sailors, characteristic of unregenerate humanity. While God had specially guaranteed the preservation of their lives, they betrayed a selfish disregard for the welfare of others in marked contrast with the devoted apostle's course. They would have taken the only apparent means of escape and left the passengers to what they supposed to be certain death—having no confidence in the assurances of the Spirit through the servant of God; and the probability is that they themselves would have been dashed upon the rocks and lost. Thus it has been and will be with every effort man may make to save himself in any other than God's appointed way. All such efforts are conceived in unbelief and selfish ambition, and unless restrained by the outreaching mercy of God, must result in disaster to all concerned.

ALTHOUGH the Spirit detected, and through Paul exposed, the treachery of the sailors before their wicked design was accomplished, yet it resulted in the loss of the boat—a very serious loss to the company. To thwart the deceptive purpose of the seamen, the soldiers cut the ropes as the boat was being lowered, and let it fall. Verse 32. But for this occurrence, the boat, when the proper time came, might have been used for the landing of the entire party, without the necessity of resorting to swimming and floating in the water on boards and broken pieces of the ship. Verse 44. But such results of unfaithfulness and unbelief, on the part of some who are claiming the promise of salvation, are experienced to-day. And, although they are not permitted to fully carry out the design of Satan, whose tools they are, they do succeed in greatly discouraging those who are honestly seeking the way of life—enhancing the labor of God's servants, and hindering the cause of truth.

"EXCEPT these abide in the ship, ye cannot be saved." Verse 31. It is quite common to draw from this expression the lesson that it is necessary to "stick to the ship" in order to be saved. While such an idea may, under certain circumstances, be a good one, it depends mainly upon the character of the ship. With the shattered craft in question, we find that even Paul did not stick to it any longer than to gain a favorable opportunity for leaving it in safety. Paul did not say that those sailors could not be saved, but "ye [speaking to the centurion and of those that would be left on board] cannot be saved." God's promises of assistance are always based upon the condition that man will do all in his own power toward the desired end. If the seamen had left the vessel, there would have been none on board capable of doing anything in the way of managing her. On the point of using the means which God designs in the matter of the fulfillment of his promises, we quote from the apt remarks of Dr. Barnes:—

"It will be remembered that Paul had been informed by the angel, and had assured them (verses 22-24) that no lives would be lost; but it was only in the use of the proper means that their lives would be safe. Though it had been determined, and though Paul had the assurance that their lives would be safe, yet this did not, in his view, prevent the use of the proper means to secure it. From this we may learn, (1) That the certainty of an event does not render it improper to use means to obtain it. (2) That, though the event may be determined, yet the use of means may be indispensable to secure it. The event is not more certainly ordained than the means requisite to accomplish it. (3) That the doctrine of the divine purposes or decrees, making certain future events, does not make the use of man's agency unnecessary or improper. The means are determined as well as the end, and the one will not be secured without the other. (4) The same is true in regard to the decrees respecting salvation. The end is not determined without the means; and as God has resolved that his people shall be saved, so he has also determined the means. He has ordained that they shall repent, shall believe, shall be holy, and shall thus be saved. (5) We have in this case a full answer to the objection that a belief in the decrees of God will make men neglect the means of salvation, and lead to licentiousness. It has just the contrary tendency. Here is a case in which Paul *certainly* believed in the purpose of God to save these men; in which he was assured that it was fully determined; and yet the effect was not to produce indolence and unconcern, but to prompt him to use strenuous efforts to accomplish the very effect which God had determined *should* take place. So it is always. A belief that God has purposes of mercy, that he designs, and has always designed, to save some, will prompt to the use of all proper means to secure it. If we had no such evidence that God had any such purpose, effort would be vain. Where we *have* such evidence, it operates, as it did in the case of Paul, to produce great and strenuous endeavors to secure the object."

AFTER Paul had reassured the people, and advised them to take some much-needed nourishment after their long fasting, the ship was run as far toward the shore as possible. And as it run aground, and began breaking to pieces, a new dilemma arose. The life of a soldier in charge of a prisoner was the penalty if his charge was allowed to escape. As all would now have to take to the water on individual account, it was feared that some of the prisoners might escape; so the soldiers proposed to kill them all rather than take any chances. Verse 42. This would have been sanctioned by the law, but the centurion was not so fearful as his men, besides he was anxious to save Paul. It will be remembered that from the very outset

from Cæsarea, Julius was favorable to the Christian prisoner, and "courteously entreated him," having probably been one of those who heard his address before Agrippa. He also knew that Paul had been instrumental in their salvation, and was therefore actuated by feelings of gratitude toward his benefactor.

How aptly these hardened, ungrateful soldiers represent the sinful, unrepentant human race. Why is it that men will not flee from the wicked influences that impel them to such deeds. There is hardly a man of common intelligence in the world who would not pronounce the counsel of those soldiers an act of base ingratitude. Yet how true it is that one will judge another and do the same things himself. Rom. 2: 1. There can be no species of ingratitude so flagrant as the willful rejection of God's proffered mercy—the invitation to come unto Jesus and have life. Matt. 11: 28; John 5: 40.

"THEY escaped all safe to land." Verse 4. And thus is furnished another proof that God's word never fails, and that he careth for his own. It is also a striking demonstration of the manner in which the world is blessed through his people. Here were 276 human beings saved by having in their midst three of the Lord's servants; yet the world does not realize that when they are despising the humble followers of Jesus, they are disdaining the "salt of the earth," for whose sake the wicked are often spared—lest the wheat be rooted up also. Matt. 13: 29. Sodom would have been spared could five righteous men have been found within her bounds. Furthermore this calamity worked for the good of the mission in which Paul, and Luke, and Aristarchus were engaged. It gave them great favor with their traveling companions, and especially with those who were to present Paul before Nero; and it was doubtless the influence of this two weeks' "peril by sea" that gained for him favorable consideration during his subsequent imprisonment at Rome. While nominally a prisoner, he was permitted to dwell in his own hired house, and receive all who came unto him, "preaching the kingdom of God, and teaching those things which concerned the Lord Jesus Christ, with all confidence, no man forbidding him." Chap. 28: 30, 31. W. N. GLENN.

If you know a minister or a teacher who seems always to have a new message for his hearers, or an old message put in a fresh way, you may be sure that the secret of that minister's, or of that teacher's, freshness, is simply his faithful study of God's word. He who fills his water-skins at the sources is sure of a sweeter supply than he who fills his from the dregs of other men's drawings; and there is no spring which flows so perennially, and with so constant a stream, as that which owes its existence to God's inspiration. If you have not that freshness of teaching which you admire in others, there is only one way of getting it, and that is by doing as they do, going continually to the source of all teaching for ever new supplies of stimulus and of suggestion.—S. S. Times.

RELIGION helps children to study better and do more faithful work. A little girl of twelve was telling, in a simple way, the evidence that she was a Christian, "I did not like to study, but to play. I was idle at school, and often missed my lessons. Now, I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to laugh at. Now, I wish to please God by behaving well and keeping the school laws. I was selfish at home, didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is real joy to me to help mother in any way that I can, and show that I love her."—Sel.

Temperance.

Delusions of High License.

High license gilds the traffic with a certain air of respectability. And behind gilded vice the most danger lurks. The more outwardly respectable you make the saloon, the worse you make it. The assault upon morals and manhood is then subtle, insidious, treacherous. It is not your open, outrageous, infamous sinners that do the most harm. A blatant, boasting Ingersoll is far less potent for mischief than a wily and ingenious skeptic, wearing the guise of Christianity only to betray it. So it is not the besotted and loathsome drunkard, swinging from his drinks to the gutter, and crawling from the gutter back again to his drinks, who tempts wayward feet to the folly and filth of intoxication. The saloons that keep up appearances, that put on a pretense of virtue, that claim to be decent in conduct and law-abiding—it is these that play the mischief with our young men.

High license tends to give them the guise of respectability. Five hundred or one thousand dollars paid to the Government for the privilege of doing a certain thing, gives to the one doing it a kind of dignity, and inevitably stamps the thing done as business of some considerably increased importance and worth. High license may possibly, though only temporarily, wipe out a few low doggeries. But it gilds the saloons it authorizes. It gives them gloss and outward decency. Not one inherent evil of the traffic is smitten by it. On the contrary, it places over the whole brood of evils a broader brand of legitimacy. And painting vice, we all know, is bad business. To give respectability to an iniquitous thing is to buttress it more securely. Reform by that road is down-hill. Revenue gotten on such terms—the blood of duped and betrayed victims will cry from the ground against it.

High license induces the saloon-keepers to resort to other evils to make good their loss by it. They are going to get back their license fee. That thousand dollars must come back into their till. They have not gone into this business on philanthropic principles, for the good of society. They will therefore adulterate their liquors. They will vitiate their stock. Ah! if they would only water it—literally, water it! But water is the last thing they or their patrons want in it. There is no sting in water. Nothing to bring the drinker back to his glass. So they ply the stock with cheap drugs. They swell its dimensions. They make its bulk large by their vile decoctions. And it finds its way down men's throats at ten cents a glass, smooth and pleasant to the sense, only to prove at last the very poison of death, often making of men physical and moral wrecks, shattering nerves, stealing away brains, and deadening conscience.

But this is not all. Under the pressure of high license, and to make the establishment pay back that large fee, saloon-keepers are tempted to introduce other features, to marshal other forms of vice, and to link gambling and harlotry with liquor-selling, so as to swell the receipts.

And this is no wild guess or foolish outburst of temperance fanatics. It is the frank statement of our enemies, and out of their own mouths shall they be condemned. Last autumn the State Protective Liquor Association of Illinois held its annual meeting at Quincy. And the report of the Executive Committee boldly charged that there were "men in the traffic with whom the sale of liquors is only a blind for the gambling-houses and houses of prostitution, and who did not hesitate to advocate high license in the hope of ruining the poor but decent saloon-keepers, and thereby attracting custom to their own establishments." If men

will not hesitate to advocate high license on that ground, men will not hesitate to garnish their saloons with games and lewd women to make high license pay. Carrying up the license fee, therefore, may gild with an outside respectability, while inside the way is often made two-fold more a way of hell.—*Rev. Herrick Johnson.*

The Safest Way.

"You never signed the pledge, did you, Uncle John?"

