

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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WAITING HEARTS.

HARK! a strain of thrilling music,
Floating on the air
Like a distant trumpet echo,
Greets my listening ear.
Christian, can thy soul interpret
What that music saith to thee?
Listen: "Lo, the Bridegroom cometh!
Trim thy lamp and watchful be."

Look! A faint and far-off glimmer
From the quiet stars,
Falls within a cheerless dungeon,
Through the prison bars.
Christian, canst thou read the message
Penciled by those lines of light?
Christ, the morning star, is rising,
Soon he'll come to end thy night."

List! a sound of "freedom" ringing
In a captive's ear!
Quick his fetters fall asunder—
His deliverer's near!
Christian, can thy heart responsive
Answer, with exulting tone,
To the Saviour's "I come quickly,"
"Even so, Lord Jesus, come"?

Sound in ears benumbed and heavy
Jesus' dying love;
Point sad eyes grown dim with weeping,
To the heavens above.
Show them how the crimson glory
Deepens o'er the eastern hills;
Bid them listen to the sounding
Of Christ's coming chariot wheels. —Sel.

General Articles.

The Old Year and the New.

BY MRS. E. G. WHITE.

THE old year with its three hundred and sixty-six days of privilege and duty, has passed into eternity; and each day a record has been made in the books of Heaven. Our individual characters are as distinctly and faithfully represented there as are the features of the face on the polished plate of the artist. The Lord never mistakes in his estimate of our acts and motives. Our lives stand revealed before the angels in their true light. If the character is unlovely and debased, if the disposition is harsh, overbearing, and passionate, these traits will exclude their possessor from Heaven. All our acts, with the motives that prompted them, are weighed in the balances of the sanctuary, and the decisions rendered are just and equal. The Lord does not excuse in one what he condemns in another.

Dear reader, examine your own heart and life in the light of God's word, and ask yourself, "What has my record been for the year that is just closing? What advancement have I made in the Christian life? what victories have I gained? and what have I done to help others, and lead them to Christ?"

God has not placed you in this world to lead

an aimless life. He designs that you should be useful, and reach a high standard of moral excellence. To each one some work is given. During the old year have you performed your appointed task with cheerfulness and fidelity, having an eye single to the glory of God? Opportunities and privileges have been granted you; what use have you made of these good gifts intrusted to you by our loving heavenly Father? Have you made yourself a blessing to those around you? Have you done what you could to make them happy and win them to Christ?

All this is a part of your appointed work. God also requires each of us to subdue self, not giving the rein to self-indulgence or appetite, and to form characters that will stand the test of the Judgment and go with us into the future life. To guide us in this work he has given us his law, that great standard of right, which will prove a lamp to our feet and a light to our path. Have you been conforming your life to this standard? Have you been forming right habits, a Christlike character, or have vicious habits been left to grow and strengthen, until they hold mind and heart in bondage?

Let us remember that character is not the result of accident, but day by day it is forming for good or for evil. Great importance attaches to this work of character building; for it is far-reaching in its results. We are builders for time and for eternity. Few realize the power of habit. Inspiration asks, "Can the Ethiopian change his skin, or the leopard his spots?" and adds, "Then may ye also do good that are accustomed to do evil." This is a solemn assertion, and may well make us thoughtful. But there is comfort and courage in the reflection that if evil habits acquire such force that it seems almost impossible to turn in the right direction, the power of good habits is equally strong. The results of each day's work, whether the tendency be to elevate us in the scale of moral worth or to push us downward toward perdition, are influenced by the days that have preceded it. Defeat to-day prepares the way for still greater defeat to-morrow; victory to-day insures an easier victory to-morrow. Then how careful we should be to see that the habits and characters we are forming are correct and virtuous, fashioned after the Divine Model.

Young friends, restrain your feet from all evil ways. Do not take the first step in that direction; for there is no peace or happiness in them. Temptations may come to you in many bewitching forms to entice you from the path of rectitude; but beware. Evil angels, like a dark cloud, are around the vicious and depraved. They are binding them, body and soul, in firm chains that nothing but the grace of God can unloose. Look at the pale, sickly faces of your young companions who have gone astray. Their vicious practices may be read in their haggard countenances, and in their trembling, staggering gait. Bad habits have fixed a brand upon them which they will carry to the grave. They may reform, and improve their condition physically and mentally, and God will pardon, but the traces of sin will remain.

Men may discipline themselves to do right. Like Daniel they may have a Heaven-born purpose in their hearts that they will not defile soul or body, notwithstanding the degeneracy and corruption of the age. God gave Daniel "knowledge and skill in all learning and wis-

dom." His blessing attended the man who put forth human effort in accordance with the divine will. The same help will still be given to all who pursue a similar course, and with the glory of God in view practice abstinence and self-restraint. The same difference will be seen between them and the self-indulgent that there was between Daniel and his fellows and the other youth in the king's court. There will be the clear eye and complexion, the firm tread, the strength and vigor of intellect, the keen perception of spiritual truth.

"Make straight paths for your feet," says the apostle, "lest that which is lame be turned out of the way." The path that leads away from God, away from his holy, perfect standard of right, is always crooked and dangerous. Yet during the past year many have been walking in this path of transgression. In many cases they did not start right in childhood and youth, and they have pursued crooked paths all the way along. Not only have they erred from the right way themselves, but through the influence of their example others have been turned aside from the straight, plain path, and have made fatal mistakes.

We do not always understand the sacred meaning attached to our life and our life-work. We do not always realize the power of example. We are brought in contact with others. We meet persons who are erring, who do wrong in various ways; they may be disagreeable, quick, passionate, dictatorial. While dealing with these we must be patient, forbearing, kind, and gentle. Satan works through them to provoke and harass, so that we shall not exhibit a pleasant and lovable disposition. There are trials and perplexities for us all to encounter; for we are in a world of cares, anxieties, and disappointments. But these continual annoyances must be met in the spirit of Christ. Through grace we may rise superior to our surroundings, and keep our spirits calm and unruffled amid the frets and worries of every-day life. We shall thus represent Christ to the world.

It is only through the help of the Spirit of God that we can gain so great a victory. The apostle exhorts his Ephesian brethren: "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

Consecration to God must be a living, practical matter; not a theory to be talked about, but a principle interwoven with all our experience. We should let our light so shine before others that they, seeing our good works, shall glorify our Father who is in Heaven. We should show forth the praises of Him who has called us out of darkness into his marvelous light. If the light of Heaven is in the soul, it will be reflected to all around us. I wish all could see this important subject in its true light. There would not then be such thoughtlessness

of words and acts, such careless, indolent, irreligious living.

Dear reader, shall the close of the year 1885 find you farther advanced than you are to-day? Will you put away evil habits? Will you be considerate of others, faithful to do the work of a Christian? If you will carry the principles of right-doing into all the affairs of life, you will find that it will promote health of body, peace of mind, and prosperity of soul. You will have a strength, dignity, and sweetness of character that will have a transforming influence upon others.

We are now entering upon a new year, and may it prove a beginning of years to us. If in the old year we have made failures, let us commence the new by rectifying these errors as far as we can. If the old year has borne into eternity a spotted record of opportunities neglected and privileges slighted, let us see that that of the new year is free from these blemishes. Its days are all before us; let us begin now to make the history of each as it passes such as we shall not tremble to meet in the Judgment. Let us fill each one full of loving, helpful work for others. Let us develop all our powers, and make of ourselves all that God designed we should.

In the keeping of God's commandments there is great reward. A reward awaits the overcomer in the great day, when he shall hear from the lips of our Lord the gracious words, "Well done, good and faithful servant;" and there is also a present reward in the peace and happiness that flow from a conscience at rest, from the sweet assurance that we enjoy the favor of God. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." To all who walk in his ways the new year will be crowned with goodness and blessing.

The Support of the Doctrine of the Immortality of the Soul.

In commending Joseph Cook's lecture, "Does Death End All?" Dr. Gibson, of San Francisco, said: "I have been so convinced of the truth under that lecture that it made me feel a great deal larger than I am;" and also that he had heard others express themselves in the same way. We have not the least doubt of it. As the whole aim of that lecture is to support the immortality of the soul, the natural result is to make men think themselves a great deal larger than they are. Vanity, pride, and self-conceit, are both the root and the fruit of the doctrine of the immortality of the soul. This was the incentive presented in the first mention of the subject that was ever made to human beings. Gen. 3:4: "And the serpent said unto the woman, *Ye shall not surely die; ye shall be as gods.*" In other words, they should be made to think themselves a good deal larger than they really were.

It was this same idea that led the Greek philosophers in their search into the nature of man. This is well expressed by Gibbon: "It must be confessed, that, in the sublime inquiry [with regard to the immortality of the soul], their reason had been often guided by their imagination, and that their imagination had been prompted by their vanity. When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labors, and when they reflected on the desire of fame, which transported them into future ages, far beyond the bounds of death and of the grave; they were unwilling to confound themselves with the beasts of the field, or to suppose, that a being, for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration. With this favorable pre-

possession they summoned to their aid the science, or rather the language of metaphysics." In looking at themselves they became filled so full of admiration of themselves that they could only decide that they were immortal, and then, having rendered that important decision, they admired themselves more than ever, and this again more thoroughly convinced them of their essential immortality; which again increased their vanity, and so on *ad infinitum*.

And those of modern times who make much of this doctrine are in this in no way different from the ancients. They cannot be, and believe the doctrine, for this is a property which is inherent in the doctrine itself. A property not simply retroactive, but doubly so; a kind of double-back-action property, as it were. And by it thousands have built themselves up so high in their own estimation that they can see no possible use, much less any need, of a Saviour. Other thousands do not deny that men will be saved, yet admit it only on the ground that they are so great that the Lord is obliged to save them or else lose his credit as being God. While there are yet others who will allow that they must be saved, yet it appears to be a great condescension on their part to consent to it.

The most artless confession that we remember ever to have seen on the subject of the immortality of the soul we find in McClintock and Strong's encyclopedia; it is extracted from an article in the *Bibliotheca Sacra*, and is as follows: "It is said that much of the reasoning employed by pagan writers to prove the immortality of the soul is unsound. This is a fact, and yet by no means invalidates their right to believe in the conclusion which they deduced illogically. Believing a proposition firmly, we are satisfied with the mere pretense of an argument for its support; and searching in the distance for proofs which can only be found in immediate contact with us, we discover reasons for the belief which, long before we had discovered them, was yet fully established in our own minds; and yet we deem these reasons sufficient to uphold the doctrine, although, in point of fact, the doctrine does not make trial of their strength by resting upon them. If they were the props on which our belief was in reality founded, their weakness would be obvious at once; but as they have nothing to sustain, their insufficiency is the less apparent; our belief continues, notwithstanding the frailness of the arguments which make a show of upholding it, and thus the very defects of the proof illustrate the strength of the conclusion, which remains firm in spite of them."

Let us look this over again. 1. It is a fact that the reasoning employed by the pagan writers to prove the immortality of the soul, is unsound, is illogical. Yet this "by no means invalidates their right to believe the conclusion." That is, a conclusion is *sound* which is reached by *unsound* reasoning! A *logical* conclusion can be reached by *illogical* arguments! 2. "Believing a proposition firmly, we are satisfied with the mere pretense of an argument for its support." It is said that "an open confession is good for the soul." We believe this to be an open confession, and we believe it is *excellent* for the immortality of the soul; and we are glad to be able to publish the confession of its most earnest advocates that those who believe the immortality of the soul, are satisfied with the "mere pretense of an argument" for its support. 3. "Yet we deem these reasons sufficient to uphold the doctrine. Although in point of fact the doctrine does not make trial of their strength by resting upon them." That is, reasons that are "a mere pretense" are sufficient to uphold the doctrine; while it is a "fact" that it does not rest upon them. In other words the doctrine is *held up* by something that *does not hold it up* at all! A wonderful structure that. 4. "If they [these pre-

tenses that don't hold it up] were the props on which our belief was in reality founded, their weakness would be obvious at once; but as they have *nothing to sustain*, their insufficiency is the less apparent." That is, these pretenses are sufficient to uphold the doctrine, but it does not rest upon them, and if it *did* they would not uphold it. Yet we are satisfied with their strength, because, *as they have nothing to sustain*, we do not know how weak they are. And then he presents this astonishing deduction: "The very defects of the proof illustrate the strength of the conclusion."

Now let us get at the gist of the whole argument as contained in the above quotation. We will let him state the premises and we will draw the conclusions.

FIRST SYLLOGISM.

Major premise: The "mere pretense of an argument" sustains the immortality of the soul.

Minor premise: "This pretense sustains nothing."

Conclusion: Therefore the immortality of the soul is *nothing*.

SECOND SYLLOGISM.

Major premise: The immortality of the soul is "supported by mere pretense of an argument."

Minor premise: Pretense, is "unreal," is nothing.

Conclusion: Therefore the immortality of the soul is *supported by nothing*.

Out of these two conclusions we form a

THIRD SYLLOGISM.

Major premise: The immortality of the soul is supported by nothing.

Minor premise: The immortality of the soul is nothing.

Conclusion: Therefore the doctrine of the immortality of the soul is that wherein nothing supports nothing, and nothing is supported by nothing, and *that is NOTHING*.

And this is what we have for a long while believed on the subject. ALONZO T. JONES.

Simplicity of the Bible.

THE Bible is a much simpler book than many preachers would have the people believe. There are some things in it hard to be understood, undoubtedly. But these are not the things they attempt to explain, or explain away. They find the words of inspiration in the way of their *views*, and they go at the words, tooth and nail, hammer and tongs, and manage to give an interpretation to them which will bolster or at least not oppose their favorite theories. The Bible is the simplest book in the world, and there is no work of its size treating so great a variety of subjects which is more intelligible to the common mind. Errors, heresies, and corruptions in doctrine and practice, do not arise from the misconceptions which the "common people" get from reading the Bible, with the Spirit of God alone to guide them. The fundamental truths which all evangelical Christians love to believe, are on the surface as well as in the depths of holy Scripture. He who runs may read. The Bible is a revelation. The Author did not employ language to conceal his thoughts. The entrance of his words gives light. They make wise the simple. And that preacher is the best who is the most scriptural, bringing the truth as therein *revealed* directly to the conscience and the heart.—*Irenaeus, in N. Y. Observer*.

"If when thou fallest thou art so saddened and disquieted as to be tempted to despair of advancing and doing well, this is a sure sign that thou trustest in thyself, and not in God."

"TRUE virtue must delight most in what is most excellent. Holy love is thus the principle of true virtue, as it is of true religion."

Faith.

THE man who doesn't expect to succeed, not only is unlikely to succeed himself, but he is liable to keep others from succeeding. The earlier he gets out from the lead, and goes to the rear, the better for all concerned. One man of faith is worth a thousand men of doubt, and two are worth ten thousand, when it comes to the chasing and putting to flight business. One ruddy-faced stripling with a sling and stones and a faith-filled heart, is a stronger force against the average army of Philistines, than that youth's three big brothers, and "the captain of their thousand," and all the other captains, and all the other thousands, with their coats of mail, and their helmets of brass, and their swords and shields, and their banners and trumpets, and their chattering teeth, and their knocking knees, and their sore dismay, and their great fear, in the presence of one burly and bragging giant of Gath. And if David's brothers are fearful and afraid, themselves, about the issue of a fight with Goliath, it is better for them to go back from the front, and eat their parched corn and cheeses, instead of keeping on the battle line with their sneers at their little brother, who—as they look at it—doesn't know enough to have any doubts and fears. This is a truth for the teachers and preachers to have in mind. If they know so much that they must be full of their fears and doubtings, they ought to know enough to stand back from the front, and let those who believe something go ahead and show their faith by their works. The power of Gideon's band, or of any other host of Jehovah, is not in its numbers, nor yet in the knowledge and skill of its members, but it is in the confident trust of every person belonging to it, in the cause for which he stands and in the commander who leads him. If you have faith, you have power. If you lack faith, you so far lack power. "Have faith," is the command to every servant and soldier of Christ. "According to your faith, be it unto you," is the assurance which accompanies this command.—*S. S. Times.*

Wise in Their Own Conceits.

It is noteworthy that men with crotchets, wise above what is written, teaching when they need to be taught, are for the most part wise in their own conceits. They look down upon others with pity if not with contempt. One of these men attempted to explain to us the origin of evil, and when we told him we now understood the matter less than before he explained it, he said, "That's because you have not a philosophical mind."

A man with a bee in his bonnet is apt to be wiser in his own conceit than seven men who can render a reason.

There was never a more interesting specimen of this amiable weakness than is furnished by Professor Woodrow, of the Columbia Seminary. The Rev. Dr. Palmer, of New Orleans, introduced into the Synod a resolution, which was adopted, expressing very decided condemnation of Prof. Woodrow's teaching, and closing with these words:—

"Under this conviction, the Synod of Mississippi deprecates the introduction of this theory as endangering the peace and unity of the church; and cannot consent that a hypothesis, confessed by its advocates to be unverified, and which therefore cannot be dignified as science, should assume to control the interpretation of the inspired word."

Professor Woodrow, being the editor of a newspaper, rises to the height of his great argument, as men who are wrong are apt to do, not by answering the allegation of his opponents, but by the remark which we copy. He says:—

"Touching the statement that evolution is an hypothesis confessed by its advocates to be

unverified, and that it cannot be dignified as science, all we care to say now is that perhaps Dr. Palmer and those who voted with him may not be sufficiently well informed to give an opinion of much value on that point."

It will be noticed that the truth or error of the theory of evolution is not raised by Dr. Palmer and the Synod, it is simply a question of fact. Is the theory of evolution confessed by its advocates to be "unverified"? That statement is to be determined not by discussion but by testimony, and even Professor Woodrow will hardly deny to Dr. Palmer and the Synod sufficient ability to read. It requires no great learning, yet we believe Dr. Palmer and his brethren of the Synod have quite as much of that as the professor who treats them so superciliously. If they have kept pace with nothing more than newspaper literature, they know (as Professor Woodrow seems not to know) that the most learned evolutionist of our time, Virchow, the teacher of Haeckel, is the author of the expression applied to evolution, an "unverified hypothesis." Dr. Palmer knew the origin of the term, and doubtless referred to Virchow when he said that evolution is a theory confessed by its advocates to be a hypothesis unverified. Dr. Palmer did not say that evolution is an unverified hypothesis, he said its advocates confess it to be such. And then comes the professor and remarks: "Perhaps Dr. Palmer and those who voted with him may not be sufficiently well informed to give an opinion of much value on that point."

Dr. Palmer also said that evolution "cannot be dignified as science." And why not? He answers: Its advocates confess it to be an unverified hypothesis, and therefore it cannot be dignified as science. Surely that is true. No one, not even Professor Woodrow, will pretend to call an unverified hypothesis a science, and however contemptible may be his opinion of the knowledge of his brethren, he will not deny that Virchow is "sufficiently well informed to give an opinion of much value on that point."

But this cavalier treatment of those who do not agree with us in opinion is as common almost as controversy itself. It is so natural to think those are wise who hold our views, and to regard other people as fools. It is positively amusing to note the lordly air of superiority which smatterers in science and art assume, as if wisdom would die when they depart this life. They are a happy set of men, these self-conceited fellows. An aromatic odor of self-complacency pervades the air a vain man breathes. He takes off his hat to himself and says: "I always had great respect for you, sir." Vanity is a source of enjoyment, a very shallow sort of enjoyment and short-lived, but while it lasts it gives pleasurable emotions to a feeble mind. But no truly great or truly learned man is vain of his position or attainments. How great must be the consciousness of insignificance in the breast of any man worthy to be called great! How little do the most knowing know! Some, like Newton, confess the sense of it. But those who profess themselves to be wise are apt to become fools. With a strong conviction of every true student that he is only on the outworks of knowledge, with infinite heights to be scaled as well as depths to be explored, the wise man is modest and humble, and prays, "Lord, teach us." "Increase our knowledge." "We know but in part."

But it has actually come to this, that even in the church of Christ men cannot express their honest opinions without being taunted with want of information! Is not the road to knowledge open to all, so that a layman as well as a professor may give an opinion as to the probability of his having God for his father, or a beast that perishes? And in what school of manners is it taught to be proper to say to a man who differs from you, "Sir, perhaps you do not know enough to give an opinion of much value." To our rude conception of what is be-

coming in the discussions of Christian gentlemen, such blows are foul, and therefore not to be allowed.

The controversy is not closed by any means. We have noticed that nine Synods have disapproved of Prof. Woodrow's views, and not one has sustained them. The Board of Directors that refused to condemn him has been reconstructed, five out of the eight who sustained him having been replaced by five who "perhaps are not sufficiently informed to give an opinion of much value," but nevertheless do not believe that a professor in a religious school should teach as Professor Woodrow does. Other Synods are yet to "give an opinion," but it is safe to believe, before any more returns come in, that the Synods of the South will vote solid in support of the old, old truth, that the Lord God formed man out of the dust of the ground.—*N. Y. Observer.*

Joseph's Name in Egypt.

IN reading the forty-first chapter of Genesis, not a few have wondered at the singular name given to Joseph in Egypt, after he had saved the people from the horrors of famine—the name of "Zaphnath-paaneah."

When, in translating the Bible, our English translators came to this word, they saw at once that it was not a Hebrew word, and so without attempting to translate it, they merely transferred it to the pages of our English version, where, in verse 45, we read: "And Pharaoh called Joseph's name Zaphnath-paaneah."

But through the researches of Rawlinson and others in Egyptian history and language, we find that these words were Egyptian words, and that they mean, "the bread of life;" and the wonderful fitness of the name is at once seen when we remember how Joseph had provided food against the years of famine, and so saved the lives of the people.

And so in verse 43, the words which in our version are replaced by "bow the knee," are now found to be Egyptian words, and our translators gave us that expression because it was so commonly used before their own monarchs as they might go forth in procession among their subjects. But these words, too, are now found to be Egyptian words, and their meaning is not "bow the knee," but "rejoice." So that when Joseph rode forth in his chariot, arrayed in fine linen, and with Pharaoh's ring on his hand, and a chain of gold about his neck, the heralds cried before him, "Rejoice, rejoice, for the bread of life is coming!"

What exquisite beauty, as well as meaning, does this add to the name! And does it not point us, as a type, to the true Bread of Life that came down from Heaven to save men from spiritual famine and death, and so to be the life of the world?—*Rev. Tryon Edwards, D. D.*

[DR. CHAS. S. ROBINSON, in the *Sunday School Times*, gives the following plain, unbiased testimony on Paul's work in Corinth. Italics ours.—ED.]:

"We must observe that Paul held his business cautiously in hand. No doubt his tents brought excellent prices, and it is likely the trade increased. But he looked on tent-making as a means to an end; and he did not set himself just to gain money. The moment he was settled, it became necessary to respect certain moral duties, and fix a place for certain outside activities, which belonged to him. *That establishment was 'closed on Saturdays.'* Indeed, it was shut up *every Friday evening at sundown, for then God's holy day commenced.* He never let his business run away with him, or interfere with his religious life."

THE incarnation teaches man the greatness of his misery by showing how great a remedy was needful.—*Pascal.*

Motives.

THE definition of motive, as rendered by Webster, is, "That which incites to action; anything prompting, or exciting to choice, or moving the will; cause; reason; inducement." Every act in life that may be justified or condemned by moral rules, is impelled by some motive, either good or bad. It would, no doubt, be very difficult for any one to determine that his course was prompted by a wrong motive, especially in regard to his religious faith; yet all do not enter the Christian life from the same motive.

It cannot well be questioned that sinister motives occasionally prompt persons to enter the church compact. We will not here discuss those inducements, which, it is well known, so readily appeal to our selfish propensities, such as a hope of worldly gain, or desire for social influence. All are agreed that no one should be moved to Christian duty by such mercenary considerations. But then the question comes up for answer, What should be the ruling motive in the life of a Christian?

We are well aware that this has been a subject of much controversy. It has been asserted, and with some show of reason, that one should be prompted to do right from love to God, and the right, alone. On the other hand, some have maintained, with equally good reasoning, that the hope of reward, and fear of punishment, should stimulate us in the upward path. The only difficulty we see with the advocates of these different theories is that neither will accept the theory of the other, whereas we think that the two ideas are in perfect harmony, and are equally true.

To love God with all the heart is without doubt the first great law of the universe. See Matt. 22:38. It would be impossible to honor God unless our obedience to him were actuated by love for him. Man may will to obey God by force of circumstances; but no one can *will to love* another, because the affections are not subject to the will. One may stand in fear of a being who threatens him, and thus be led to obey that being, yet have no love whatever for him. In order to love a person or being we must see in him qualities adapted to move the affections.

The will is influenced by the affections; real love for another will lead us to act in such a way as to please the one we love, though we may be led out of our natural path and disadvantaged personally. In proportion to the love we bear toward a being, is our will influenced to please him, and secure his favor. The moment the affections are fixed upon an object, the will is drawn into union with the will, or supposed will, of the object loved; and if that object be regarded as superior, to obey his will, to reverence and fear him, become spontaneous actions in proportion as he rises above us in the scale of being.

It is plain then that the only happy obedience is that which arises from affection. On the contrary, no one can be happy from obeying one whom he does not love. This being true, nothing is plainer than that every act of religious duty should be governed by love for God. To offer obedience and homage to God, without love for him in the heart, would only be a dishonor to him.

To this agree the Scriptures. "Herein is our love made perfect, that we may have boldness in the day of Judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us." 1 John 4:17-19. The ruling motive, as set forth in this quotation, is love. The apostle does not look forward for an incentive to obedience, but reviews the love of God—calls up his attractive qualities—and finds his will yielding to his affection for his Maker.

When the apostle Paul wrote his second letter to the Corinthian church, he replied to the insinuation that he was beside himself, or overzealous, by saying that if it were true, it was all for God, and in their behalf, and that the love of Christ constrained him to thus act. Chap. 5:14. Paul could be counted mad, and be maligned; he could even endure death, because the *love of Christ* impelled him.