Uncle John was Harry's ideal of a great and noble man. And it was not a mistaken ideal. Uncle John's hair was white with the passing of over eighty winters, but his eye was bright, his step firm, and his voice earnest and kindly as ever. His life had been one of uprightness as well as one of what the world calls success.

"I never signed a pledge on my own account; I presume I have signed several as an example or aid to others," replied Uncle John.

"Casper Firmstone is all the time teasing me to sign," said Harry; but I know I can drink a gill of cider and not want any more, or let it alone if I do want it. And I can take one sip of the best wine Mr. Fraser has and not take the second. So I don't see any use in hampering a fellow with a piece of paper."

"Don't be too sure about what you can do, Harry. I've seen a good many 'sure' people in my life, as well as a good many 'cautious' people, and I've always noticed in the long run that the cautious people were the safest. I'll tell you where I first learned that lesson, if you'd like to know."

"I should," said Harry, always ready at the first hint of a story.

"When I was a boy, a good deal smaller than you, I lived in a small town in Vermont. There was a large creek by the village, and at a place called 'The Mill's' there was a beautiful fall of water, of ten or twelve feet, pitching off from an even-edged, flat rock. Reaching quite across the creek, a distance of twenty feet, over this fall of water, was a bridge spanning the stream.

"The sides of this bridge were boarded up some four feet high. These side-pieces were capped by a flat railing of boards of from four to six inches wide. Some of the more daring school-children used to walk on this narrow capping-board when crossing the bridge, and more than one fall and serious injury happened there.

"There was one thing that saved me from getting hurt or killed by the dangerous crossing. You would like to know what it was? The easiest thing in the world. It happened from the small circumstance that I never had the courage or disposition to walk there at all! In other words, I wasn't 'sure' of my head, and I was sure on the broad, open bridge.

"I can think of a great many places that boys and men try to pass safely which are quite as dangerous, and where multitudes fall and ruin themselves, and perhaps perish, both soul and body, forever. The safest way is never to take the first step on a dangerous path."—*Youth's Temperance Banner.*

WHEN Moses spoiled the golden calf business he did not stop to inquire how much money was invested in it. Neither will the prohibitionist stop to inquire how much capital prohibition will wipe out in the brewing business. It is always necessary for sinners to sacrifice something when they mend their ways whether they do it voluntarily or from compulsion. The brewers will have to bear it just like ordinary sinners.

JUDGE NOAH DAVIS, of New York, says that in every case of murder that has come before him for trial the murderer's excuse was, "I did it when I was drunk."

The Danger of Moderate Drinking.

THE following, from a Texas paper, makes out a strong case:—

"The veriest drunkard on earth, in his lucid moments, will freely confess that drunkenness is brutalizing, debasing, and ruinous to both body and mind. All sots commenced as moderate and occasional drinkers, and booted at the forebodings of their friends that they would wind up as drunkards. They would meet the warnings of sincere friends with the remark that they had resolution sufficient to control themselves and that they could stop at any moment. All feel this degree of confidence in the strength of their own resolutions at the outset. The occasional drinker may gradually become the regular drinker, the moderate may insensibly drift into the immoderate drinker. 'The appetite,' as Shakspeare says, 'grows by what it feeds upon;' the craving for stimulants increases; habit ripens into second nature; it takes an increased quantity to keep off depression, and the end of it is that the moderate drinker often becomes the absolute and helpless slave to alcoholism and neglects his business as well as brutalizes his nature and intellect. He may go so far as to lose his self-respect and feel no shame in being drunk in public. Moderate drinkers should be careful. They may, before they are aware of it, go too far.

"It is said there are in the United States 200,000 incorrigible drunkards, and that 90,000 drunkards die annually, mere wrecks, bodily and mentally. Alcoholism helps fill our poor-houses, jails, penitentiaries, and asylums, as well as our grave-yards. It also transmits to posterity various diseases, physical and mental.

"There is hardly a town that is without half a dozen miserable wrecks, the victims of alcoholism, who were once worthy and promising men. It is a melancholy and deplorable state of things, yet drunkenness is upon the increase. Temperance societies are palliatives. Drunkards can only be cured by medical skill, by relieving the abnormal morbidity of the stomach, superinduced by alcohol. This the best scientific skill of the world is now agreed upon."

Don't Smoke.

PROF. C. N. ANDREWS, since his connection with the Riverside schools, has been laboring very industriously and successfully in trying to break up the habit of smoking among the large boys of his department. Yesterday, Dr. T. L. Magee spoke to the school on the effects of tobacco on the nervous system, etc., and at the conclusion of the address he asked how many of the boys present smoked. Not a hand went up. He then asked how many did not smoke, and every hand on the boys' side of the house went up. Some had smoked, but they have now quit. This is a good record, of which the boys, as well as Prof. Andrews, may well feel proud.—*Riverside Press.*

A CERTAIN man journeyed from the cradle to the grave; he fell among saloon-keepers, who took his money, ruined his name, destroyed his reason, and then turned him into the street. A moderate drinker passed by, looked on him and said: "Served him right; he is a fool to get drunk." A Christian voter also passing, looked on him and said: "The brute! he is not fit to live; he is a disgrace to his family." But a "fanatic," so-called, seeing him, had compassion, raised him up, assisted him to his home, ministered to the wants of himself and family, got him to sign the pledge, and, pointing him to the "Lamb of God that taketh away the sin of the world," left him in comfort and happiness. Who, think you, was the great friend of humanity, the saloon-keeper, the moderate drinker, the Christian (?) voter, or the fanatic?—*Catholic Temp. Adv.*

The Signs of the Times.

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

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Worshipping in Letter and Spirit.

THERE are views widely differing on the subject of worshipping in letter and in spirit. Those who object to *the law*, and lay claim to a system of license, for this is what no-lawism amounts to, affirm that to serve God according to the letter of the law is a slavish service, a service of bondage, being bound and hedged in by forms which leave no freedom to the human spirit and will. They say there is a higher and purer service, a voluntary service, one of the affections only; not guided by any expressed rules and regulations, but in which all is left to the choice and will of the worshiper. They declare that where there are legal injunctions and restrictions there is no freedom, and therefore no pure spiritual worship.

This theory appears plausible to many; and to such as love to have *their own way* it is captivating. But it is both defective as a theory and contrary to Scripture.

The true theory of choice or of freedom of the will, is the choice between that which God requires and that which our own hearts would suggest. This choice God gives to every one. This is probation. Of course true worship is to do that which God requires; false worship is to offer to God that which our own hearts devise, or, in other words, to choose our own way.

If we try that theory in the State or in the family circle, we shall find it to be destructive to order, and subversive of every correct principle. A citizen scorns the restraints of legal enactments. His ideas of serving the government he thinks are far too exalted to be trammelled. He loves the service of his country, but he must be left to serve in a manner dictated by his own mind and approved only by his own will. If he is a soldier, he refuses to obey the orders of his superior and maneuvers according to tactics of his own devising, and moves only when he chooses, without regard to the rules adopted for the army. If he is a civil officer, he disregards the statutes and forms for the government of his office, and adopts forms and regulations of his own. If he is a private citizen, he pays no heed to the enactments of the State, but acts as the impulse of his own heart may prompt at all times and on all occasions.

Now, what shall we say of such a citizen as this? As a soldier, he would soon be tried for insubordination, and punished for his disloyalty. As a civil officer, he would be broken of his office, and have to retire in disgrace. As a private citizen, he would soon end his career in prison. And why not? Is not the best service to the State rendered by obeying the laws of the State? Rather, is not this the only service the State can accept? Certainly it is. Any other course has its origin in self-will and leads to open rebellion. This much for no-lawism in the State.

Take it in the family circle. A child professes great love for his father; he assumes to be very exceedingly anxious to honor and serve his father. When his father commands him to do a certain thing, he considers it altogether beneath such exalted love as he bears to his father to obey the command; he must do what the father orders in a manner quite different from that in which the father said it should be done; or he must substitute something entirely different in the place of that which is required by

the father. He says that he loves to serve his father, but his love must not be cramped, nor forced, nor restrained, by rules and restrictions laid down by his father. He must be left free to carry out those plans formed in his own mind, and to follow the promptings of his own heart. This, he claims, is the only way to manifest pure love for his father. But what shall we say to such a love as that. Without hesitation we pronounce it spurious—a mere mockery of love. Such a son would constantly dishonor his father, and become a disgrace to the family to which he belonged.

When we refer it to Scripture, we find such a system always and everywhere denounced. Both the word of God and the providence of God have always been against it. This spirit led the priests to offer strange fire before the Lord, instead of that fire prescribed by the Lord. It caused them to offer polluted bread upon his altar; and to change his offerings, substituting the lame and the blind at their own wills. It is the fruit of this perverse spirit of which the Lord asks, "Who hath required this at your hand?" It is such professed service to God which Paul calls "voluntary humility," and of such persons he says: "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. 2:18. The "fleshly mind" is the same as the "carnal mind, which is not subject to the law of God," which volunteers an offering not required, and withholds that which is commanded. All such is "will worship."

Of such voluntary worshipers the Lord says: "Woe unto the foolish prophets that have followed their own spirits, and have seen nothing. . . . Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Eze. 13:3-7. They declare that to be the will of God, of which the Lord hath not spoken. Truly, they have followed their own spirit. They claim this as "true Christian liberty." To do that which the Lord has spoken is to them bondage, a legal service, worshipping in the letter; not by them to be borne. But the Lord pronounces a woe upon them.

Thus we learn that to be guided by our feelings and our will, and to disregard God's commandments is will worship—is to follow our own spirits. This is not worshipping God in spirit, though by some supposed to be so. Such, instead of worshipping God in spirit, are vainly puffed up by their fleshly mind.

There may be a false worship in the letter. For this we never plead. This is a Pharisaical, heartless, outward observance of precepts, without the promptings of love. Some are so blind that they think all obedience to commandments is of this kind. A greater mistake cannot be made. The Lord himself has distinctly assured us, "This is the love of God, that we keep his commandments." Obedience is required of the citizen in the State. Obedience of the child is the only evidence of love in the family. Obedience is the only manifestation of love recognized in the Bible. "If I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts." Mal. 1:6. Paul says, "We know that the law is spiritual." Therefore loving obedience to it is spiritual service, the only true worship. To disobey is to deny the Lord the honor and fear which are his due. Professed worship in willful disobedience is will worship and mockery.