To obey God simply because we are to have a reward, would be selfishness. This is sin, because it is unlike Christ, and we must be like him to be a Christian. Again, if our future reward is to be the price of our obedience, then eternal life ceases to be a *gift* of God, inasmuch as we have paid for it, and it belongs to us. The Bible reckons death as the *wages* of sin, but eternal life as a *gift* of God, and *solely a gift*. Rom. 6:23. This is quite fully illustrated by the teaching of Christ when showing the relation of the servant to his master. He asks: "Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Luke 17:9,10.

But some may reason, do we not lose all if the *hope* of the Christian fails? And is not that evidence that everything depends on the expectation of a reward? We answer that it would be true, as the apostle says, that if there be no resurrection of the dead—therefore no future life—then they that are fallen asleep in Christ are perished. But is the *future life* the only bright spot in the Christian's pathway? Is there no consolation and comfort in this life? If the Christian experience affords no present joy beyond that afforded the sinner, then much of the force and beauty of the gospel is lost.

If the motive power of our Christian duties lies wholly in the future reward, then we entirely overlook the demand for present elevation of character. Perhaps this is the secret of some church members' lack of real Christian experience. We know that there are many who scarcely ever report advancement in divine life, and who, apparently, are not being morally elevated by their connection with the church. There are many who never express very strong desire for holiness of heart in this life, but constantly refer to a future reward, as the time when they will become like their Lord. But why not let our desires for holiness of heart, and purity of character in this life, stimulate us in the race, and then accept eternal life as a *consequence*, instead of looking forward to it as a *reward we richly deserve*?

It is an easy matter to convince the multitude of the claims of God's law. The question then arises, Why do they not obey? Let them answer. Almost invariably they will say, "I do not think God will *condemn me* for violating the fourth precept of his law; hundreds of thousands have been saved in violating it, and why may not I?" Then they add, "If I thought it *necessary* to salvation to keep the Sabbath, I would do so, but I am satisfied that it is not." It is very plain that all such people have only one thing in mind, which is to get the future reward with as little service on their part as possible. Is not this virtually saying, I shall pay no more for it than I am obliged to? And does it not follow that such reasoning makes the reward a mere matter of barter, which the individual pays for at the cheapest possible rate? Such is the result of making the future reward the prime motive of our lives. Its advocates may logically be defended for performing only those Christian duties which they think *absolutely necessary*.

There is a higher and more ennobling motive than this. The beauty and excellence of our Lord's character should attract us, and lead us to love him so much that we will above all things else desire to please him. Then, as children of our heavenly Father, we may heed the

exhortation of Paul concerning our duty to earthly parents: "Children, obey your parents in the Lord; *for this is right*." Eph. 6:4.

It is true that Moses had respect unto the recompense of the reward, but not as the ruling motive, which we have already shown to be selfishness, and consequently a sin. Rewards are given in this life, not however as a motive to obedience, but as a token of esteem for diligence and faithfulness. For instance a teacher in school gives rewards to his pupils when their lessons are well learned. But to secure the reward is not, or should not be the object of the pupil in his studies. He studies for another purpose—to become informed in those principles that will better fit him to act his part in the great drama of life. The reward is a *gift*, a token of the teacher's regard for him, in the struggle he has maintained.

Reward is prominently spoken of in the Bible. God has graciously allowed it to be set forth as a source of encouragement to the weary pilgrim here. At the end of the race, the reward will be given, not to those who have lived for the sake of reward, but to those who have devoted life's efforts to *doing right*—to become like Christ, and have with the help of God been successful. As the struggle closes, God will bestow *as a mark of esteem* upon those who have accepted his proffered help, and have been co-laborers with him, the *gift* of eternal life. J. O. CORLISS.

Calmness of Spirit.

CALMNESS and equanimity ought to be a part of every one's religion. "I dare no more fret," said John Wesley, "than to curse and swear." One who knew him well said he never saw him low-spirited or fretful in his life. He could not endure the society of people who were of this habit. He says of them: "To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God, I am discontented at nothing. I see God sitting upon the throne and ruling all things."

If every one was of this spirit, it would wonderfully improve the world. Christians lose wayside comforts, and dishonor the Master, by their fretfulness over little troubles. Some who can bear the great sorrows of life with a martyr's faith and patience, will even show anger over the loss of a button, the mislaying of a cane, or fifteen minutes' delay of dinner, though they have stood calmly by the graves of dear ones gone, and comforted others whose hearts were breaking with grief.

Doubtless physical infirmity is the cause of much of the agitation and fretfulness which many good people exhibit; but they must guard against this. Not only must they watch against *yielding* to such things, but they must watch against the overwork, the stimulation, the excess, the gluttony, and the dyspepsia, which rob men of peace, and which leave them nervous, fretful, and impatient. God would have us well. It is small credit to a watchmaker to have his watches continually out of order, even though it may wholly be the fault of those who carry them; and the perpetual sickness and fretfulness of Christians does not honor him whose apostle has said, "Glorify God in your body."—*Christian Progress*.

TO BE humble is not to think meanly of one's self. Christ was humble; but he knew he was Lord and Master, and told his disciples so. To be humble is, knowing your character and abilities, to be willing to take a lower place, and perform a menial service. A private may know more than his superior officer; he is humble if, knowing that, he is willing to work faithfully under him.

NOT to know evil, that is innocence; but to know evil and choose the good, that is virtue.

Moral and Positive Law.

IN these times when a pseudo-charity fevers the public mind—when the defenders of “liberal Christianity,” so called, are so bold, it becomes every lover of the gospel order to go back to first principles. The tempest-tossed mariner who has been for days the plaything of the storm and of darkness, takes the first bursts of sunshine to make his reckoning, and see in which direction he is drifting—so should we ever and anon in the heated discussions of our times, make our spiritual reckoning, and as honestly as may be, determine whether our course be according to the great chart given by the Master himself.

Our theme is moral and positive law, their relation to each other, whence they emanate, and the light in which God regards them.

THEIR NATURE.

I shall venture no definition of my own, but will give some that I have collated, to which I heartily subscribe.

Bishop Butler, than whom perhaps we can find no better writer on moral philosophy, says: “Moral precepts are precepts the reason for which we can see; positive precepts are precepts the reason for which we cannot see. Moral duties arise out of the nature of the case itself, prior to external command; positive duties do not arise out of the nature of the case, but from external command, nor would they be duties at all were it not from such command from Him whose creatures and subjects we are. . . . How great presumption it is to make light of the positive institutions of divine appointment.”

Dr. Doddridge, the author of the “Rise and Progress of Religion in the Soul,” a grand, good book, says: “Positive institutions and precepts are to be observed merely because some superior has commanded them.”

Jonathan Edwards: “Positive precepts are the greatest and most proper trial of obedience; because in them the mere authority and will of the legislator is the sole ground of the obligation, and nothing in the nature of the things themselves, and therefore they are the greatest trial to any person’s respect to that authority and will.”

Bishop Sherlock: “When a lawgiver has declared his will and pleasure by a law, it is not fit that subjects should be allowed to guess at his mind, and dispute an express law by some surmises and consequences, how probable soever they may appear; for at this rate a law signifies nothing, if we may guess at the will of the lawgiver without and against an express law.”

Bishop Taylor: “All positive precepts that depend upon the mere will of the lawgiver admit no degrees. . . . It is that in which He (God) will make the trial of our obedience, it is that in which He will so perfectly be obeyed that he will not be disputed with or inquired of *why* and *how*, but just according to the measures there set down, *so and no more, and no less and no otherwise*. For when the will of the lawgiver is *all the reason*, the first instance of the law is *all the measure*, and there can be no product but what is just set down.”

Dr. Grosvenor: “*It is at any man’s peril how he came not to know the will of God, as not to do it.*”

Dr. Hodge, of Princeton: “When in human governments the law prescribes a particular mode in which we are to acknowledge our allegiance to our country, it is not competent for us to neglect that mode. Nor have we a right to adopt a different method of acknowledgment, or to suffer our allegiance to be inferred from our conduct. . . . If we wish to be recognized as citizens, we must in the prescribed form acknowledge ourselves as such. And if Christ has prescribed a particular way in which he will be acknowledged by his followers, intelligently, willfully to refuse obedience to his

command is to renounce our allegiance to him, and to forfeit the benefits of his kingdom.”

We see then that in the estimation of these writers the difference between moral and positive law is that “moral precepts are precepts the reason for which we can see; positive precepts are precepts the reason of which we cannot see.” In other words, moral law is commanded because it is right, and positive law is right because it is commanded.

Neither positive nor moral law can be amended or abrogated unless the lawgiver sees proper to do so.

According to these distinguished divines (and the number can be indefinitely increased) we learn that positive laws must be plain and express; that the obligation to observe them proceeds not from the goodness of the laws themselves but from the authority of God; that the law enacting them is determinative as to their matter, manner, and signification; that human authority cannot commute, mutilate, or alter the law; that the will of the lawgiver is the all-sufficient reason for a most scrupulous compliance with his law; that there are no accidental parts in such law; that it is at our peril we remain ignorant of God’s positive law: that a strict compliance with his law is a part of that holiness without which no man can see the Lord. “Thou shalt love the Lord thy God with all thy heart” is a moral command, and at once commends itself to the head and heart of all reasoning creatures. “Thou shalt love thy neighbor as thyself” is another, the importance of which cannot be easily exaggerated. All classes and conditions of people need only to hear the declarations of the decalogue to cause them in their hearts to admit their rightfulness. I would not be understood as saying that readiness of apprehension as to its rightfulness constitutes a necessary part of moral law. All moral laws are not equally patent. The reason for the enactment of a positive law we may never know, and yet our duty is as imperative as though we understood all about it. Positive law is God asserting his sovereignty, demanding obedience to his will; obedience is seen, not in reasoning about the command, but in doing whatever it enjoins.

God has in every age enacted positive laws, and has always demanded prompt and explicit obedience to them. Nor is this habit, so to speak of God, confined to religious institutions of his appointment, but it is as evident in physics as in religion. But we have to do now with positive law in its relation to the worship we are to render to God our Creator.

We examine, first, the positive laws of the Old Testament, and the punishments inflicted upon those who violated them. The first law laid down was that given to Adam and Eve, in the garden of Eden: “Of the fruit of the tree which is in the midst of the garden, ye shall not eat of it, neither shall ye touch it, lest ye die.” This was a positive law. It was violated—the result was sin and suffering, disease and death.

Lot was ordered to flee from Sodom. “Look not behind thee;” this was the command. What harm in looking back? Why look forward altogether? Solicitude for their children might have induced the backward look. But the command was plain and express. Lot’s wife did look back, and became a pillar of salt. And Jesus says to us, “Remember Lot’s wife!”

Circumcision was nothing more than a ceremony. Yet it almost cost Moses his life for neglecting to circumcise his son; for the Lord stood ready to slay him with the sword if his wife had not prevented by a ready compliance with the law.

Under the Mosaic law God commanded the people to offer the daily burnt offering. The color of the beast was in this case a mere circumstance such as God laid no stress upon. But for the heifer whose ashes were to make the water of separation, there the color was by divine command a substantial part of the serv-

ice. To be red was as much as to be an heifer, and to substitute a white heifer, or a red bull-ock, was to disobey God, to be guilty of will worship. Had any Jew dared to say, “What difference as to color, the heifer is the thing; I am indulging the freer spirit, for bursting off Levitical buttons, and giving according to the law of self pleasing, do you not suppose in that case the sad fate of Nadab and Abihu would have been his?”

Saul, king of Israel, was commanded to exterminate the Amalekites—not to spare man, woman, child, cattle, sheep, or anything of Amalek’s—yet he did spare Agag, the king, and the best of the sheep and oxen. “The evil and the refuse he destroyed utterly.” Coming from the battle he met the prophet Samuel, and exclaimed, “Blessed be thou of the Lord, I have performed the commandment of the Lord.” Samuel replied, “What meaneth then this bleating of the sheep in mine ears, and the lowing of oxen which I hear?” Saul replies, I have “spared the best of the sheep and oxen to sacrifice unto the Lord.” The king pleads his piety as his excuse for not obeying God’s command. He had the “freer spirit;” he worked upon “the broad gauge,” so lauded nowadays. He thought exact obedience of but little moment, so the intent, the spirit, was right. But listen to Samuel’s reply: “Hath the Lord as great delight in burnt offering and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. *Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.*”

It would be wrong in enumerating the instances in which God has shown his jealous care of his positive law, not to mention the fate of Uzzah. God had ordained that the sons of Kohath should bear the ark of the covenant wherever it was moved, upon their shoulders. David, in removing the ark from Kirjath-Jearim, put it upon a new cart. Uzzah and Ahio drove; and as the oxen moved along, they stumbled and the ark was in danger of being thrown to the ground; Uzzah put forth his hand to steady it—and for his rashness God struck him dead. Here we have great carefulness in steadying the ark, but great carelessness in obeying the divine command.

Other instances might be adduced showing the same carefulness upon the part of God in preserving his law, and in punishing those who under the old regime violated the law.—C. C. Chaplin, in *Christian Repository*.

(To be concluded.)

“ONLY the Lord give thee wisdom and understanding. . . . that thou mayest keep the law of the Lord.” It requires a good deal of wisdom to know enough to do as the Lord has told us to do; to keep the law of the Lord, after we know what that law is. It requires large understanding, as well as strong faith, to perceive that it is always safe, and always best, to do right. Most of us know just enough to suppose that our way, the way of our longing or of our temptation, is a better way than the Lord’s way; and most of us are resting on our own wisdom just because we don’t know enough to know what fools we are. Lord, make that truth clear to us, and we shall be in a good state to begin to do better!—H. Clay Trumbull.

THE humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.

THE needle of the compass will not settle until it points toward the pole star, and so the soul can find no lasting peace until it turns with full purpose of faith to Christ.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JAN. 17.

Punishment of the Wicked.

1. How many classes of people does the Bible recognize as existing in the world? Matt. 13:24, 25.
2. What are these classes? Verse 38.
3. How long do they remain mingled together? Verses 28-30.
4. When is the harvest? Verse 39.
5. Is there any class between these two? Matt. 12:30.
6. Can one be in both these classes at the same time? Matt. 6:24.
7. When will the separation between the two classes be made? Matt. 25:31-33.
8. Briefly describe the character of the two classes? Verses 34-45.
9. What will finally become of them both? Verse 46.
10. When it is said that the righteous shall go into "life eternal," what is meant? Luke 20:35, 36.
11. Define the words "everlasting" and "eternal."
12. How much difference in duration will there be between the reward of the righteous and the punishment of the wicked? Matt. 25:46.
13. What is to be the punishment of the wicked? Rom. 6:23.
14. Since their punishment is to be everlasting, or eternal, what can you say of the death which is the wages of sin?
15. What is said of the punishment of those who do not obey the gospel? 2 Thess. 1:7-9.
16. From whom does the apostle say the everlasting destruction comes?
17. What is it that comes from God and destroys the wicked? Rev. 20:9.
18. Will any wicked person escape the wrath of God? Nahum 1:3.
19. How many of earth's inhabitants have never sinned? Rom. 10:23.
20. Then how will it be possible for anybody to escape eternal death? 1 John 1:7.

THERE are innumerable classes of people in this world, according to human reckoning, but according to God's standard—the Bible—there are only two. These are the righteous and the wicked. God made man upright, and designed that he should remain so; but the enemy came in and marred the handywork of the Creator. Since the fall of Adam there has not been a time when there have not been wicked persons on the earth. Indeed, so great has been the contamination that there has been no man since that time who was not to a greater or less extent a sinner. It is evident, then, that if at that time the tares—the wicked of earth—had been plucked up, there would have been no wheat left. Both are to grow together until the harvest—the end of the world. Then a separation will be made by the only one who is able to distinguish between the good grain and the worthless matter.

FROM these facts two things are evident. 1. There are only the two classes. There is no middle ground. Christ said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30. There is no provision made for people who are "as good as the average." To be only as good as the average of mankind, is to be very bad. The standard is—good. Anything different from that is bad. 2. None receive their reward until the Lord comes. In the end of the world—the harvest—the Master sends forth his angels, and they "sever the wicked from among the just." The farmer does not reap one portion of his wheat-field in the spring, another in midsummer, and still another in the fall. There is a special harvest-time, and then all his grain is reaped. So the Lord has not been all the time gathering from his field that he has sown, but has "appointed a day in the which he will judge the world." "The harvest

is the end of the world," not the beginning, middle, and end.

FROM Matt. 25:34-45 we learn that the Lord weighs not only *actions* but intentions. Those to whom the king says, "Come ye blessed of my Father, inherit the kingdom," etc., have not an exalted opinion of their merit. They have had such exalted ideas of right that their humble deeds seem as nothing in comparison. But love to Christ is the mainspring of all their action, and that glorifies every deed however small. Christ identifies himself with his people so closely that whatever is done to them is accounted as done directly to him. On the other hand, we learn that no act, however worthy in itself, is of any value in the sight of God unless done for love to Christ. The heathen did many good things. Their philosophers taught what they called "virtue," some things in which were really good. But all their boasted virtue was only for the exaltation of self. Selfishness was the motive that prompted all their deeds; and since a fountain cannot send forth at the same time both sweet water and bitter, neither can good come from evil, it follows that even their seeming good deeds were really evil. On this same basis, whatever is done "in order that we may have eternal life," with the idea that good deeds are going to make one worthy of the reward, is all in vain. Love must be the ruling motive. If we serve God because of gratitude to him for his love that has already been manifested to us, his love will be still further manifested in *giving* us eternal life. His love will always be as much greater than ours as he is greater than we; consequently the utmost efforts that our love can prompt will fall infinitely short of compensating for his benefits to us.

"AND these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. The words "eternal" and "everlasting" are from the same word in the original, and mean the same. We know that in this case they mean "without end," for Christ tells us that those who obtain that world, cannot die any more (Luke 20:35, 36); hence eternal life means life without end. Then eternal or everlasting punishment means punishment without end. This will be the fate of the wicked. But mark; this verse does not tell the *nature* of the punishment; it only tells us that the punishment will be inflicted, and that it will last eternally. Rom. 6:23 tells us what the punishment is to be: "The wages of sin is death." Then Matt. 25:46 might very properly be paraphrased thus: "And these—wicked—shall go away into eternal death; but the righteous into eternal life." This is exactly what the text teaches. In harmony with this Paul says of those who know not God, and do not obey the gospel, that they "shall be punished with *everlasting destruction*." This cannot be the case if they are never *destroyed*. The agent of this destruction is to be fire, which is to come "from the presence of the Lord." See 2 Thess. 2:8; Rev. 20:9.

"THE Lord is slow to anger, and great in power, and will not at all acquit the wicked." Nahum 1:3. No guilty person can escape the wrath of God. How then can anybody escape eternal death, since "all have sinned, and come short of the glory of God"? Only by having their guilt taken away by the blood of the Lamb of God. If we do not come to Christ, we can never have life; but if he is "made unto us wisdom, and righteousness, and sanctification," he will also be unto us "redemption." E. J. W.

It was a very pretty reply made by a little girl, to the statement that our Saviour was never seen to smile: "Didn't he say, 'Suffer little children to come unto me'? and they would not have come unless he had smiled."

NOTES ON THE INTERNATIONAL LESSON.

JANUARY 11—ACTS 20:28-38.

"TAKE heed therefore unto yourselves." This is the first duty that is presented in the Scriptures, for the consideration of those who are placed in authority in the church. And here in his final charge to the elders of the church at Ephesus Paul does not fail to set it before them. You, elders, are the guides, "Take heed *therefore* unto yourselves." Jesus said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever *shall do and teach them*, the same shall be called great in the kingdom of heaven." Those will not be called great in the kingdom of heaven who teach the commandments but do not do them. It is only those who *do* and teach them that shall be called great there. For it is only those who *do* them, whose teaching will be of any avail.

It is so likewise with the elders of the churches. They are to be "ensamples to the flock;" they "must be blameless, sober, of good behavior," &c. 1 Tim. 3:1, 2. He who will fulfill those scriptures which are given for the special guidance of the elders *must* take heed unto himself. So Paul again in writing to Timothy says: "Take heed unto thyself and to the doctrine." One of the qualifications of an elder is that he shall be "apt to teach," and that he shall hold "fast the faithful word, that he may be able *by sound doctrine* both to *exhort* and to *convince* the gainsayers." Titus 1:9. Yet before any of these, comes the duty, "take heed unto thyself." Then take heed unto the doctrine; "*for in doing this thou shalt both save thyself and them that hear thee.*" 1 Tim. 4:16. The office of a bishop (elder) is indeed "a good work," and he who will fulfill its obligations will thereby be a good man. And to fulfill those obligations he needs to study diligently the chart laid down in Timothy, Titus, and 1 Peter 5.

"TAKE heed to all the flock, over the which the Holy Ghost hath made you overseers." Watching for souls as they that "must give account." Heb. 13:17. Taking the oversight thereof, not by constraint but *willingly*; not for filthy lucre, but of a *ready mind*, being ensamples to the flock. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:2-4.

TO "FEED the church of God, which he hath purchased with his own blood." "Feed the flock of God." "Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? . . . The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea my flock was scattered upon all the face of the earth, and none did search or seek after them." Eze. 34:2-6. "He that entereth in by the door [Christ is the door. John 10:9] is the shepherd of the sheep, . . . and the sheep hear his voice; and he calleth his own sheep by name, and *leadeth them out*. And when he putteth forth his own sheep, *he goeth before them*, and the sheep follow him; for they know his voice." John 10:2-4. Feed the flock of God.

"FOR I know this that after my departing shall grievous wolves enter in among you, not sparing the flock." From Paul's first letter to Timothy it seems that these grievous wolves were the Judaizing teachers, who made a great merit of long genealogies (1 Tim. 1:3, 4), and pretended to be apostles (Rev. 2:2). These were the greatest enemies of the church all through the apostolic age, at Ephesus and almost everywhere else, even following Paul from one place to another, stirring up the people against him, and making the brethren evil affected toward him. And it was only a manifestation of his faithfulness to the church when he gave this warning and charge to the elders; and afterward he left Timothy there specially to guard the church against these evil influences as well as against the other class mentioned.

"Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." Hymeneus and Alexander, mentioned in 1 Tim. 1:20, were of these, and made "shipwreck of faith," and went so far as to "blaspheme," and had to be delivered unto Satan. Hymeneus is again named in 2 Tim. 2:17, and with him another, Philetus, who had so far erred from the truth as to say that the resurrection was past already; and these were thus trying to "overthrow the faith of some." Another one, Diotrephes, loved to have the "pre-eminence among them." So much so, in fact, as to refuse to receive John, the beloved disciple, "prating" against him with malicious words; and not content with that he would not receive any of the ministering brethren, and still more, forbade others who were willing to entertain them, and if any did receive them he cast them out of the church. 3 John 9, 10. He not only would draw away disciples after him, but he was not willing that anybody but himself should have any disciples.

REMEMBER the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." It is true. How many believe it.

ALONZO T. JONES.

Temperance.

Teach the Children.

THERE is, probably, no hallucination so obstinate as that which attributes to alcoholic drink a certain virtue which it never possessed. After all the influences of the pulpit and the press, after all the warning examples of drunkenness and consequent destruction, after all the testimony of experience and science, there lingers in the average mind an impression that there is something good in alcohol, even for the healthy man. Boys and young men do not shun the wine cup, as a poisoner of blood and thought, and the most dangerous drug that they can possibly handle; but they have an idea that the temperance man is a foggy, or foe to a free, social life, whose practices are ascetic, and whose warnings are to be laughed at and disregarded. Now, in alcohol in its various forms, we have a foe to the human race so subtle and so powerful that it destroys human beings by the million, vitiates all the processes of those who indulge in it, degrades morals, induces pauperism and crime in the superlative degree when compared with other causes, and corrupts the homes of millions.

It is a cruel thing to send a boy out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relations of

temperance to his own safety and prosperity, and to the safety and prosperity of society.

What we want in our schools is to do away with the force of a pernicious example and a long-cherished error, by making the children thoroughly intelligent on this subject of alcohol. They should be taught the effect of alcohol upon the processes of animal life. 1. They should be taught that it can add nothing whatever to the vital tissues, that it does not enter into the elements of structure, and in the healthy organism, it is always a burden or disturbing force. 2. They should be taught that it invariably disturbs the operations of the brain, and that the mind can get nothing that is to be relied upon. 3. They should be taught that alcohol inflames the baser passions, blunts the sensibilities, and debases the feelings. 4. They should be taught that the appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive to health of body and peace of mind, and in millions of instances ruinous to fortune and to all the high interests of the soul. 5. They should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause. 6. They should be taught that drink is the responsible cause of most of the poverty and want of the world. So long as six hundred million dollars are annually spent for drink in this country, every ounce of which was made by the destruction of bread, and not one ounce of which has ever entered into the sum of national wealth, having nothing to show for its cost but destroyed stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, these boys should understand the facts and be able to act upon them in their first responsible conduct.

The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous fluid through the inflamed bodies of our neighbors and friends, happy should we be. But this great, abominable curse dominates the world. The tramp reminds us of it as he begs for a night's lodging. The widow and the fatherless tell us of it as they ask for bread. It scowls upon us from hovels and haunts of the poor everywhere. Even the clean, hard-working man of prosperity cannot enjoy his earnings, because the world is full of misery from drink. The more thoroughly we can instruct the young concerning this dominating evil of our time, the better will it be for them and for the world.—*Dr. Holland.*

Who Support the Grog-Shops?

IN a recent address at a temperance meeting in Brooklyn, a speaker said what it would be well for Christians to think about: "It is Christian people who support the grog-shops. Eighty-seven per cent. of all liquor holes in Brooklyn are owned by people who profess to love God and to believe the gospel. I will also say that eighty-seven per cent. of the property in New York City used for the sale of rum and other abominations is owned by professed Christians and church members. It is all well enough to blame the politicians for the success of the rum traffic, but the politicians are what the people make them, and rum will never be put down so long as Christian people vote with the rum-seller.—*Exchange.*

A Fable.

ONCE upon a time a hog drank from a trough into which a barrel of beer had been emptied. He became very much intoxicated. When he came to himself, he was very much ashamed of his conduct. He was truly penitent and said to his friends, "I have always been a beast until this unlucky slip, and I promise you I'll never make a man of myself again."

It Doesn't Pay.

It doesn't pay to hang one citizen because another citizen sells him liquor.