WEEK before last a lawyer in this State shot himself through the heart. The paper which recorded the fact stated that he was a member of the following orders: "Workmen, Knights of Honor, Chosen Friends, Odd Fellows, Knights and Ladies of Honor, Knights of Pythias, Freemasons (Blue Lodge and Chapter), Red Men, and American Legion of Honor." And yet they wonder why he committed suicide! If he had attended prayer-meeting one-half as often as he must have been obliged to attend lodge, any number of papers would have promptly ascribed his suicide to insanity caused by too much religion.

God's Seventh Day Man's First Day.

THERE is nothing that can be proved so conclusively that no one can find a chance to cavil, if his inclination or selfish interest prompts him to do so. The infidel Hume once said that if there were anything in the forty-seventh proposition of Euclid that crossed any person's selfish interest, or limited the power of any man or class of men, there would be hundreds who would dispute the mathematical demonstration that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. And so it is. It is not difficult, with the mass of mankind, to gain their assent to the most absurd theories, if their passions or business interests lead the way; but it requires more than mere human reason to thoroughly convince a man of the plainest truth, against his inclinations. Only the grace of God can subdue the evil heart of unbelief.

By no other means than by the existence of the principle just cited, can we account for some of the (so-called) arguments against the Sabbath of the fourth commandment. One of the weakest of these is that "the day which is observed by the majority of people is indeed the true Sabbath of the fourth commandment, since "God's seventh day was Adam's first day." We would not think this objection worthy of notice in this paper, had not several correspondents especially requested it.

What is meant by the expression "God's seventh day"? Of course nothing else can be meant but the seventh day of time, according to God's count. This, it is claimed, is man's first day, because he could not have any knowledge of time that had passed before his creation! To be consistent, the advocates of this theory should keep as their Sabbath, the seventh day, counting by sevens from the day of their birth. If this chanced to be on Wednesday, then they should keep Tuesday, for how do they know that there was any such thing as time before they were born? It will be replied that others have kept a record of time, and we accept their testimony and reckoning. Exactly so; and is it not possible that the same God who imparted to Adam the knowledge of the Sabbath, could inform him of the fact that there was a measurement of time before he was created? It seems that Moses found out a great deal about things that occurred before his own time, even as far back as the very beginning, because he was willing to take the Lord's word for it; and the first day of Adam's existence is rather early for him to be setting up his own reckoning in opposition to that of his Maker.

But it is strange that none of those who have stumbled at this objection raised by their leaders, have ever questioned the truth of the assumed fact. They have never thought to inquire if God's seventh day was indeed man's first day. This point can be settled by reading the first chapter of Genesis, which contains a record of the transactions of each day of the creation week. There we learn that man and the lower animals were created on the *sixth* day of the week. If Adam, then, as is claimed, commenced an individual reckoning of time, the seventh day of his week would have been the fifth day of the week according to God's reckoning. No one can deny this. We know it is claimed that Adam was created late on the sixth day, and that the next day was really his first day. Really, it was no such thing. We are not informed as to the exact hour of the day when Adam was created, nor does it matter; we do know that he was created on the sixth day, and, consequently, that was his first day of life. If a child is born on the twelfth of June, the twelfth and not the thirteenth of June in each succeeding year is celebrated as his birth-day, even though he were born late in the afternoon.

Now why do not the advocates of the theory in question stick to the facts in the case? Simply be-

cause the facts would demolish their theory. If the facts were adhered to, they could find in them no semblance of an excuse for Sunday-keeping, and it would not be for their interest to advocate the observance of either the fifth or the sixth day of the week.

The absurdity of the theory is apparent enough, but we want to consider it a moment in the light of the fourth commandment. That says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Did God mean by this the seventh day, or the first day? "Both," say our friends; "he meant the seventh day according to his own private count, but the first day according to man's reckoning." We have heard that the Jesuits say a thing that they do not mean, and which is not true, and make a mental reservation, or repeat the truth in an undertone; but this theory charges God with the same duplicity. The commandment was spoken to and for men, and must of course, be in the language to which men are accustomed, otherwise it would be meaningless. Now if God's seventh day was Adam's first day, then man's seventh day must be God's sixth day; and, this theory being true, it follows that the fourth commandment enjoins the observance of neither the first nor the seventh day, but the sixth!

But this, and similar absurd theories, arise from the assumption that the Sabbath is a human institution, and that God has nothing much to do with it, except to advise man to rest when he feels like it. The fact is, that it is God's day upon which we are to rest,—the one upon which he rested, and which he blessed and set apart. It is "the seventh day" which is "the Sabbath of the Lord thy God." Man could not make a day holy if he tried; but God made the Sabbath holy, and he commands man not to desecrate it. Man had nothing to do with making the Sabbath; his only duty in regard to it is to keep it.

One word, in closing, to our brethren who may sometimes be at a loss to know how to answer an objector. Do not hold yourselves under obligations to refute at sight every assemblage of words that may be called an argument. Ask the objector first to *prove* his proposition, and in ninety-nine cases out of a hundred he will demonstrate that there was nothing to refute. In the remaining instance you may need to aid him by quoting a few texts of Scripture.

E. J. W.

Facts Against Supposition.

In the SIGNS of March 6, the editor, commenting on a sermon on Spiritualism, penned the following words: "We record our emphatic denial of the assertion that the Scriptures give any instances of the spirits of the departed reappearing; and we invite any one to point out to us the texts wherein such reappearing is supposed to be given."

Had the call been for texts which *prove* the return of departed spirits, eternity might pass before a response could be made, but the word "supposed" gives the Spiritualist considerable latitude; for there is no limit to what a man may "suppose" about a Bible text, if he only gives loose rein to his fancy. A gentleman from Boston, taking advantage of the above invitation, sends us his supposition as follows:—

"Permit me to call your attention to one of the many to be found in the Bible. Luke 16, verses 9, 12, 14; Luke 24, verses 15, 29, 30, 31, 36; John 20, verses 19, 20, 26, 27, and 29. The latter part of the 29th verse contains the following: 'Blessed are they that have not seen, and yet have believed.' To what extent the above will apply to those of the present day, who have the opportunity to see and believe, and wont do either, remains to be seen."

We are willing to give our correspondent credit for believing without seeing, for we doubt much if he has ever seen some of the texts to which he refers. If he had, he certainly would not have used

them. We refer to those in Luke 16, not one of which contains even the most indirect allusion to a spirit either present or absent. As we said before, though, there is no accounting for what a man may "suppose," especially if he is wandering in the fog of Spiritualism.

In the references made to Luke 24 and John 20, our friend is equally unfortunate. These texts speak of the appearing of Jesus to his disciples after his resurrection; but they say nothing about the return of his spirit. Jesus was then alive, not dead; and we do not question the fact that living beings may appear to whomsoever they please. Luke 24:36, one of the verses referred to, says: "And as they thus spake, *Jesus himself* [not his spirit] stood in the midst of them." And verses 38 and 39, verses not referred to, plainly declare that it was not a spiritual manifestation. They read thus: "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." We are inclined to think that it is far easier to believe some things without having seen them, than after the light of truth has shone clearly upon them.

We are well aware that Spiritualists, and many who are pleased to style themselves orthodox, claim that the resurrection is simply the act of the soul or spirit leaving the body at the death of the latter. In such a case there would be no resurrection from the dead; there would, in fact, be no death. But the Scriptures invariably speak of a resurrection "from the dead." Paul was willing to suffer all things if by any means he might attain unto the "resurrection from the dead;" literally, from "dead ones." Phil. 3:11. When Jesus was transfigured before his disciples, he charged them to tell no man of it until after he was "risen again from the dead." Matt. 17:9. And this resurrection was not the escaping of the spirit at the dissolution of the body, for we are told that "he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." Mark 8:31. Those who claim that the real Christ did not die, or that it was his undying spirit that appeared to the disciples the third day after the crucifixion, must squarely deny the above and many other Scripture texts.

And right here we would drop a word of warning, and urge upon all the necessity of a well-grounded, intelligent faith in the Scriptures. There is no doctrine upon which it is more necessary that we be firmly settled than that of the state of the dead. Error is wonderfully blinding and seductive. We may think that we are proof against temptation on this point, but the human heart is itself deceitful, and Satan knows how to take advantage of it, if it is left unguarded. Our only hope of safety is in having a *thorough* knowledge of the true teaching of the inspired word, and in being led by the Spirit of God, that when we are brought into the conflict with Satan, we may meet him at every point with, "It is written." We are to resist him steadfast "in the faith."

Our correspondent says: "Your paper is good in many ways. Pray be good enough to spend half as much time in the investigation of Spiritualism as you have in attacking it, and give the readers the result of your investigations." Why, we have spent a great deal more time in the investigation of Spiritualism than we have in attacking it. But we don't propose to investigate it in the way that our friend wishes us to. We do not like to investigate in the dark. We have studied the Bible, and we find Spiritualism there exposed so plainly that we have no need to go nearer. As we said before, error is blinding; and those who investigate Spiritualism by going into it, or by going where spiritual manifestations are given, will do so at the peril of their

souls. It is simply putting themselves on the devil's ground and inviting him to try his power upon them. Christ will not accompany us when we needlessly go on to the enemy's ground, and without him human strength is powerless against the prince of darkness.

The man who is groping about blindfolded in a dark cavern does not have nearly so good a chance to know what it is like, as the man does who stands outside with open eyes, and holding in his hand a lamp whose beams shine into its utmost recesses. The man who sinks in the ocean knows nothing of its depth, compared with the one who stands secure in a boat and casts in a sounding line. So the man who ventures into the mazes of Spiritualism, is no proper judge of its real nature; while the man who holds in his hand the lamp of God's word can see all its terrible dangers,—dangers all the more terrible because they are so seductive.

We do not need to take poison in order to know its deadly character. We learn its nature and effects from books, and are therewith content. And so we would say again to all: Study the word of God carefully; and earnestly and continually pray, "Lead us not into temptation." E. J. W.

Israel.

SINCE it has become a point of some importance, in view of the theories entertained by some upon this subject, to determine whether or not ten tribes have been lost, as is claimed, or whether they were recognized as existing in the Land of Palestine, from their first settlement there, till the days of Christ, we wish to offer the following considerations bearing upon the point:—

1. The ten tribes which revolted from Rehoboam, and were carried away captive in the days of Hoshea, were not after their removal "out of the sight of the Lord," recognized as Israel. 2 Kings 17:1, 23.