It doesn't pay to have one citizen in the county jail because another citizen sells him liquor.

It doesn't pay to have one citizen in the lunatic asylum, because another citizen sold him liquor.

It doesn't pay to have fifty workmen ragged, to have one saloon-keeper dressed in broadcloth, and flush with money.

It doesn't pay to have ten smart, active, intelligent boys transformed into thieves, to enable one man to lead an easy life by selling them liquor.

It doesn't pay to have fifty workmen and their families live on bone soup and half rations, in order that one saloon-keeper may flourish on roast turkey and champagne.

It doesn't pay to have one thousand homes blasted, ruined, defiled, and turned into a hell of discord and misery, in order that one wholesale liquor dealer may amass a large fortune.

It doesn't pay to give one man, for \$15.00 a quarter, a license to sell liquor, and then spend \$5,000 on the trial of another man for buying that liquor and committing murder under its influences.—*Christian Secretary.*

Intoxicants in Germany.

NOTWITHSTANDING all statements to the contrary, the extensive use of intoxicating drinks is doing Germany an immense harm. The temperance problem is there, too, becoming a "burning" question, which is being widely discussed by theological, medical, and social journals. A medical periodical of high reputation recently gave statistics that tell their own tale. It says that in Germany no less than 10,000 people die of *delirium tremens* every year; of the male prisoners in the country, over 75 per cent. are constant drinkers; of the female prisoners, over 50 per cent. indulge constantly. In Berlin, with its 1,123,000 inhabitants, there are 11,169 saloons, while in 1860 there were but 3,637; in 1870, 5,393; in 1877, 7,969. In Prussia the number of saloons increased 67 per cent. from 1869 to 1877; in Mecklenburg, 95 per cent.; in the smaller States, 109 per cent.; in Weimar, 126 per cent.—*Independent.*

HIGHWAYMAN VS. RUM-SELLERS.—A noted temperance lecturer once stated in a public meeting that the rum-seller was a greater enemy of mankind than the highwayman. Upon this being denied, he proved it before a large audience by having two pictures painted on canvas. He said: "Ladies and gentlemen, the first picture is that of a highwayman, who presents his pistol and demands your money or your life; the other is that of a rum-seller passing the glass to his victim, and receiving his money and his life. Nay more, he also demands his reputation, character, and happiness."—*Sel.*

THE extraordinary peril to which a beer drinker is subject, is evinced in the death of W. J. Flynn, of Chicago, from a slight bruise, and now we find published the following: "Men working about breweries, drinking beer constantly, dare not so much as to scratch their hands or bruise their limbs for fear of lockjaw or amputation in either case. Some of the large brewers in the East and West do not indulge in beer." This all speaks of poisoned blood.—*Sel.*

THE habit of intemperance by men in office has occasioned more injury to the public, and more trouble to me, than all other causes; and, were I to commence my administration again, the first question I would ask respecting a candidate for office would be, "Does he use ardent spirits?"—*Thomas Jefferson.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JANUARY 1, 1885.

The Church.

THE word "church," in the New Testament, is always from *ekklesia*, which is defined, "an assembly." Heb. 2:12—"in the midst of the church will I sing praise unto thee,"—is quoted from Ps. 22:22, where *congregation* is used. The original in the Hebrew is *kah-hal*, which also is defined "an assembly." But Gesenius says it is used "mostly for religious purposes." That is, *kah-hal* generally refers to an assembly or a congregation of the saints.

And the same is true of *ekklesia* in the New Testament. It is used 115 times, and of these it refers to the assembly of God's people, or the church, 112 times, and is so rendered. The three exceptional cases are found in Acts 19:32, 39, 41, where it is rendered *assembly*, and does not refer to the church.

Of the word *ekklesia* Pickering's Lexicon says: "A meeting or regular assembly of the people, distinguished into ranks and orders, in contradistinction from *agora*, a mixed and promiscuous assemblage."

This is truth, which any one can verify by reading the New Testament. The church is a "regular assembly;" not an irregular, occasional, or promiscuous assembly. That it has ranks and orders, shows that it is an *organized body*, meeting from time to time by regular appointment. Thus, there was a church in Corinth, in Ephesus, in Galatia, etc. And that they were regular assemblies or organized bodies is shown in that they were bodies of continuance, with permanent officers set apart to certain duties. When Paul and Barnabas went to the work to which the Lord called them, they "ordained elders in every church." Acts 14:23.

The churches also had a *regular membership*; each member being known as such to the officers and to the fellow-members. This is evident—it is necessarily so; for there cannot exist a regular assembly, an organized body, with permanent officers, without a regular membership. It is also shown by the directions given. They were to withdraw themselves from every one that walked disorderly. 2 Thess. 3:6. Of certain ones it was ordered: "Put away from among yourselves that wicked person." 1 Cor. 5:13. "A man that is an heretic [schismatic], after the first and second admonition, reject." Titus 3:10.

And this shows that, as an organized body, the church has a certain authority over its own membership; that is, it has the power of *discipline*. Thus, the Saviour himself said, in case of offenses:—

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican." Matt. 18:15-17.

This is the original of Paul's injunction to withdraw yourselves from, or put away from among you, the disorderly and the wicked. To neglect or refuse to hear the church is a grievous offense, because the church is composed of God's own children, who bear responsibilities, and are granted exalted privileges,

from the throne of Heaven; it "is the church of the living God, the pillar and ground [stay or support] of the truth." 1 Tim. 3:15.

And all this shows that the church is not only clothed with the *power of discipline*, but upon it is laid the *duty of discipline*. This is a most sacred duty, to be discharged with great care and humility. Discipline is necessary. The word of God is given for reproof and for correction, as well as for doctrine; without correction there will be no real instruction in righteousness. 2 Tim. 3:16. Human nature is refractory and self-willed. And not all are converted who profess the faith. The church is a household (Gal. 6:10; Eph. 2:19); the members need training, instruction, and help, as children. And inasmuch as it has officers, the order is given, "Let the elders that rule well be counted worthy of double honor." 1 Tim. 5:17; and to the ruler it is said: "He that ruleth [let him do it], with diligence." Rom. 12:8.

Although there are officers and rulers in the church, the final decision of cases of discipline is left with the body. "If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." The officers themselves are selected by the body. Acts 6:3-5. The authority is in the body; but it must be remembered that the officers are of the body, and if they are qualified for their position their judgment should be respected; indeed, the very idea of their being officers, and even rulers, shows that they should be respected because of their position. Paul admonishes the church "to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. 5:12, 13.

There are several officers which belong to a local church: *First*, Elders, who may also be known by other titles, according to the work which their talents or circumstances will enable them to do. He should "rule well," and he may be a "teacher" or "help," and he may do the work of a "pastor." All these are "set in the church," and to some extent the elder must discharge the duty implied in all these titles, for it must be evident to every reader of the New Testament that the elder is not always spoken of by the same title.

Secondly, Deacons, to whom is assigned a specific work as a "help," but mostly in secular or temporal matters. These are ordained officers.

Thirdly, Clerks; of these there is no mention made in the Scriptures. But as the deacons were appointed when they became necessary, so these are appointed of necessity. Every church must keep account of its own members, and should keep a record of its doings, and specially of its exercise of discipline. This can best be done by an appointed clerk; indeed, it cannot be done without a clerk. Therefore we must consider that they are a necessity.

There are other officers which do not belong to local churches, such as apostles, prophets, and evangelists. Of these we do not speak at present.

In a sermon before the Plenary Council, on "The Holy Sabbath," Bishop Ryan uttered some things that Protestants would do well to consider. Among other things, he said, referring to the Catholic Church: "The authority that has transferred to the Sunday its binding obligation, is unquestionably the most and best qualified to determine the nature, condition, and extent of the obligations imposed." True enough; and therefore before our "National Reform" friends proceed to extreme measures in enforcing Sunday observance, they should send a deputation to the pope—the "head of the church"—to get a definite statement as to how the Sunday should be kept. The Lord has said how his day should be observed; let the pope tell how his day is to be observed.

Fate of the Wicked.

LESSON FROM THE JEWISH SACRIFICES.

THE prophet David had in his lifetime an experience similar to that of many others. That to which we refer is recorded in the seventy-third psalm. He thought things were very unequally and unjustly divided. He saw that the wicked were as a rule in better circumstances than the righteous; and in contemplating this, he came very near making shipwreck of his faith. Said he: "As for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. . . . Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. . . . And they say, How doth God know? and is there knowledge in the Most High? Behold these are the ungodly, who prosper in the world; they increase in riches." Verses 2-12.

As he contrasted his condition with theirs, he concluded that the service of the Lord didn't pay. His words were: "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." Verses 13, 14. How many people we have heard reason in the same way. "If God is just," they say, "why does he allow Mr. A, who is a humble, devoted Christian, to suffer so much of poverty and sickness, while Mr. B, his blasphemous neighbor, has an abundance of everything, with nothing to trouble him?" It is short-sighted reasoning, as David himself found out, although not from his own reasoning as to what God ought to do. He continues: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." Verses 16-20.

In these verses we find a striking confirmation of the texts which have before been quoted as proving the final utter extinction of the wicked. Their present security is only apparent, not real; they are in slippery places, and are to be cast down to destruction. As in a moment they are to be brought into desolation. More than this, when the Lord arises to take vengeance on his adversaries, they are to be as a dream when one awakes from sleep—vanished into nothingness. As elsewhere expressed, they are to be "as the early dew that passeth away."

All this the psalmist found out when he went into the sanctuary of the Lord. Let us, then, go in with him, and see for ourselves what is there taught concerning the fate of the wicked. It is evident that we must consider that part of the sanctuary service which has to do with sin, if we are to learn anything concerning the end of the wicked. This service is given somewhat at length in the fourth chapter of Leviticus. We will quote enough of the chapter to bring the matter directly before us:—

"And if any one of the common people sin through ignorance while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the

place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savor unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him." Lev. 4: 27-31.

With some modifications, of a minor character, this was the ceremony to be performed when sin had been committed. The victim to be offered might be a bullock, a goat, a lamb, or a pigeon, according to the rank or wealth of the sinner, the poor not being required to bring so costly an offering as the wealthy. But in all the principle was the same, and that principle is so simple that a child can easily grasp it. The sinner, by laying his hands upon the head of the offering, transferred, in figure, his sins to the victim, which represented Christ, "who his own self bare our sins in his own body on the tree." 1 Peter 2: 24. The offering having thus, in figure, received the sins of the transgressor, was slain, thus prefiguring Christ, who was "delivered for our offenses," and who "died for the ungodly." When this was done and the blood or flesh of the victim had been carried into the sanctuary, the man's sins were forgiven him. If he remained penitent until the day of atonement, his sins were blotted out entirely when the sanctuary was cleansed. Lev. 17. In all this reference was had to Christ, who "appeared to put away sin by the sacrifice of himself."

As the victim, when it had in figure received the sins of the transgressor, was slain, so Christ, when the Lord had laid on him the iniquity of us all, "poured out his soul unto death." He died for us, "the just for the unjust;" thus showing what would be man's fate had the offering not been made, or should he not accept it. And so, in the figure, the penitent Jew, as the victim bearing his sin was slain before his eyes, was reminded that "the wages of sin is death." The victim was then burned to ashes, thus showing both the instrument and the completeness of the sinner's destruction; and so the penitent was taught in a manner that he could not misunderstand nor forget, that "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away."

Now no one can deny that these sacrifices typified Christ's sacrifice, nor that Christ himself did really die for sinners, unless he denies the truth of the Bible. Then the conclusion is unavoidable that if Christ had not died all men must have died, for all men are sinners; and further, since "he was manifested to take away our sin," thus saving us from death because he saves us from sin, it is just as evident that those who do not wash their robes of character and make them white in the blood of the Lamb, will in the end perish. Their fate will be the same as though no sacrifice had been made. This is what David learned when he went into the sanctuary of the Lord, and this made him content with his hard lot.

One text more must suffice for the direct testimony concerning the destruction of the wicked. We give it because the contrast between the righteous and the wicked is so marked. It is Ps. 37: 37, 38: "Mark the perfect man, and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Note the contrast: The end of the upright is peace, but the end of the wicked shall be cut off. Dr. Barnes says that the word rendered "end" means properly "the last or extreme part; then, the end or issue of anything, that which comes after it; then, the after time,

the future, the hereafter. Isa. 2: 2; Micah 4: 1; Gen. 49: 1; Dan. 10: 14. It may, therefore, refer to *anything* future; and would be well expressed by the word *hereafter*." The Septuagint has *engkataleimma*, the meaning of which is, according to Liddell and Scott, "a remainder." Substituting this meaning in the place of the word as translated, we get the full force of the text. Thus: "Mark the perfect man, and behold the upright; for the remainder of that man is peace. But the transgressors shall be destroyed together; the remainder of the wicked shall be cut off." And this agrees with what the psalmist says in the earlier part of this, and in the seventy-third psalm. The righteous, although they may be plagued and afflicted in this earth, will, in the new earth, "delight themselves in the abundance of peace" all the remainder of their lives, which will last to all eternity. But the remainder of the wicked, who now have all that they desire, shall be cut off. Nothing could more clearly express their utter extinction. "The end [remainder or hereafter] of the wicked shall be cut off;" *i. e.*, there shall be no remainder to their lives.

E. J. W.

The Lord's Supper and the Laying On of Hands.

THE following earnest letter of inquiry to the editor was recently received from a reader of the SIGNS, in Iowa:—

"To-night I have finished the second reading of your work, 'Thoughts on Baptism,' particularly that part relating to trine immersion. I bitterly opposed the Adventists here in Iowa, for nearly two years, but now I inquire of them. Baptism has been the hardest point to yield, so far. (I was a trine immersionist.) I have been looking up your references as far as I am able, and so far I have found them correct. I have compared yours and J. H. Moore's tract, and as the light comes in, I believe more and more in single immersion. I believe your tract [pamphlet] will settle the difficulty with me. But there are other things that I do not yet understand.

"Why do not the Adventists observe the Lord's Supper? as it is evident the Lord with his apostles partook of a full meal. John 13: 4. And in 1 Cor. 11: 20, Paul speaks of the Lord's Supper, and if a hint of it, as Paul gives, shows that such a thing did exist, why are not the Dunkards right in partaking of a full meal? They (the Dunkards) also lay hands on the baptized, that they may receive the Holy Ghost. Acts 8: 17. Why do not the Adventists do so?"

"I write this verily for information and explanations of the scriptures referred to. Please don't delay. I desire to be in harmony with Christ and his people before probation closes. Yours fraternally, in hope.

J. J. E."

THE LORD'S SUPPER.

Our brother is mistaken in supposing that Adventists do not celebrate the Lord's Supper. We judge, however, that he does not regard the ceremony which we observe as being really the Lord's Supper, because it is not an ordinary, regular meal. That the Lord's Supper, as celebrated by Adventists, and Christian churches generally, is identical in form with that instituted by our Lord, and that to make it an ordinary meal is a perversion of the ordinance, can be easily demonstrated by the Bible, to the satisfaction, we think, of our inquiring brother.

1. It is true that Paul, in his letter to the Corinthians, does speak of a full meal in connection with the Lord's Supper, but only to condemn the practice. In this first epistle the apostle corrects many errors of the Corinthian church. After rebuking certain other unseemly practices, he takes up their manner of celebrating the Lord's Supper, and says (1 Cor. 11: 20, 21): "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper; and one is hungry and another is drunken." That is to say, "Although you profess to celebrate the Lord's Supper, you do not do it in fact, because you eat and drink to satisfy the demands of appetite." No stronger evidence than these two verses

is needed to show that those who partake of a full meal under the impression that they are celebrating the Lord's Supper, are grievously mistaken. In astonishment at their obtuseness, the apostle continues: "What? have ye not houses to eat and to drink in? Or despise ye the house of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."

2. Although the ordinance of the Lord's Supper was instituted on the night of the last Passover, it was entirely distinct from that meal. This is apparent from an examination of the records of the evangelists. Matthew says: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; *this* is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for *this* is my blood of the New Testament, which is shed for many for the remission of sins." Chap. 26: 26-28. Mark's words are almost the same. Luke says (chap. 22: 19, 20): "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; *this do in remembrance of me*. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

From these texts we learn (1) That it is only the bread and the wine that commemorate our Lord's death; and (2) That these emblems were partaken of "after supper," *i. e.*, after the Passover meal. Both these points are very clearly made by Paul in 1 Cor. 11: 23-26, after he had shown the Corinthians what the Lord's Supper is not. We quote: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; *this* is my body which is broken for you; *this do in remembrance of me*. After the same manner, also he took the cup, *when he had supped* [literally, "after the eating of the evening meal"], saying, This cup is the new testament in my blood; *this do ye*, as oft as ye drink it, *in remembrance of me*. For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come."

This is too plain to be misunderstood. Paul did not depend upon hearsay for his evidence, but received it directly from the Lord himself. All that they were to do in remembrance of Christ, as showing forth his death till he should come, was to break and eat bread, and drink of the cup; and this memorial was instituted after the supper was over, and was entirely distinct from it. The Lord's Supper consists simply in partaking of the bread and the wine, emblems of the broken body and spilled blood of Christ; whatever more is added is a perversion of the ordinance. Since the institution of the memorial was entirely distinct from the Passover Supper, and had no reference to it, there is no more reason for having the celebration of the Lord's Supper preceded by a full, ordinary meal, than there would be for introducing it by the performance of some other act of Christ on that day.

More proof might be given on this subject, but it would seem that these Bible statements of what the Lord's Supper is, and the declaration by Paul that the eating of a meal is not the Lord's Supper, should be sufficient to settle the matter.

LAYING ON OF HANDS.

To the question why the Adventists do not lay hands on baptized persons, that they may receive the Holy Ghost, it would be sufficient reply to say that no such act is commanded. The gospel commission (Matt. 28: 19, 20) says nothing of the laying on of hands, in addition to baptism; consequently we have no authority for such a custom.

More than this, we find that the Holy Ghost was not given in a fixed, arbitrary manner, even in the apostles' time. In the case cited, and in Acts 19: 6,

we learn that the apostles laid hands on baptized persons, who then received the Holy Ghost; but in Acts 10:44, 45 we have an instance where the Holy Ghost fell on a room full of people who had not been baptized, and without the imposition of human hands; and in the case of the conversion and baptism of the eunuch (Acts 8:26-40), which is related with great minuteness, we have no intimation concerning any act of laying on of hands. When the apostles laid hands on those whom they baptized, it seems to have been in view of an especial work which they were to perform.

With these facts before us, and others that might be cited, we think that Adventists would be acting in a very presumptuous and unwarranted manner, if, in partial imitation of the apostles, they should lay hands on people in order that they might receive the Holy Ghost.

E. J. W.

Colossians 2:16.

"LET no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days."

"This text," says a recent number of an "Age-to-Come" paper, "will ever stand as an insurmountable objection to the observance of the seventh day, by the disciples of Christ, in the present dispensation."

Nothing could better illustrate the lack of discrimination, and the utter confusion of ideas, which some men who stand high in their own conceit as religious teachers, bring to the investigation of the word of God.

Take, for instance, the following parallel to the foregoing statement: "Bunker Hill monument will ever stand as an insurmountable obstacle in the way of the construction of a railroad from New York City to Buffalo."

Such a statement would no more than match the remark quoted above respecting the relation of Col. 2:16, to the observance of the seventh day as the Sabbath. Yet if any one should make such a statement, it would be very evident that he knew nothing about geography, and had no coherent idea of the situation, and relation to each other, of the objects named.

Exactly so with the man who thus speaks of the Sabbath in connection with Col. 2:16. That text has no reference whatever to the weekly Sabbath. The Sabbath is separated from the objects there named by a space of more than twenty-five hundred years. The Sabbath was instituted at creation, before man sinned, and consequently before a type could have been introduced. The meats, drinks, feast days, and yearly sabbaths of the Mosaic system of which Paul speaks in the text under notice, had their origin twenty-five hundred years later, in the typical system which had been introduced on account of sin. The weekly Sabbath would have existed just the same if no sin had ever come into this world, and no typical system had ever been devised. The ceremonial sabbaths, of which there were seven in the course of the year, see Lev. 23, owed their existence to the typical system. That Paul refers to these we know, because he says, "Sabbath days: which are a shadow of things to come; but the body is of Christ."

The seventh-day Sabbath antedates all shadows, and never was and never could be, under any circumstances, a type of anything connected with the redeeming work of Christ. We sincerely pity the man whose mental vision has become so clouded that he cannot discern a distinction which is so plain, and who is in consequence betrayed into the foolish statement that Col. 2:16 will ever stand as an insurmountable objection to the observance of the seventh day.

U. S.

"O GIVE thanks unto the Lord, for he is good."

The Missionary.

Australian Mission.

It is about twenty years since circumstances took place that first gave rise to an interest concerning missionary labor in Australia. It will be remembered that in the war between the North and the South, General Lyon was killed in Missouri, and was taken to Eastford, Connecticut, where he was buried. Many came from all that section of the country to attend the funeral. Hannah More, a missionary from Africa, then in this country on a visit, came to Eastford for that purpose. It so happened that the writer was then holding meetings at that place, which she attended on Sunday. Here for the first time she heard the peculiar features of our faith presented. At the close of the meeting we repaired to the same home, where we spent the night, and had much conversation on these themes. She also procured publications, which she took with her to Africa. After a time, while in charge of the Mendi Mission in that country, she embraced the Sabbath, in consequence of which she was removed from her position. She then visited the other missions on the coast, taking with her the publications which she had received from her friends in America.

A man by the name of Dickinson, from Australia, who was laboring in one of the missions, at his own expense, also embraced the Sabbath and was excluded from the mission on that account. At that time I had correspondence with him respecting the publishing of some books which he had written. Finally he left Africa and went to Australia, and I lost all trace of him. For more than ten years I sought in every possible way to learn where he was, and about four years ago we found him in San Francisco. While in Australia he spent quite a sum of money in publishing and distributing Sabbath literature, but meeting with but little success and having no encouragement from friends abroad, he finally gave up the Sabbath and accepted Swedenborgian views.

My correspondence with the various editors, and different persons in every city, in fact in all parts of that country, served to increase my interest in the people. According to the action of the General Conference, the time has now come when the truth should be planted in a permanent manner in this country, containing three million inhabitants, a large proportion of whom speak the English language. This should be a cause of great rejoicing to every lover of present truth. In order that the mission shall be established on a permanent basis, and accomplish the design of God in its existence, the various agencies which he is using to carry forward and perfect his work should be incorporated into it at its commencement. When the church is deprived of a portion of her gifts, she is deprived of so much of her power. As the human body is imperfect without all of its members, so the church cannot sustain a healthy, prosperous condition without the various gifts which God placed in it for its perfection. The more these various gifts are brought to act in harmony, in entering any new field, the more successful will be the effort put forth.

Had this course been pursued when Elder Andrews went to Europe, we have reason to believe that the cause there would to-day have been farther advanced, and that his life might have been spared. Never in the history of God's work in the past has there been an instance where the establishing and carrying forward of any important enterprise or work has been committed to any one man. Christ chose twelve apostles of different temperaments to go into all the world and carry the gospel, and afterward added to their number the great apostle to the Gentiles. And it should never be forgotten that the Apostle Paul was accompanied by

a number of his brethren on his missionary tours. In the Great Reformation, with Luther God raised up a Melancthon and others who co-operated with him. This is true, in principle, of the reformation in Switzerland, France, and other portions of Europe. By this arrangement the work of God is made to bear more of the impress of the divine, and less of the human.

It is for these reasons that we want ministers, canvassers, and colporters to at once enter the Australian mission, also a select corps of volunteers,—men of means who feel that God has made them stewards of a few thousand dollars to use in his cause, and who have it on the altar ready to be consumed as the providence of God may indicate.

We want those who will devote their ability to manage in financial matters of the mission, and give of their means to support it; yes, more, those who are willing to become poor for Christ's sake. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." We want a few families who possess a competency of this world's goods, persons who will act as fathers and mothers to the cause in Australia. There will be room for a number of such families in the mission, and we believe that there are those who would esteem it a privilege to thus connect with this enterprise.

The establishing of a mission in Australia presents an opportunity for investing means and ability in a manner not only to tell directly on the salvation of souls, but to immortalize the deed in the kingdom of God. We have reached the time when we expect to see a fulfillment of Acts 2:45; 4:36, 37. The gospel is no less powerful now in the nineteenth century than it was in its earlier history. Also there are men and women at the present time who have as true hearts, and who feel as great a desire to consecrate not only themselves to God and his cause, but also their substance, as in the early days of Christianity. Anciently the consuming of the sacrifice upon the altar was an evidence that God accepted it.

One object of this article is to call the attention of our friends to the subject. We now expect to leave next May, according to the recommendation of the Conference. A steamer leaves San Francisco for Australia every month. Those who think of going should be those whom their brethren can recommend. I should be glad to correspond with any such. My post-office address will be South Lancaster, Mass.

S. N. HASKELL.

Meetings in Humboldt County, Cal.

THE general meeting for Humboldt County was held according to appointment, Dec. 5-14, with the church at Ferndale. Brethren and sisters came in from Eureka, Arcata, and Petrolia, so that we had quite a full representation of the Sabbath-keepers in the county. After the first evening our meetings continued day and evening for the whole ten days. During the time there were seventeen discourses given, and six Bible-readings held. Besides this, there were six social meetings and three missionary meetings. In the latter much instruction was given with reference to the best mode of doing missionary work.

On the last Sunday of our meeting fourteen persons were baptized in Salt River by Elder McClure. Besides these, four others were received into the church by vote, having been previously baptized.

During this general meeting there were weekly pledges made for the local missionary work of the county. These pledges amount to \$245.70 per year. There was also raised for the Healdsburg College \$320, and for city missions, \$117.85. It was voted by the society to put up five distributors in Eureka. A club

of twenty-five SIGNS, five *Good Health*, five *Advent Tidendes*, and five *Stimme der Wahrheit* were subscribed for to be placed in these distributors. Our people in Humboldt County are not rich, but they seem to be willing to do according to their ability to advance the cause of present truth.