2. After these ten tribes, as many of them as still persisted in their revolt were carried away, the twelve tribes still existed in the land of Judah; for all such as set their hearts to seek after the Lord God of Israel, *out of all the tribes of Israel*, disgusted with the idolatry of Jeroboam, came to Jerusalem to sacrifice unto the God of their fathers. 2 Chron. 11:13-16.

3. At the end of the seventy years' captivity, when Cyrus made proclamation for the restoration of the house of the Lord at Jerusalem, he gave liberty to all the people of Israel throughout his realm, who were so minded, to return to their native land. Ez. 1:2, 3. And this favor was granted throughout all Media where the ten tribes were in captivity, as well as in Chaldea and Assyria where the Jews were in captivity. *Prideaux's Con.*, Vol. 1, Book 3. Many of those who belonged to the ten tribes availed themselves of this decree; and hence we read in 1 Chron. 9:1, 3 that there dwelt in Jerusalem, not only the children of Benjamin and Judah, but also of Ephraim and Manasseh; and we find again still later (Neh. 7:73), that *all Israel* (an expression never applied to any other than the twelve tribes) dwelt in their cities.

4. We learn from the history above quoted, p. 160, that, according to the authority of Jewish writers, the "Urim and Thummim" was established "to ask counsel only about that which belonged to the common interest of all Israel; and therefore, whenever the high priest asked counsel of God in this way, it was with the names of all the tribes of Israel upon his breast to denote that what was asked was for the common interest of all of them." Let us apply this fact to the question under consideration. In the ministrations of the Sanctuary, this side the captivity, did not the high priest on the day of atonement, bear into the most holy place upon his breast the breast-plate of judgment which contained the names of the twelve tribes of Israel? Of course; as much as he did before. Then was not the ministration

then performed, for the common interest of all Israel? Certainly. Every tribe whose name was on the breast-plate of judgment, had an interest in the services therewith performed; and had there been but two tribes recognized as existing about Jerusalem at that time, it would have been proper that they only should be represented on the breast-plate. But as we find no notice of anything of this kind, we conclude that each tribe retained its name upon the breast-plate of judgment, and maintained its existence in the land, and that those only were recognized as Israel, who still persevered in adhering to the worship of the true God, as ordained for that dispensation.

From these few considerations alone, regardless of many others which might be offered, it is sufficiently evident that the twelve tribes maintained an uninterrupted existence in the land of Canaan, except, perhaps, during the seventy years' captivity, till the days of Christ, since which time he is an Israelite indeed who is one at heart, and not outwardly. And the view, therefore, which claims that there are ten tribes of literal Israel somewhere existing, who must at some time in the future be restored, in order that great and gracious promises which are supposed to concern them, may be fulfilled, is a dangerous fallacy, unworthy of our serious belief. U. S.

"Where Is Your Faith?"

THE importance of faith in the plan of redemption and salvation can hardly be over-estimated. "Without faith it is impossible to please" God. The promises are to those who believe. "He that believeth and is baptized shall be saved." "Being justified by faith," says an apostle. "Believe on the Lord Jesus Christ, and thou shalt be saved."

It seems that the first sin of our race arose from doubting the word of God. The tempter suggested a doubt of God's veracity: "Yea, hath God said," &c. Then follows the positive denial: "Thou shalt not surely die." Now as doubting and unbelief resulted in sin, it is reasonable that faith in the word and promise of God should be made of great importance in the plan of saving men from sin. Unbelief leads us away from God; faith leads us back to God.

Faith is not sight. It takes hold of the naked promises of God. It does not believe that we shall be saved from our past sins, because we have done so well in keeping the commandments of God, but because we simply rely upon his promise of pardon. We believe God. We believe his love toward us. We believe on his Son, who is set forth as a propitiation for our sin. Our sins were laid upon him. We believe it, and accept him as our Saviour. We believe in the efficacy of the blood that cleanseth from all sin; and are *freely* justified by his grace.

But faith does not release us from our obligation to obey God and keep his commandments. "Do we then make void the law through faith? God forbid! yea, we establish the law." If we simply believe for the remission of past sins, we acknowledge sin to be sinful and the law which condemns it to be right. If doubt and unbelief lead to sin, faith leads us out of sin, which is the transgression of God's law, back to obedience. The person that is saved by faith from his transgressions is no less careful to obey the good law that condemned him. He knows that it is right; that in justice it condemned him; and, consequently, it should be the rule of his future life. It was his transgressions of the holy, just, and good law that nailed Him who did no sin to the cross. To take license then to sin would crucify the Son of God afresh. Those who appreciate his grace in their salvation through faith in his blood cannot do this. The law has been honored in the death of the sinless One for our transgressions of it. It has been magnified, lauded, praised, not only in the teaching of Jesus Christ, but in his death for its transgression.

His teaching established every jot and tittle of the law (Matt. 5:17-19), and his death for its transgression establishes it; and he that is saved from its curse by his death will praise, exalt, and establish it by future obedience.

Hence, while we realize the importance of faith in order to salvation, we will no less realize the importance of future obedience to the commandments of the law of God. While we rely solely on faith in Christ for pardon for the past, we should live as though our final salvation depended upon our future obedience. The saved in the kingdom of God will be those that have washed their robes of character and made them white in the blood of the Lamb. "The just shall live by faith;" and "the doers of the law shall be justified" in the Judgment.

There is present truth in the unfolding of the plan of salvation. Do we believe it? Where is our faith? Are we growing strong in faith and love? Ah! there is danger. Our faith must be made perfect by works. Shall we be so unwise as to let our faith die, choked out by the cares and love of the world, and finally fail of the great salvation which is so near? Those who lay hold on eternal life by faith, hold fast, and endure, will be saved. We may be saved; let us make it sure. R. F. COTTRELL.

The Missionary.

Kansas Camp-Meeting.

THIS meeting was held in Bismarck Grove, Lawrence, a city of about 10,000 inhabitants. The park is about one mile from the main part of the town, and contains seventy-five acres. It is as beautiful a grove of the stately elm, and a younger growth of black-walnut as can be found in the State of Kansas. The grove is owned by the Union Pacific Railroad Company, who granted us, not only reduced fare on their road, but the use of this beautiful grove with its buildings free of charge.

The meetings were held in a tabernacle arranged for public speaking, capable of seating about 6,000 people. There are also many buildings in the park, varying in size from 20 feet square to 50x100 feet. These buildings were occupied by our brethren as dining-rooms and for lodgings. This saved the necessity of as many tents as would otherwise have been needed. There were, however, about forty tents pitched, and it was estimated that not less than 1,000 of our people attended the meeting.

The meetings commenced promptly on time, Wednesday evening, May 21. Elders Van Horn and Cudney were the only ministers present from abroad, at the beginning of the meeting. Elders Farnsworth, Olsen, and Conradi reached the ground Friday, while the writer did not arrive till about three o'clock Sabbath morning. The meeting was therefore well under way, and much of the Spirit of God was evidently in their midst, when we arrived.

The ground was lighted up at night by electric lights, furnished by the railroad company for a small compensation. The weather was fine throughout the meeting, except a little rain the first day. The outside attendance was not as large as was expected, although there was a fair congregation during the entire meeting. On Sunday it was estimated that there were 4,000 persons present from the city and elsewhere. Four discourses were given to interested hearers. It cannot be definitely stated how extensive the interest is in the city, but from remarks made we have reason to believe that many became deeply interested. There were services each day in both the Scandinavian and German languages, quite a representation of each nationality being on the ground.

On the Sabbath, both forenoon and afternoon, much of the Spirit of God seemed to be present. About seventy-five came forward for

prayers at the close of the afternoon discourse. Twenty-nine were baptized on the closing day, quite a number of whom were those who had given their hearts to God during the meeting. Most of the discourses given bore directly on the nature of our work and the relation we sustain to the work of Christ in Heaven. A solemn, realizing sense of the Judgment rested in large measure on the people, who at times were deeply moved. Bro. Edson White was present, and made many interesting and instructive remarks on the Sabbath-school work. His assistance was appreciated in this branch of the exercises.

The testimonies of our brethren and sisters were of a character that showed not only a depth of feeling, but that the meeting had given them different and enlarged views of the work. The wants of the cause, both at home and abroad, were set before them, and many hearts were stirred. A resolution was passed recommending that the sum of \$20,000 be raised—\$5,000 for the building and stocking of a depository; \$5,000 for the city missions in the State; \$5,000 to aid those who wish to qualify themselves to labor in the cause of Christ, and \$5,000 to be used as a reserve fund for such branches of the work as might be most needy. On Monday, at the close of a meeting of the Conference which had continued from 10 A. M. to 1 P. M., the brethren were asked to make pledges toward this fund, and within a half hour \$16,750 was pledged. This added to the \$4,000 which had been pledged previous to the meeting, raised the sum above \$20,000.

After duly considering the matter, it was thought by the friends that \$5,000 was not enough to carry forward the work of city missions, and the desire was expressed that an additional amount be raised, so that 5,000 could be appropriated to the foreign missions, as no money was raised for this work in this Conference last year. It was therefore decided by unanimous expression, that the sum be raised to \$30,000 instead of \$20,000. This will give those not at the camp-meeting an opportunity to manifest the same liberality.

It is but justice to state that this money was largely pledged by those who were most able; \$7,000 was pledged by five persons, thirteen gave \$500 each, and no pledges were taken for less than \$10. The sums less than \$100 were taken at the special request of the brethren, and the amount of pledges less than this sum was only \$700, and of this amount there were eight \$50 pledges. We never saw brethren give more cheerfully than at this meeting; and there was the same promptness manifested in bearing their testimony in meeting.

It is reported, although at this time of writing the exact figures cannot be ascertained, that the book sales amounted to over \$600. There was an eagerness manifested on the part of the citizens present to purchase our publications. One lady purchased to the amount of \$14, another \$6, etc. This may be attributable to the fact that the city was thoroughly canvassed for about two months prior to the meeting, many subscribers obtained for the SIGNS, and thousands of pages of tracts distributed. About one hundred subscribers were obtained on Sunday for our periodicals. Orders were also taken on the ground for one hundred and thirty-four copies of Vol. 4 of "Great Controversy."