When we consider that two years ago there were not more than six Sabbath-keepers in the county, and that now there are seventy-five, it speaks well for the efforts made, in preaching and otherwise, during the last eighteen months, to introduce present truth into the county. Brother McClure is now in the midst of a series of meetings in a new place with a fair prospect of several more additions to the ranks.

The church at Ferndale has a neat, substantial house of worship 30x50 ft. In this our general meeting was held. All our people expressed themselves as much encouraged, instructed, and strengthened by this series of meetings. There was a good attendance from the outside. On the last evening of the meeting every seat was filled, both in the gallery and below. Extra seats were brought in, and many stood up during the entire service, for lack of seats.

The brethren are quite anxious that a camp-meeting be held in Humboldt County about the last of July or first of August of next year. They think such a meeting, well advertised, and managed on the Seventh-day Adventist plan, will be very largely attended.

With this meeting ends our present association together in general meetings. We thank God for his blessings enjoyed, and for victories gained at every meeting. At some points Satan has sought to hinder the work, but, earnestly seeking God, we have found him a present help in every emergency. We now go to Oakland, and from there to take hold of the work in different fields, where the providence of God may indicate. But we look back with thankfulness to God for his blessings vouchsafed to us during these two months of general meetings.

J. N. LOUGHBOROUGH.
M. C. ISRAEL.

North Dakota.

Our first general meeting was held in Fargo, Dec. 5-8, and though small in numbers, its success was assured by the blessing of God manifested, and the steps we were led to take for the permanent establishment of the work in this field. The ministers present were O. A. Olsen, M. M. Olsen, and the writer. But few came from a distance, and it is to be regretted that any should miss so good an opportunity, especially since this was the first one presented in this new field. But the low price of wheat has brought stringent times for money, so that most of our people could hardly afford the expense of the journey.

The organization of a church and tract society with headquarters at Fargo, was effected. Seventeen persons united with the church, and others will do so soon. A resolution was adopted inviting all Seventh-day Adventists in northern Dakota, in good standing, to unite with this church. All that is necessary in order to become a member is to send a letter of commendation from the church to which one now belongs, to the clerk of this church, Mrs. M. C. Wise, Fargo, D. T. Sister Wise is also treasurer, and tithes should be paid to her.

The T. and M. Society started with twenty members, each of whom paid the membership fee, one dollar. The secretary is Mrs. Elsie L. Tenney, Fargo, to whom correspondence should be addressed. Quite a full stock of our books and tracts is kept on hand, and orders are received for the different periodicals.

This branch of the work is specially commended to all who feel an interest in the cause of God. Here is a grand field for the distribution of our publications, and we shall be glad

to welcome all into our society, and to receive the names of interested readers in any language. We will supply your friends with reading matter if you cannot yourself supply them.

We have labored in this field less than four months, and thus far the outlook is quite encouraging. There are about seventy-five Sabbath-keepers in this mission, over twenty of whom have embraced the faith since September. In many places there are openings for labor. Opportunities are not wanting; we only lack help and means; and as we go forward, God will supply these. The Scandinavian field is particularly favorable. It might not be too much to say that there is no more favorable field for labor in this language. Brother M. M. Olsen is laboring faithfully in this branch of the cause.

G. C. TENNEY.

Progress in Siskiyou County.

A CARD to Elder Israel, from Brethren Lamb and Church, at Callahan's Ranch, Siskiyou Co., Cal., reports progress. Twenty-three have already signed the covenant to keep the commandments of God and the faith of Jesus, and there are eight or ten more of whom great hopes are entertained. Nearly every house in the village, they say, contains Sabbath-keepers. They have also word from several in the country, whom they have never seen, who are keeping the Sabbath as a result of what others have carried to them from the meetings. Those who are taking hold of the truth are an intelligent class. Opposition to the work has just started, and there is much yet to do.

The Difference.

THERE is a great difference in the way people look at things. The world presents a very attractive appearance to some, while others go through it seeing nothing that is not dark and dreary. The tide is always setting in against them, and they see no good in anything. So it is in matters of morality and religion. To the child of God the Bible is the Book of books. He sees in all the history of God's people traced upon its pages in beautiful symmetry, the triumphs of grace, while the skeptic looks upon it as a mass of contradictions without beauty or harmony. The Egyptians could not see the divine hand that spared the Israelites from the judgments that came upon all Egypt. They saw no propriety in the Israelites going out into the wilderness. To the Egyptians all the moves of the Israelites were enshrouded in darkness, simply because they were on the wrong side of the cloud; but the Israelites had light in their pathway. Joy sprang up in their hearts as the frozen sea stood in walls on their right hand and on their left. The Egyptians followed on the same path, but the way to them was dark, ending in destruction.

To the unbeliever the providence of God is a dark mystery, while to the Christian it is illuminated with divine rays from Heaven, which give courage, strength, and great joy. Simon Peter saw the mark of God's special providence in the net full of fishes. Judas did not appreciate his divine Lord and Master, and so sold him for a few pieces of silver. The papists reasoned that if they could rid the earth of Protestantism, it would give them relief from the disturbers of their peace. They envied the happiness of those who broke loose from their thralldom, but could see no light in the doctrines of the Reformation, and so, like men bereft of reason, they persecuted those who had the true light and were seeking God. The people of the world at the present time think those deluded who are looking for the coming of Christ in the near future, as much as the Jews thought the disciples deluded in believing in the Son of God. To the Greeks and wise men of earth, the gospel was foolishness,

and to the Jews a stumbling-block. Mistakes similar to those made by the Jews and men of the world at the first advent, will also be made by corresponding classes of people at the second advent.

As a people, we can see great light in the truths that God's providence is revealing to us. Our minds go back less than two-score years, when there were but few who believed the solemn truths contained in the warning of Rev. 14: 9-12. This work which commenced so small at that time has since encircled the earth, and now has believers in every civilized nation on the globe. Accepting the divine declaration that this message is to go to every nation, kindred, tongue, and people, and that the whole earth is to be lightened with the truths that pertain to the last days, which will be preached as a witness to all nations, we can see the wonderful providence of God in circumstances which aid in spreading a knowledge of these truths. When Christ comes in the clouds of heaven, he will gather representatives from every nation, and to tongue, and people; hence when we see individuals embracing the Sabbath of the Lord and the doctrine of the second coming of Christ, even without having seen the living preacher, and in many instances without having read a tract, it causes great encouragement and rejoicing. We see great light in these things, but those who reject the evidences of Christ's soon coming and the requirements of God's law, can see no light in such an extensive dissemination of these unpopular doctrines. To them it is foolishness, and anything but agreeable.

The last year of missionary labor presents many encouraging features. The number of publications distributed last year, as reported by our missionary societies, shows that something has been done. About 9,378,520 pages of tracts, and 1,921,920 periodicals have been distributed, and this is a report from less than one-half of our tract society members. Less than one-half the members of our churches are members of the tract societies. It is probable that more than one-half of our people belong to no church whatever on account of being so scattered, and quite a large proportion of them are working members, consequently a large amount of publications has been distributed during the past year outside of all the society organizations. There are many people connected with the missionary work of other denominations, who are actively engaged in the distribution of our periodicals in the various cities of this country and Europe. God is raising up people to do the work committed to his own people, and they express as much anxiety, and devotion to the work, as many of our own people manifest. The Macedonian cry comes from all parts of Europe as well as America. Even Asia and the isles of the sea are stretching out their hands, and saying, Give us your reading matter, and if possible give us a preacher. As a people we are far behind the providence of God.

Steps were taken at our late General Conference to establish missions in fields where we have none at present. There are opportunities for every child of God to work in his cause. We should sow the seed beside all waters, for we know not which will prosper, either this or that, or whether they both will be alike good. The time is not far distant when God will crown his work with a victory far greater than any which the world has ever witnessed. Shall we be discouraged now? Never. Our faith grows stronger, our hope brighter, and our courage increases as we see the providence of God co-operating with every plan carried into execution for the spread of the truth.

S. N. HASKELL.

If we only knew how little some enjoy the riches they possess, there would not be so much envy in the world.

The Home Circle.

NEW YEAR'S HYMN.

BENEATH the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind,
As if a loss befell.
Before me, even as behind,
God is, and all is well!

His light shines on me from above,
His low voice speaks within—
The patience of immortal love
Outwearying mortal sin.

Not mindless of the growing years,
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

Be near me in my hour of need,
To soothe, to cheer, or warn,
And down these slopes of sunset lead
As up the hills of morn!

—J. G. Whittier.

Minnie Ball's New Year's Day.

BY MRS. M. STRATTON BEERS.

"REALLY, I don't understand how it can be done, but I know it can, and I am going to do it; I will commence the very minute I get home to dear sick mamma and the children."

"What on earth are you mumbling about, Jennie?" and Jennie Mahan gave a start as Minnie Ball spoke directly behind her; so occupied had she been with her own thoughts that she had not heard her footstep. "I've been told that mumbling to one's self was a sure indication of insanity, and you have been at it ever since I came within hearing of you; please explain, and relieve my anxiety concerning you;" and Minnie linked her arm in Jennie's, and looked lovingly but not at all anxiously into her face.

Jennie smiled. "Perhaps I am losing my mind; at all events I cannot just now comprehend with it how to do all that Elder Brown urged us to do; can you?"

"Can I? why, Jennie, I don't pretend to do right; but how did he say? I don't believe I heard a word of the sermon to-day, and I don't know why, only that I did not listen."

"He spoke particularly of that class of persons who, having ears to hear, hear not; surely you are not of that class, are you Minnie?"

Minnie laughed nervously, for her conscience was chiding her severely; it had been doing so of late, spasmodically.

"Well, I'm afraid I was to-day; I fell to counting the hats and bonnets that had feathers on them or artificial flowers, knowing that as a principle your people disapprove of the wearing of them, and from where I sat, about in the middle, I counted twenty-six black ostrich tips or feathers, four with wings or bird feathers, and seven with flowers. Then I got to counting those who had banged, or frizzed, or crimped hair, and I do think it is awful the way that Miss Curtis wears her hair; no one would think by her hair or dress anyway that she was a church member. Mrs. Vose was sound asleep, and I thought I would die, I wanted to laugh so badly; she sat bolt upright, and her chin began to drop slowly, little by little, until at last her mouth was wide open; and once a fly lit on her lip and actually promenaded the whole circuit of her mouth before she felt it and brought her lips together in such a funny way that I wondered it didn't make Elder Brown himself laugh. Lots of folks were asleep; I didn't count them (I wish I had), but I got to noticing the Van Arsdale girls, and first thing I knew the sleepy folks all got waked up and looked as interested as if they never slept.

Those girls had on span new dresses again to-day; I'd really like to know how many different ones they have on hand at this very time. I can't believe they are converted; can you?"

"I sometimes wonder if I ever will be, through and through; seems to me I lack very much of it," Jennie answered slowly and sadly.

"Well, for that matter I can't of course say anything; I know I am not; and my conscience just now suggests that Minnie Ball would do well to look at home, and when she goes to meeting keep her eyes on the minister instead of on the congregation. I think next time I'll make use of my ears. What was it you were so insantly endeavoring to comprehend when I overtook you?"

"It was this: Elder Brown said that as to-day is New Year's day, we could in no way make both it and the days to come after it happier than in them all to be careful that whether we eat or drink, or whatsoever we do, to do all to the glory of God. I mean to try to do it."

"Did the Elder say that? I guess that is an extravagance of his own brain, that he will find hard to put into practice himself."

"Why, Minnie, it is Bible; that very verse was his text to-day; it is in 1 Cor. 10:31."

"I wish I had listened to the sermon, but I didn't, and, Jennie, when you work out the problem of how to live this beautiful way, will you come over and show me? I need to change my ways, and next Sabbath I don't intend to see a feather, let alone counting all in the house."

Here the two girls separated, Minnie to burst into the sitting-room where were gathered the family to which she belonged. Her elder sister sneeringly greeted her with, "You lost your lunch, Miss Min., by going to Sabbath-school on Saturday. Mother told Ellen she needn't keep the table for you ever—if you didn't get home in time, you might go without, or help yourself. I'd advise you to save your appetite, now it's so late, for turkey dinner to-night at six."

For an instant the blood came rushing to Minnie's face, but with it came to her mind the text that Jennie had quoted, and she said to herself, "It must mean speaking, too; it's *whatsoever ye do*." Generally Minnie was quick with retort, and her sister was too fond of annoying her; to-day she quietly laid off her cloak and hat, lifting the plume off the latter before she laid it down, trying the effect of the trimming without it; then said, "It don't much matter whether I have lunch on Saturday or not; perhaps a little fasting is one thing I need."

"Plenty in the kitchen, dear," her mother said; "only help yourself and don't bother Ellen to clear up after you; she's very busy to-day; you know the Laselles and Uncle Rob's folks will be here to dinner."

So Minnie went out to the kitchen, feeling really hungry; but she surprised Ellen with her quiet helpfulness in getting herself a lunch, and then she volunteered to watch the coffee browning, while Ellen made out the buns for the dinner; an act so unprecedented that Ellen couldn't help but notice it.

"Guess your Saturday meetings must be making you all over new. Miss Minnie; if they do, I'll go myself sometime when it ain't New Year's day too."