There were but two serious drawbacks to the meeting: One was that it did not continue half long enough to accomplish what should have been done. Our camp-meetings must become seasons of instruction on the nature of our work, and how it can best be carried forward. Councils of our leading brethren at these gatherings are essential if we would work in the most successful manner. The city missions are important, and we are certain they can be made a success in every case, as well as

all other branches of the cause of God. But much deliberation, consultation and prayer with those bearing responsibilities is needed. We have a wily foe, and nothing but divine wisdom and a firm, united front will enable us to safely go through the perils of the last days. Another unfortunate circumstance was that there were not enough large tents in which meetings could be held. There should be a number of tents not less in size than 18x24 feet (and larger would be better) at all our camp-meetings. These can be used for giving instruction in canvassing, colporteur work, holding Bible-readings, ministers' meetings, making especial efforts for the young, etc., to be carried on at the same time.

Many of our brethren remained over all day Tuesday, which was one day more than was appointed, that business matters might be closed up, and they receive instructions in canvassing and colporteur work. Thus closed the first camp-meeting of the season this side of the Rocky Mountains, and it was a very successful one.

This Conference needs help. We know of no Conference where there are more individuals who are ready to enter the field than in this, and who would better appreciate instruction how to labor. There should be at least a four weeks' drill given in this State, to those who wish to go out in the field to labor, by experienced ministers. Such an effort would be of priceless value to the Kansas Conference, and to many others. We hope such an effort may be put forth next fall or winter. It is time we prepare in a special manner for what is coming on the earth.

S. N. HASKELL.

Southern Missouri Camp-Meeting.

In company with Elders Van Horn and Farnsworth we left Kansas City May 28, and that evening arrived at Nevada. This city contains about 5,000 inhabitants. A camp-meeting had been held in this place about five years ago, when Brother and Sister White were present. The favorable impression then made on the people had left an interest for another. There has been during the past winter and spring a large amount of missionary and colporteur work done here. And notwithstanding there was a State Temperance Convention held here the first two days of our meeting, we had a large congregation at the camp-ground, which was one-half mile from the city.

This camp-meeting being in the southern part of the State, and another to be held in the northern part the following week, the number of our brethren and sisters present was not large, being less than two hundred. The large tent, 50x70, was filled every night with attentive hearers from the city, and the crowd increased to the close. We never have seen more of an interest manifested by the citizens of any place where our camp-meetings have been held. The meeting closed on Monday night and the congregation was as large as at any time on Sunday.

The people of the town earnestly desired the tent to be pitched where they could still attend the meetings to hear further on the points of our faith, and arrangements were made to this end. Our brethren also manifested a corresponding interest to get nearer to God and be better prepared to do his will than ever before. In short, it was the burden of many to come so near to God that he could work through them to the advancement of his cause.

Our meetings on the Sabbath were especially interesting. About fifty came forward for prayers, many for the first time. There were ten baptized. Two sermons were given each day excepting Sabbath and Sunday, and the rest of the time was taken up in social meetings. Bible readings, and discussions as to how the work could be best carried forward in this Conference.

The report from the St. Louis Mission was

encouraging. Where the portfolios containing the SIGNS have been placed on board steamers, two and sometimes three persons have frequently been found reading the same paper at the same time. Other papers were called for. Certainly God has gone out before us in preparing hearts to receive the truth in our city mission. The openings for labor in the State were beyond anything we have ever witnessed in any conference. A number gave themselves to the work of God as colporters, and design to enter the field immediately.

During one of the meetings resolutions were passed—one inviting the Illinois Conference to connect with this conference in the St. Louis Mission; another, that the Executive Committees of the Missouri and the Kansas Conferences consult together about opening a joint mission in Kansas City; and a third, to raise \$20,000, \$5,000 to be used in city missions, \$5,000 in the State depository, \$5,000 to loan to those who wish to fit themselves for the work of God, and \$5,000 reserved fund for any enterprise which might arise. When an opportunity was given to make pledges, one brother arose and said his property was worth about \$6,000 and he wished to sell the same and give one-half of the proceeds to the cause now and the other half as it should be needed. Another brother who had made a deposit of \$800 in a bank, intending to purchase a small place in town for a home, presented the certificate of deposit, and said when he made other collections he had more for the cause. Thus this spirit went through the camp, till within less than an hour \$12,000 was pledged.

Our parting meeting on Tuesday morning was one of deep interest. Testimonies like the following were borne by many of the leading brethren: "I have been buried up in my farm, but now I am going to give myself to the work of God." Another said: "Before this I thought I could not afford the time to attend camp-meetings, but now I am going to give all this summer to the work." And another said: "I have been praying for my companion for years, and now I am so thankful that God has converted her, that I am anxious to show my appreciation by some service on my part."

All seemed encouraged. And, notwithstanding it was right in the midst of corn-planting with many, yet there was a general expression of regret that the camp-meeting closed so soon. About 165 subscribers were taken for our periodicals.

We left Tuesday morning and arrived at Kansas City *en route* for Beatrice, Neb., about 5 p. m., feeling greatly refreshed by this encouraging meeting.

S. N. HASKELL.

SOME converts from heathenism evidently appreciate the Scriptures in their own tongue. The *Indian Baptist* has this interesting item: "The Pwo Karen Bible is at last printed and ready for circulation. It is in the language of a tribe of mountaineers, poor, with few educational advantages, but Christian from the love of Christ. The book is expensive—six rupees a copy; but before it was out of the press one hundred copies had been bespoken and paid for. The people then met together, and in a few minutes five hundred copies more were subscribed for. Further measures were then taken to provide every Christian family with a copy; and further still, to meet the case of those who are absolutely too poor to pay for their Bibles, these Bibles are to be paid for out of funds raised for this purpose; and, to crown all, we are told that 'the entire cost of printing the Scriptures is to be born by the Karen churches.'"—*Ex.*

ACCORDING to human estimate, the classes of men are many and varied; but God recognizes only two—the righteous and the wicked. There are but two ways through life, therefore "choose ye this day" which way to travel.

Religion of Corea.

ORIGINALLY the Coreans were Nature worshippers; and traces of that rude cultus have survived the successive inroads of Buddhism, Confucianism, and Roman Catholicism; and it has, within the present century, so revived that perhaps it would be no mistake to say that it is to-day the ruling element in the religious life of Corea. Christianity was introduced into Corea in 1777, through some Jesuitic books and tracts from Pekin. In 1783 the first Corean convert was baptized. The new faith spread rapidly, and gave fair promise of becoming ere-long the prevailing form of religion. But they (the Jesuites) permitted themselves and their converts to become implicated in political insurrections; they plotted, intrigued, endeavored to call in foreign intervention to accelerate the Christianization of Corea by the force of arms if need be, and appealed to the Pope to settle matters in dispute between heathen and Christian parties; until at last, exasperated beyond endurance, the Government took the matter in hand, and a cruel and wanton persecution of Christians began, and for upwards of sixty years it has never ceased. So stands the case at the present time. Corea is open to trade, but not to the reception of Christianity. Rather the reverse is true; the Government is growing daily more bitter against it, and more furious at any attempt to distribute a Christian literature among the people. In their minds Christianity is connected with all that is seditious in politics, and dangerous to society; and they are exerting themselves to the utmost to prevent its introduction. For all this lamentable state of affairs, the Romish Church is directly responsible. Corea does not yet understand the difference between the throne of Rome and the manger of Bethlehem. Christians are being hunted down like wild beasts in the forest. Those who have come to Japan, and embraced Christianity, dare not return to their native land as Christians; and yet there is evidence that the people are anxious to know more about Christianity, and especially about Protestant Christianity, though at present terror stifles all inquiries. How long this condition of things will last no one can foretell. For the present, and for some time to come, the golden opportunity of the church will be to reach Corea through Japan.—*Rev. W. C. Kitchen, in the Northern Christian Advocate.*

Prayer as Work.

WITH St. Paul, his prayers were themselves quite as much a part of his work for God as his preaching the gospel or his suffering for the truth's sake. And, though in this as well as in every other part of his work, he—or, as he says, "not I, but the grace of God that was in me"—labored more abundantly than all who either went before him or have followed him in the work of witnessing for Christ, yet this, at least, is certain; that I can only follow his example in his work for God in proportion as I follow it in regard to prayer. It is very profitable to consider how much preparatory thought the apostle must have given to his work before praying; how he must have considered the various circumstances in regard to which the assistance and direction of God were needed for it; the special aid that he and others required; the special dangers and temptations and difficulties to which it was liable. Thus I shall realize better how truly prayer is itself work, not only for God, but with God, and in God. And if I need a general rule for my continual direction in "my work for God," let me remember that the most general and the most practical of all is that which St. Paul has given us, and exemplified in his own life: "Continue steadfastly in prayer, watching therein with thanksgiving."—*H. Cotterill, D. D.*

The Home Circle.

WILLIE AND THE APPLE.

LITTLE Willie stood under an apple tree old,
The fruit was all shining with purple and gold,
Hanging temptingly low; how he longed for a bite,
Though he knew if he took one it wouldn't be right.

Said he: "I don't see why my father should say,
'Don't touch the old apple tree, Willie, to-day.'
I shouldn't have thought, now they're hanging so low,
When I asked for just one he would answer me, 'No.'

"He would never find out, if I took but just one,
And they do look so good, shining out in the sun.
There are hundreds and hundreds, and he wouldn't miss
So paltry a little red apple as this."

He stretched forth his hand, but a low, mourning strain
Came wandering dreamily over his brain;
In his bosom a beautiful harp had long laid
That the angel of conscience quite frequently played.

And he sang, "Little Willie, beware, oh, beware!
Your father is gone but your Maker is there;
How sad you would feel if the dear Lord should say:
'This dear little boy stole an apple to-day!'"

Then Willie turned round, and, as still as a mouse,
Crept slowly and carefully into the house;
In his own little chamber he knelt down to pray
That the Lord would forgive him, and please not to say,
"Little Willie almost stole an apple to-day."

—Sel.

How Frank and Will Escaped.

"HERE, Frank! I say, Frank Leslie, come here a minute!" shouted Jim Haley rather imperatively, as little Frank Leslie and his cousin, Will Carter, were running past the engine-house, Jim's usual lounging place, on their way home from school.

"That's Jim Haley calling you! Are you going to speak to him? Your father will scold you if you do—but Jim'll hit you if you dont," was Will's whispered remark to Frank.

"Well, what's wanted?" answered Frank, halting, but not exactly standing still. He was afraid of his father's reprimand, and equally afraid not to answer Jim.

This Jim Haley and his half a dozen intimate friends were the worst boys in the whole town; they were always avoided by any one who respected himself.

"Why, Pat O'Connor, here, says that that big dog of Tom Kelley's used to belong to your father. Is that the truth?" asked Jim, quite peaceably.

"Mr. Kelley's dog Carlo, do you mean? Yes, indeed, my father raised him from a pup; he had hardly got his eyes open when father brought him home." And in their eagerness to "talk dog," a topic beloved by every boy, Frank and Will quite unintentionally drew a little nearer to the forbidden group.

"How many times did he bite any of you?"

"Not once!" exclaimed Frank, with enthusiasm. "He's a tip-top watch-dog, but he never harms any one he knows. Mr. Kelley says he's never had a chicken or an apple stolen since he had Carlo."

"That's what I told Pat, and he bet me a dollar against a dime, that he was as cross to you two fellows as he is to us."

"It's no such thing!"

"Of course, I can take your word for it, but that will not settle our bet. Look here, let's settle it now. We fellows will go along as far as old Kelley's front gate, and then you call Carlo and prove to Pat that he isn't cross to you."

In cooler moments Frank would have declined the proposal; he knew that dinner would be ready in five minutes, and as punctuality to meals was rigidly enforced by Mr. Leslie, he could truthfully have excused himself from thus dallying on the way.

In a few moments, Frank, Will, and the group of half-grown loafers, stood in front of Mr. Kelley's gate; a whistle from Will was enough

to bring Carlo bounding to the side of his old master; he was unfeignedly glad to see them, and not only offered no resistance to their caresses, but had plenty of his own to bestow.

"Didn't I tell you so?" shouted Frank, with glee.

"It's all very well, out here in the street, but you know he would act very differently if he was in the garden," grumbled Pat.

"Indeed he wouldn't! Just come in the garden and see."

So into the garden they trooped. Will and Frank were so busy fondling Carlo that they did not notice four of the other boys slip away, one after another. The first thing that disturbed them was a yell and a scuffling of feet, as three or four of them took to their heels, and a sudden grip on their collars, which was not at all comfortable.

Three stalwart policemen surrounded what was left of the party, including Jim Haley, Pat O'Connor, and one of the worst of their congenial spirits, as well as Frank and Will.

"Caught in the act this time?" one of the policemen exclaimed. "I heard that you were planning a robbery here, and we've had our eyes on you all day. I think Judge Anderson will have a word for you, you young thieves!"

Frightened as they were, Frank and Will now saw that the other three boys had their hands and pockets full of Mr. Kelley's rarest plants, some torn up by the roots, others only broken and crushed.

"Please, Mr. Policeman, let Will and me go! We didn't touch the flowers, we are not thieves! We were only playing with dear old Carlo. Wasn't that all, Jim?" cried Frank.

There is not always "honor among thieves;" neither Jim nor Pat uttered a word of denial when the policeman said:—

"Oh! only playing with the dog, eh? Only keeping the dog quiet while your accomplices robbed the garden? To Judge Anderson you'll all go this minute, and if I don't miss my guess you'll have a nice ride in the Black Maria before long?"

No tears or persuasions availed the least, and in a few moments the boys were before the Judge. It happened to be a very dull day in the Police Court, so Judge Anderson listened at once to the policeman's story.

"Caught in the act, were they?" the Judge said. "I am not sorry to have a short interview with these young scamps, they've been the terror of the neighborhood long enough. As for you Jim Haley and Pat O'Connor, I have little mercy for you; you have been up before me two often, and I promise you a few weeks where you can't study any more poisonous dime novels. And you—why, bless my soul! policeman, you've surely made a mistake! Little Will Carter is in my daughter's Sunday-school class; and it is not a month since I myself saw our minister present Frank Leslie with a prize for being the best-behaved boy in our Sunday-school! What are they here for?"

"Sure, sir, there is no mistake; birds of a feather flock together, and I caught them all together," was the reply.

A few questions from the Judge elicited the whole story, even a confession from Jim that the two little boys were used by him as an innocent trap for Carlo, to keep the dog still while the others stole the plants.

"Knowing your previous reputation as well as I do, Frank and Will, I dismiss your case at once. But bear this in mind: you cannot touch pitch without being defiled, and a man (or boy) is apt to be judged by the company he keeps. I must say I am surprised that your fathers have not warned you to have nothing to do with such boys as Jim Haley—"

"Please Judge, he has! He has told us never to be seen with them," Frank cried; and Will added:—

"My father told me never to even speak to them; but we forgot. And then all of us little

fellows are afraid of those big boys; they lick us if we are not civil to them."

"Next time one of them troubles you, just let me know! But, after all, which is the worst, to disobey your father or to run the risk of a 'licking'? The latter hurts worst just now; but, boys, each disobedience, small as it may be, makes the next one come easier and easier, and no one knows where it may lead to. My colleague, Judge Brown, is a stranger to you; suppose he had been acting in my place to-day? Your story might not have been believed by him, and think what a disgraceful punishment your disobedience would have brought to you if you had been sent down with these rogues! Go home now, and hereafter choose your company a little more carefully. Your good character clears you now; see that it remains with you through life."—*F. E. Wadleigh, in S. S. Times.*

Over-Sensitive Persons.

You are our friend. You are warm-hearted and generous, and have many other good qualities for which we love and praise you. Yet you have a fault, and a growing one, which, if you do not regard, will embitter your future life. You are over-sensitive to the opinions of every person in the little world in which you live and move. You place your happiness entirely too much in other people's keeping. A word of praise unduly lifts you up; and a word of censure casts you down. The slightest dart of criticism leaves a wound which is very slow to heal. It will be very hard for you to forgive an honest friend who thus dares to tell you this plain, unpardonable truth. You deny with warmth the charge—of course. But your very warmth of manner betrays you. It is hard for any man to know himself, and it is doubly hard for you. Glance backward on the past, and mark how often your over-sensitive spirit has been wounded. Only see how quickly and how often you have taken a slight when really no slight was ever intended. Pray, then, for two things: First, for grace of humility. Take care how you rate yourself higher than any one else in the whole world will rate you. If others fail to see your good qualities, so much the worse for them. They are blind, so pity their misfortune. Praise God for all your gifts, and use them wisely and constantly. Then pray that you may do your work in life as in the sight of God. Seek to please and honor him, and put away all selfish motives. Whether men smile or frown, go straight ahead, and you will have an approving conscience and at last a great reward.—*Sel.*

Hints for Attendants in the Sick Room.

Do not get out of temper, but strive to make the sick-chamber the pleasantest and yet the quietest portion of the house.

Do not converse in whispers; invalids generally are suspicious, and will imagine all sorts of things if they hear but do not understand a conversation in the room.

Do not urge the invalid to eat and drink when he does not feel like it.

Allow no unpleasant smells to prevade the room; prevent this by a thorough ventilation; let fresh air in freely and frequently.

Keep everything that is used by the patient perfectly clean.

Study all the peculiarities of your patient, and instead of opposing them by argument or otherwise, humor them, whenever by so doing you do not interfere with the physician's instructions.

Make all the food of the patient as attractive in appearance as in taste.

Do not allow flowers or plants to be kept in the room too long, and especially over night.

Proper nursing is an art, and should be studied as assiduously as any other.

Ethel's Sunday-School Lesson.

"BLESSED are the merciful, for they shall obtain mercy."

That was little Ethel's text; and she was trying to learn it, by saying it over and over again, as she walked up and down the sitting-room.

I was sitting by the window, reading a volume of Littell's Living Age; and my dog Ponto was stretched out before the fire, right in Ethel's way, as she walked the floor. So it happened that, in the middle of the verse, she stumbled, and lost her temper.

"Blessed are the merciful, for they shall—there, take that, you clumsy dog, always in everybody's way."

So saying, she gave him a spiteful kick, which he returned with a spiteful snap, which tore a hole in her "go to meetin'" frock. Then she picked up a poker to give him a blow; but Ponto seized it so savagely that I was afraid he would really bite her, and I was forced to send him out of the room, and take Ethel in my lap to stop her crying.

"I am very glad you lost your temper," said I. She wiped her eyes at once, and asked in great wonder:—

"Why, what for?"

"Oh, because it was a very bad temper; and I hope that, now you've lost it, you'll get a better one to take its place."

"Where can I get it?" she inquired.

"Out of your verse, which you have learned how to say, but have not yet learned how to practice."

"How do you know I shouldn't practice it? I've had no chance yet to try."

"Yes, you did have a first-rate chance to practice it on Ponto; and you didn't do it," was my answer.

"What!" cried the little girl, "practice Sunday-school lessons on dogs!"

"Certainly," said I, "did you never hear that 'a merciful man is merciful to his beast?' And a merciful Ethel will be merciful to Ponto. Your lessons will not do you much good, unless the dog and the cat and all your pets get the benefit of them."

Ethel shook her head at that, and wanted to know if Sunday-schools were not meant to fit boys and girls to go to Heaven, and live with the angels. So I had to tell her that they certainly were meant for that. "But first," I said, "they must fit them to live on the earth."

"Besides," I added, "no one who kicks a dog that hasn't done him any harm will ever live with the angels."

Well, I can't tell you all the questions she asked me, and all I said to her in return; but what it amounted to was this:—

"When a little stream flows out of a spring, everybody and everything gets the benefit of it. The fishes swim in it, the flowers drink of it, the trees drink of it, birds, dogs, cattle, men, women, and children, too, all drink of it, and are helped, strengthened, and refreshed. So, when one of your Sunday-school lessons has been perfectly learned by one who is eager to practice it, it will do some good to everybody and everything he meets. Dogs, cats, and birds will get the benefit of it, as well as men, women, and children. Let me see how boys and girls treat animals, and I can tell pretty nearly how much good their Sunday-school lessons have done them."

"Did you ever see any one throw stones at a kitten, or torment a poor dog with snow-balls, or stand at the corner of a street and knock down the swallows that were flying near the ground? I have seen such things, and I have said to myself: 'That boy (or girl) has not yet learned his Sunday-school lesson.' For I think that every lesson of kindness which is good to be practiced toward human beings is also good to be practiced toward birds and dogs and other creatures."

Just then we heard Ponto scratching at the

door, and Ethel jumped down from my lap, saying:—

"I'll practice my lesson on Ponto."

And, when she let him in, they were friends directly, and began to frolic so merrily that I could scarcely read my book. But, before Ethel went to bed, I read her these lines from the book, which she afterwards learned, and recited to her teacher at Sunday-school:—

He prayeth well, who loveth well
Both man and bird and beast;
He prayeth best, who loveth best
All creatures, great and small,
For the dear God who loveth us,
He made and loveth all.

—*Christian Register.*

Ice Fire-Places.

LIEUTENANT RAY, U. S. N., relates the following, showing how, in the Arctic regions, blocks of snow-ice make good chimney-places. The story is well-nigh incredible. He says:—

"Meade River is about sixty miles east of Point Barrow. On this river the Ooglaamteun tribe often go on hunting excursions and frequently stay a month or two. The snow hut is built, which is really used as a sleeping apartment, and a few feet therefrom, but connected by a snow tunnel, is a smaller room, which is used as a living room and kitchen. In this latter room is constructed a fire-place of blocks of snow, about the size of the common grate, and here the cooking is done during the hunting season."

Preposterous as this account may seem, the Lieutenant states that it is nevertheless true. The fire is built in this snow fire-place, and after being heated the first time there is no melting of snow. Even the first fire built therein only serves to melt the snow blocks into a solid mass; then they freeze and forever after are as impervious to heat as fire-bricks. The fuel used in cooking in this snow grate is the dwarf willow, found under the tundra on Meade River, thoroughly saturated with seal oil, and when ignited makes a bright, hot fire similar to the pitch-pine of the Northwest. Captain Herendeen could hardly believe Lieutenant Ray's first report, and made a special trip to Meade River to witness this truly astonishing phenomenon. After returning to the Point, the Captain became convinced that there was snow which would not yield to heat at certain low temperature. Ray says, when these fire-places have been used for a short time, and while a hot, blazing fire is burning, these snow grates present one of the most pleasing sights he ever witnessed. The hard, glassy ice reflects like marble, and further in the grate the changeable hues are as varied and pleasing to the eye as the colors of a rainbow. But when the temperature rises as high as twenty, then the fire will quickly melt the snow grate and the snow house is no longer habitable, for it becomes damp and oppressive. I believe no other Arctic traveler has ever witnessed this scene, and Ray will not say that he has yet solved the perplexing question. It is well known that ice in vacuum under pressure will not melt before the hottest fire. But this new phenomenon is passing wonderful if true, and it is vouched for on good authority.

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. Let all fathers and mothers, then try to be happy. Let them talk to their children, especially the little ones, in such a way as to make them happy also.

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News and Notes.

RELIGIOUS.

—There are more than 500 missionaries, male and female, in China. In Japan there are 157.

—The Methodist General Conference, after a long and earnest debate, adopted the report against the licensing of women to preach.

—Our neighbor, the *California Christian Advocate*, in conformity with a recommendation of the General Conference, is to have a temperance department.

—Rev. William Taylor, familiarly known as "Father Taylor," was elected by the Methodist Episcopal Conference, on the 21st ult., as Missionary Bishop for Africa.

—The Archbishop of York says of the Church of England that "no one can now hesitate to say that disestablishment is at least a possibility, and may very soon be actual."

—In a recent lecture before the Union Theological Seminary, New York, Dr. Philip Schaff said that "on strictly exegetical and historical grounds baptism *must be immersion*. Without prejudice no other interpretation would ever have been given to Bible baptism."

—Through the liberality of some gentlemen connected with the congregational churches at Chicago, a mission service for Bohemians has been begun in that city. It will be known as the Lumberman's Mission. It is estimated that there are 40,000 Bohemians in Chicago.

—The English Baptist Hand-book for 1884 reports 2,593 churches, 2,738 chapels, 1,939 pastors in charge, 304,802 members, 437,187 Sunday scholars. The number of churches has decreased in the past ten years, though the number of chapels has increased from 3,172 to 3,738. During the same period the increase in Sunday scholars has been about 100,000.

—The *Christian at Work* says: "Since the war the colored Baptists have grown from nothing to over 600 churches in Texas alone. They are trying, too, all too unsuccessfully, to give their membership a higher idea of Christian character, and to make church membership mean something." It seems to us that 600 is a pretty high figure for the number of churches.

—The report of the Australasian Wesleyan Missionary Society, in New Britain, contains the following: "Sixty-four natives have been admitted into membership with the church during the year. The Sunday-schools show an increase of 230 scholars; and the day-schools of 205, while the attendance on the public means of grace exceeds that of the previous year by 204. While the work is thus progressing, while teachers are called for on the right hand and on the left, we mourn that the laborers are few. A grand but pitiful sight we are called upon to witness—whole districts waiting for teachers, whole communities begging for teachers, and we have none to send."

—A correspondent of the *Christian at Work*, asks, "Is it possible that the Baptists could ever have taken the ground they occupy, in relation to baptism and the Supper, had the 'Teaching' come to light a century ago?" We answer for them (for we are Baptists, and more), most certainly. Why not? Is the "Teaching" an inspired book? Its most valorous defender has not yet claimed that for it. Well, there have been thousands of uninspired books written, many of them more than a century ago, which claimed that baptism was not necessarily immersion, and still Baptists clung to the Bible. The printing of an extra book or two, even though it were called the "Teaching of the Apostles," would have made no difference.

—A prominent religious journal, in answer to the question as to the esteem in which Swedenborg and his doctrines are held at the present day, says: "In our judgment, his teachings have gradually, and by a very imperceptible and pervasive movement, affected the whole Church of Christ, so that, to a very large extent, the old-time doctrines of the church have been modified and brought into forms which, though not Swedenborgian, partake very much of the spirit and character of Emanuel Swedenborg's teachings." We do not know of any more severe indictment that could be brought against "the church" than this, although it is not intended as such. If it be so, and we have no reason to doubt it, it is sufficient evidence that "the whole church of Christ" stands sadly in need of a reformation.

SECULAR.

—The decrease of the national debt for the month of May was \$4,763,241.20.

—Snow is said to be ten feet deep on the Cascade Mountains, near Eugene City, Oregon.

—A woman and three children were found murdered, near Pleasanton, Kansas, on the 2d inst.

—Preparations are said to be under way for extensive copper mining in Yuma County, Arizona.

—A banker of Sherman, Chautauqua County, N. Y., has absconded with \$150,000 of depositors' money.

—Reports from British Columbia say that, owing to continued drought, small hope is entertained for the crops.

—A fire in Red Bluff, Cal., on the 3d inst., completely destroyed the post-office and \$20,000 worth of other property.

—The personal property roll of San Francisco amounts to \$59,398,287—an increase of \$3,000,000 over last year's assessment.

—Several "land-grabbers" have been arrested in Umatilla County, Oregon, and held to answer for illegitimate acquisitions.

—It is already proposed to celebrate, by a world's fair in 1892, the four hundredth anniversary of the discovery of America by Christopher Columbus.

—The Republican National Convention was noted for two new features—a colored man acted as temporary chairman, and a Catholic D. D. opened one of the sessions with prayer.

—A society has been formed in Hartford, Conn., to provide harmless amusements for young men. Among the "harmless" things in which amusement is to be found, are tobacco and billiards.

—Prince Bismarck was publicly insulted by the populace of Friedrichsruhe, on the 4th inst., while on his way from his summer residence to Berlin to attend a dinner in honor of the Russian Czarina.

—Visitors find in some of the older houses of Nantucket, tall Dutch clocks, with holes in the cases where screws had been taken out. This was done in order to banish wicked ornaments of brass and steel.

—A London dispatch reports a violent shock of earthquake, May 19, on the island of Kishm, near the mouth of the Persian Gulf. Twelve villages were destroyed, 200 persons were killed and many wounded.

—A cloudburst on Bridge Creek, in Wasco County, Oregon, on the 5th inst., swept away about twenty houses and as many barns, causing the death of five persons, as far as heard from, and the loss of many horses and cattle.

—A cloudburst occurred in the foot-hills about twenty-five miles from Visalia, Cal., May 31, carrying away the house of a Mr. Stewart, in which were four adults and two children. All were drowned, excepting one man, and he is not expected to recover.

—The oil region in the Caucasus has been found to be of immense extent, covering an area of 1,200 square miles. Wells have been opened in this region which promise to far exceed the Pennsylvania wells in productiveness. The export of oil from Baku has increased at the rate of 1,250,000 barrels in two years.

—In response to Barnum's offer of \$500 reward for the best poem on his white elephant, over a thousand specimens were sent to the committee, who decided that *three* had some merit, but none were good enough to justly claim the prize. There are many journalists hoping that this failure will have the effect to discourage the product of poor poetry.

—The village of Hammonton, New Jersey, is greatly excited over the discovery of the bodies of twenty-one children buried in a small plot of ground attached to a sanitarium called the "Wiveson Home," under the charge of Miss S. S. Wiveson, a middle-aged woman. The coroner's jury found that the children died from natural causes, aggravated by neglect, Miss Wiveson's improper sanitary arrangements, and the gross incompetence of their nurses.

—According to the *San Francisco Chronicle*, an artist in that city recently opened a studio "on the European plan"—with nude persons as models—the class consisting of ladies and gentlemen. The father of one of the young lady pupils accidentally came in possession of some of his daughter's specimens, and the enterprising art teacher suddenly discovered that "our civilization is not sufficiently advanced for that mode of study," and left the city. Artists say that "in Europe that sort of thing doesn't cause any comment."

Temporal Gain of Physical Rest.

THE following bit of experience shows that the design of the Creator in giving man a weekly rest was a most beneficent arrangement, and that those who imagine they are making a sacrifice by observing the Sabbath, are certainly blinded by selfishness even to their own temporal loss. We give this to illustrate the point indicated in the heading, without reference to the proper day for rest "according to the commandment." The commandment itself settles that point.

"As every one knows, before the overland railroad was built, all immigration across the plains was by teams of horses, mules, or oxen, which obtained their subsistence from the grass that grew not too plentifully along the route. Having passed beyond the limits of civilization, and having left churches and religious institutions behind, the restraints of Sunday were soon forgotten by most travelers, and all days were alike employed in a diligent march onward. The company of which I was a member, however, halted for one or two Sundays. Stopping one day near where several of the routes converged, one of our company counted one hundred and ninety-seven teams that passed during the day. The idea of losing our advance position (for we had started early in the season), and week by week getting farther behind, was not relished. The best of the grass, if not all of it, would be used up by those ahead of us. The absence of any religious services and other reasons were adduced against stopping, and those who were in favor of resting were in the minority. But after the day's rest, on resuming our journey next morning, we were not a little surprised at the rapid gait of our teams as compared with those of other companies. In two days we had overtaken and passed more teams than had passed us while we rested; and all the week through we added to the number. When the next Sunday came around every voice was for resting all day, and so we continued all the way through. I afterward compared notes with other similar trains that traveled every day, and learned that not only were they weeks longer in performing their journey, but that they had lost many of their cattle and horses in crossing the last desert, while the rest were disabled when they arrived at their journey's end, because in so poor a condition. Ours, on the other hand, arrived in good condition, and readily sold for good prices."

Universalism in a Nutshell.

"I AM a Universalist," said C. G., boastingly, "and you orthodox are not fair in saying that our system is inconsistent with reason." "I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?" "Yes, I do." "And you don't believe there is a hell?" "No, I don't." "You don't believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." "Well, now, let us put your rational system together. It amounts to just this—that Christ the Saviour died to save all men from nothing at all. Not from hell, because, according to you, there is none. Not from punishment in a future state of being; for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers, thrown at an immense expense, to a man who is on dry land, and in no danger of being drowned."

MR. RUSKIN recently said to the English people: "You fancy you are sorry for the pain of others. Now I tell you this, that if the usual course of war, instead of unroofing peasants' houses, and ravaging peasants' fields, merely broke the china upon your own drawing-room tables, no wars in civilized countries would last a week."

Moral Courage in Every-day Life.

HAVE the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to speak your mind, when it is necessary you should do so, and to hold your tongue when it is prudent you should do so.

Have the courage to speak to a friend in a "seedy" coat even though you are in company with a rich one, and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to tell a man why you will not lend him your money.

Have the courage to "cut" the most agreeable acquaintance you have, when you are convinced that he lacks principle. "A friend should bear with a friend's infirmities," but not with his vices.

Have the courage to wear old clothes until you can pay for the new ones.

Have the courage to wear thick boots in winter, and insist upon your wife and daughters doing the same.

Have the courage to prefer comfort and propriety to fashion, in all things.

Have the courage to acknowledge your ignorance, rather than to seek credit for knowledge under false pretenses.—*Sel.*

Have the courage to obey the truth as presented in the word of God—without reference to preconceived opinions, personal convenience, the prejudice of friends, or the tenets of a popular church.

"If I only had more faith," said a woman who was temporarily laid aside by an accident; "if I only had more faith, I should get well sooner." "Madam," said her physician, "patience is sometimes as great a virtue as faith." How often mountains of difficulty would as silently melt away before the gentleness of patience, as snow before the breath of summer's sunshine.

Not to the strong, but to the faithful, is it given to achieve the victories that endure.

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883 it placed in free public libraries in this country over 6,000 volumes of standard religious books, at a cost of over \$6,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, and supplied reading-rooms with health and religious periodicals.

It has a free reading-room, No. 13 St. Marks Place, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. William J. Boynton, manager and city missionary.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 12, 1884.

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WISCONSIN, Baraboo.....	June 17-23
MINNESOTA, Mankato.....	" 19-24
NORTH PACIFIC, East Portland,	" 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.

A LETTER from the president of the New York T. and M. Society contains the following: "The camp-meeting supplement is indeed very neat, and we shall probably want a large supply. Please give us your best terms on ten thousand of them."

THE Republican Convention at Chicago last week resulted in the nomination of James G. Blaine, of Maine, and John A. Logan, of Illinois, as President and Vice-President of the United States. The nomination is generally considered a strong one, and much enthusiasm is manifested over it throughout the whole country.

WE have no words to fitly express our admiration for the masterly manner in which Wesley handled the law. We believe all our readers will agree that in the extract from his sermon on the law (p. 354 of this issue), we have given them a treat. In our younger days we sometimes read novels; but we never yet found a novel that charmed and fascinated us more than this. There is more of the same kind, from the same source, which we promise for the future. We are sure that all our Methodist friends will be delighted with the selection. We believe, though, that to many of them it will come as a new revelation.

WE wish to call attention to the advertisement of "Sunshine at Home," in this paper. The book is rightly named, for it is as bright as sunshine, and cannot fail to carry sunshine into every home where it is received. It is a book for old as well as young. The beautiful pictures that adorn every page will amuse the very small children; while the descriptions, historical anecdotes, etc., cannot fail to entertain and instruct the older members of the family circle. There is nothing trashy about the book.

By the way, there is nothing with which an agent, especially one who is just gaining an experience in canvassing, can succeed better than with this book. It recommends itself everywhere. One agent in Fresno County has just ordered 100 copies; another, in Humboldt County, orders 200; several others ordered twenty-four to thirty each. Send for an outfit.

Encouraging to Workers.

FROM a business letter from the State of New York we take the following item:—

"One brother over seventy years of age has taken over 200 short term subscriptions to the SIGNS (none of them for less than two months) within the last four weeks, and he seems to be renewing his age. This, too, in what is called by those acquainted with it a *hard field*."

We are not surprised to read in the same letter that the prospects of the work in the East are better than ever before. Why should it not be so? The Lord is in the work, and when young and old consecrate themselves to it with zeal and energy, what can hinder its progress? One by one every excuse is being taken out of the way, so that no one can have anything to plead as a reason for not engaging in the work. Who is there that cannot do something?

To Our Missionary Workers.

WE are nearly every day in receipt of letters that read something like this: "Several copies of your paper have been sent to my address; I have not subscribed for the paper, and do not care to take it." Many are not so mildly worded, but accuse of dishonesty, and of trying to force the paper upon them that we may collect the subscription. Of course the note that appears in the Publishers' Department every week, explains the matter, but many do not read that.

Now we think that all this misunderstanding, causing an extra amount of needless work to the office, and resulting very often in the loss of the paper, might be avoided, if all our friends who do missionary work by correspondence would pursue the proper method. In every case when you send papers to an individual, you should send a letter or postal card with *the first number sent*, telling him from whom the papers come, why and on what terms they are sent, and asking if he is willing for you to continue sending them. We repeat, this should invariably be done.

We do not make this statement merely for the sake of saving a little trouble at the office, but in the interest of our common cause. That which is worth doing at all is worth doing well, especially if it is in the cause of truth. Work done in a half-way manner is wasted. Besides this, if you do not hear of the result of your work, you are apt to become discouraged, and thus the cause suffers a double loss. In all our societies those who have adopted the plan above recommended, meet with the best results. Will not all the Tract Society officers take a little extra pains to bring this point to the attention of all their members?

Bible-Readings.

MANY of the subjects presented in the Bible course at Healdsburg College last winter, were, at the close, put into the form of Bible-readings, for review. In accordance with the express wish of the students, and many others, these, after having been carefully revised and re-written, are now printed. They form two pamphlets of 57 and 44 pages each, and cover, besides the principal prophecies of Daniel, The Sanctuary, Law of God, Sabbath, Second Advent, Resurrection, Immortality, State of the Dead, Punishment of the Wicked, Spiritual Gifts, Tithing, etc. They are printed on heavy paper for general study, and also on thin paper for convenience in holding Bible-readings. Price, per pamphlet, 25 cents. Address orders to Pacific Press, Oakland, Cal. These who have changed their address since ordering at Healdsburg, will please drop a card to the office, giving their present address, so that the order may be filled without further delay.

"History of Protestantism."

If it is necessary that a citizen should know the history of his country, it is equally important that a Christian should know by what struggles the light that he enjoys was brought to him. Every Protestant should study carefully the great Reformation, and not only that, but the various steps of the great apostasy that made a reformation necessary. Aside from the Bible, there is nothing that will incite one to earnestness and self-sacrifice in the cause of God, more than a study of the lives of those who stood up boldly against error, and counted not their lives dear if they might win Christ and bring others to a knowledge of him.

To this end we recommend the books above named. The set consists of three volumes, aggregating 1,900 pages, profusely illustrated and well written. When we say that the Rev. J. A. Wylie, author of the "History of the Waldenses," is the author of these books, no other commendation is

needed. The historical details are given with a freshness that compels attention. No one who reads it will complain that reading history is dull work. It is just the thing to place in the hands of young people to get them interested in the great themes of which it treats. Price, three vols., \$15.

Overreached Themselves.

THE *Sunday-School Times* contains the following item:—

"When the payment of a one-thousand-dollar license fee became an annual necessity, the saloon-keepers of Monmouth, Illinois, concluded that unless unlicensed competition were stopped, the liquor business would go into a decline. So they secured a stringent enactment against the unauthorized importation of liquors in bottles and jugs. Presently prohibition succeeded license in that place, and now the saloon-keepers mourn that they have closed against themselves the only gate through which they might have smuggled in their poison. For to use the so-called bottle system is now a very serious offense against local law."

This is the only instance we have heard of where "high license" helped to diminish the amount of liquor sold and in this case it was only by means of a prohibitory law secured by the liquor men themselves. It was rather a roundabout way of securing entire prohibition, but it was sure. We would recommend this course of action to all communities: First, allow no one to sell liquor without a license, and second, allow no one to have a license.

Practical Hints about Canvassing.

THIS is a 16-page pamphlet—in a neat cover—embracing a thorough drill in canvassing for the SIGNS, *Good Health*, and the "Way of Life." Prepared by Wm. J. Boynton, Eld. W. C. White, Eld. N. C. McClure, and Ira A. Wheeler, and used in the canvassing classes at Healdsburg and Oakland, Cal. Canvassers who have not had the benefits of class drills, will find in this little book that which, if thoroughly learned, will give them success in their work. The "Hints to Canvassers" should be read by every canvasser and colporter. Sent post-paid to any address for six cents.

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