What a queer throb Minnie's heart gave, and all the time that one verse of Scripture kept ringing in her ears.

"You see, Ellen, the text Elder Brown preached from to-day was this [stirring the coffee briskly that it should not brown anywhere too much], 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' I am just trying to put that into practice; do you reckon I can do it?"

"Well, honey, you can try, and if I can help you at it, I will;" pears like it would do some others of your kind good to go to Saturday meetings, too." The latter part of her speech was so low Minnie couldn't hear it, but she

blushed to think she had conveyed the idea to Ellen that she had listened to the sermon, and mentally she calculated, as she set the coffee on the table, finished to a turn, that she wouldn't deceive in any way either; just then Ellen asked:—

"What did the Elder say about it; did he tell you to come home and take a cold bite without growling, and to give me a big lift in browning that coffee, as a starter in the way of living to the glory of God?"

No, Ellen; I don't think he did, though he might have done so; the fact is, I can't tell you anything more than the bare text, and I wouldn't have been able to do that, only Jenny Mahan just repeated it over to me." And Minnie went out of the kitchen, away to her own room, with cheeks burning and head throbbing from other cause than the simple heat of the oven; conscience was chiding still.

"Well," soliloquized Ellen, "there is a pretty good deal of a sermon in that one verse, seems to me; queer it should take any hold on that highty-tighty Minnie Ball, she never seemed to me to care for anything but fun, though since she's got to going to them meetings on Saturday, with Jenny Mahan, I do believe she's different some way. I'd like to go myself; maybe, though, if I commence with Minnie to live out that sermon she brought home to me to-day, I'll be a doing something I can do, and will have more patience with them, as I want to do and can't."

Elder Brown little thought that morning that he was preaching to the cook away on — street in Mrs. Ball's kitchen; but over and over came that verse to Ellen, making everything seem lighter and pleasanter; she kept thinking, "I'll work to-day as I think would please the blessed Christ if he was here to look on, and I guess that will be to God's glory."

Over in Mrs. Mahan's home Jenny had been even more than usually kind and patient with the children, reading to and talking with them, and really succeeding after laborious effort in interesting them in the preparation of their next Sabbath-school lesson; and the frail, sickly mother quietly observing her effort, had thanked God and taken fresh courage, and fallen into a sweet, refreshing sleep, which lasted for two hours.

Jenny, on noticing that her mother was sleeping, had taken the children away to her own room and exerted herself to the utmost to entertain them in a way that would keep in their minds the fact that it was God's holy Sabbath day, and in a manner that she felt she could not have done but for the helpful influence of the sermon to which she had listened; still, when she heard her mother's voice at last calling to the children to come down, she could not but draw a sigh of relief at the prospect of yet having one hour to herself ere the Sabbath should close.

When the children were gone, she threw herself on her knees and poured out her soul to God for the help she craved at his hand to assist her to live for his glory alone, for wisdom to use in winning others to him; and then there rolled on her heart such a burden, so heavy and great, for her friend Minnie, that the loving Burden-bearer, seeing, came to her relief, and gave her through faith in his love and mercy, an earnest of the fruition of her hopes, which she really was to see fulfilled sooner than she once dared to think; for even as she finished her prayer, there came tapping at her door the very one for whom she prayed.

As Jenny opened the door, and saw there the subject of her prayer, with eyes red also from evident weeping, she exclaimed:—

"Minnie, what is the matter, has anything happened? or—or—O Minnie!"

How closely now they clasped each other, pressing their cheeks together in a silence during which each could hear the other's heart beat.

"Jennie, I came over to ask you if you had yet solved your problem? and I guess, from the looks of your face, you were just getting directions when I rapped, weren't you? and, dear friend, I do believe that I have partially solved it for myself [they were both softly weeping now]; I am going to try to work it out with you Jennie, but I shall need all the help God can give me through any source, or— or people will judge me just as I judged Lizzie and Amy Van Arsdale to-day; already I sense a little of how hard it will be for me to be a *commandment-keeper*, with none of my family even Christians; but my mind is fully made up; it was before I came over; some way I felt sure you were praying for me this afternoon, and thought you would want to know."

Scarcely knowing what she was doing, Jennie had without a word drawn Minnie to the side of her own bed, and commenced to kneel, and then, with one arm still about her, and the other raised high over her own upturned face, she opened her lips, and God filled them with a prayer of praise and thanksgiving so simply trustful that Minnie, who had scarcely dared to believe in that which she yet had had the courage to tell her friend, grew stronger and reached up still further and with firmer grasp to the Rock that she could not doubt had been cleft for her. Nor did she ever have reason for such doubting; though thick and fast came the trials of her faith in Christ, and tests of loyalty to God, firm and strong she stood, before the withering scorn of her sister, and the jests of father, mother, and brothers, and the slights of the world that so soon turned a cold shoulder and an averted face toward one who had, without any reserve, "chosen rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," always thanking God for that happy New Year's day in which she, through seeking, found one who had power to redeem her soul from death; and through "considering him who endured such contradiction of sinners against himself" she was kept from "being wearied and faint" in mind, and helped to become strong in Christ Jesus.

How Bessy Barton Spent New Year's.

LITTLE Bessy Barton and her mother had just left their beautiful home on the main street of Clayton Village, one morning, a few days before New Year's, and were on their way to buy some toys at Mr. Dayton's large store, when another little girl, poorly clad, with a thin, pale face, stopped them, and said:—

"Please, ma'am, mayn't I do some work for you?"

"Work for me!" exclaimed Mrs. Barton. "What can such a little tot as you do? Why, you are smaller than my Bessy, and I don't believe Bessy is old enough yet to be of much use in housework."

"I'm older than I'm big, ma'am. I'm almost eight, an' I can wash dishes, run errands, an' mind the baby."

"Where do you live, and why do you want a place?" asked the lady, gently, won by the earnest blue eyes that looked so pleadingly into hers.

"We live down at the Montana Factory. You see, father got hurt in the machinery last fall, an' mother can't take care of us all, so I thought I'd hire out. O ma'am, we're so poor! I—haven't had any breakfast." The voice hesitated, and tears came into her blue eyes.

"I'll give you a quarter to buy one," replied Mrs. Barton, opening her purse.

But the little one drew back, saying, "Mother wouldn't want me to beg."

"O mamma! do let her come and help nurse run after Eddy; she says she is all tired out every night," said Bessy, eagerly.

Mrs. Barton looked from one to the other, and thought, "Suppose it was my child wanting

food." Then she said, "Come, we'll go back, and you shall have a good warm breakfast, then help amuse the baby. If you do well, I may hire you by the week. What is your name?"

"Susy Davis. O ma'am, I'll do my best, for we are to be turned out of our room by the middle of next week if mother don't have the rent."

"Well, we will see how you behave," replied Mrs. Barton, as they returned to the house. There she told the old nurse Susy's story, and what she wanted her to do, and said that she intended going right down to Montana to see her parents.

Bessy begged permission to accompany her mother, and in a short time they found the tenement house where, in one room, the family lived. The sick father lay upon a straw mattress on the floor, and beside him sat his wife, sewing on some coarse garment, while a little girl, smaller than Susy, held a pale, sickly baby in her arms, rocking to and fro, trying to hush its cries. There was no fire, although the weather was freezing.

Mrs. Barton told them that she had met Susy, and had heard of their trouble from her, and had now come to see how she could help them.

She listened to the story of the accident, and how gradually all their money was used up; then she gave them enough to buy food and wood for their present need, and said she had engaged Susy to run after her two-year-old boy, and she would see what more she could do to help them.

When they left the house Mrs. Barton said to Bessy, "Now, dear, we will go and buy your toys."

"But, mamma, I think I'd rather give the money to those poor people. When papa read that verse this morning, 'It is more blessed to give than to receive,' I thought I'd never find it so, yet now I believe it would be a great deal nicer to see how happy it would make them."

"Wait till to-morrow, love, and think it all over, and if you still want to give it to these poor children you shall decide what to get them."

Early the next morning Bessy ran into her mother's room, saying, "Mamma, I've such a nice plan for Mrs. Davis and all, if you will only consent. You know that our old gardener is gone; the cottage at the gate is empty, all but John's room. Why couldn't we bring them there to live? Then Mrs. Davis could take care of John's meals, and Susy could go home every night."

"I declare, that is not a bad plan, Bessy. I'll talk with your papa about it; but don't tell Susy till we decide."

The next day Bessy's parents gave their consent, and Mrs. Barton had the rooms put in thorough order. It was not a very difficult thing to do, for the old gardener had not been gone long; and Bessy enjoyed herself much in setting things right.

Early New Year's morning Bessy went with her mother to tell them of the happy change in their prospects. Mrs. Davis wept for joy, and her husband, when told that the plan was all Bessy's, put his hand on her head, saying, "God bless you, my child; you have no doubt saved my life by your kindness, for I feel sure I shall get well and strong there."

Before night they were moved into their new abode, where a good fire was burning, and where over the mantel, in letters of evergreen, were the words, "Happy New Year. Welcome home." Bessy and Susy were waiting to receive them, and Bessy instantly drew Mrs. Davis to the cupboard, where was a generous supply of things for them to begin housekeeping with.

"These I bought with my money, instead of toys," said Bessy triumphantly; "and I never had a happier New Year's day."

She had proved the truth of the text, "It is more blessed to give than to receive."—*M. A. Roe.*

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News and Notes.

RELIGIOUS.

—Street preaching has been prohibited in Seattle, W. T.

—There are forty-six Catholic Churches in Brooklyn, N. Y.

—The four Gospels have just been translated into the Korean language.

—An exchange calls the evolution theory "the ape-x of false science."

—The minimum salary of Presbyterian ministers in Canada is now \$750 a year, with a parsonage.

—There are now eleven vessels in various parts of the world, in the service of missionary societies.

—All the German clergymen of the Episcopal Church are to meet in Troy, N. Y., this month, to consider the work of their church among the Germans.

—The rioters who attacked the Salvation Army in Switzerland were acquitted on first trial, but on an appeal were sentenced by the higher court, to imprisonment, one for thirty days, three to twenty-five days, and six to twenty days.

—A new term in theology has been invented. It is that of "Mother Hubbard Christianity," and is used to characterize that sort of Christianity which fits alike any body and any denomination. There is a great deal of this loose, easy Christianity nowadays. People call it "liberal," but the new term is more expressive.

—The French chamber of Deputies is steadily working toward a separation of church and State. Four million francs are to be taken from the appropriations to the Roman Catholic Church, and 300,000 from what has formerly been given for Protestant worship. If the church cannot support itself in the world, the reason for its existence has vanished.

—A correspondent of the *Churchman* states that on the 25th of November, the assistant bishop of New York, during the celebration of the communion, imposed upon several "novices," "the three-fold vow of poverty, chastity, and obedience," which our readers will readily recognize as a monkish vow. The writer vigorously protests against this innovation, on the ground that it is a practice "unknown to our Prayer Book." Truly, there is not much choice between the positions of the two churchmen.

—The editor of *The Age-to-Come-Herald-and-Jerusalem's-Pioneer*, etc., is now in California. In the last issue of his paper he says: "I have preached in New England forty years, and made some friends and many enemies; and have never been further west than Buffalo, N. Y., which was some years ago. But to-day my opponents in New England do not understand my views much better than those who have never heard them." What an unappreciative world this is, to be sure. We have seen his paper, and it is not difficult for us to decide why people do not understand his doctrine.

—The Rev. David N. Beach, in declaring his creed before the council which was to install him as pastor of the Prospect Street church, Cambridge, two weeks ago, was emphatic in his statement that "the change from the seventh to the first day of the week took place gradually, as a custom of the early disciples, and without any specific command." No one entered any protest to this view, so the *Christian Union's* correspondent says. Why should they? If any one should find any fault with it, it would devolve upon him to show the "specific, divine command," and that would be a task that no one has ever yet been able to perform.

SECULAR.

—Two thousand buildings, worth \$11,000,000, were erected in San Francisco the past year.

—The new aqueduct for the extension of the New York water works will cost \$2,500,000.

—Late reports from South America show war to be imminent between Brazil and the Argentine Republic.

—The text of the Spanish treaty which was telegraphed from Madrid to the *New York Times*, cost that paper \$6,416.

—The Steamer *Vint Shinkle* lodged in the ice near Columbus, Ky., Dec. 25, and catching fire, burned to the water's edge.

—Diphtheria in New York has become a terrible scourge. One week's report showed that sixty per cent. of all the cases proved fatal.

—Judge Zane has rendered the decision that a polygamous wife is not a wife in reality, and cannot therefore inherit her husband's property.

—A Canadian has just had his tongue amputated at the general hospital in Toronto, because of cancer, alleged to have been caused by cigar-smoking.

—A lot of so-called currant jelly has been seized in New York, the color of which had been improved by the use of aniline dyes with arsenic in them.

—Three anarchists who attempted a year ago to assassinate the Emperor of Germany were last week sentenced to death, and two others were condemned to ten years' servitude.

—Some enterprising men have chartered the *Great Eastern* for a year, for \$25,000. They will take her to New Orleans to be used for a hotel during the great exhibition.

—The brig *A. S. H.*, of St. Malo, France, was wrecked on the Nova Scotia coast, Dec. 20. Only one of the crew escaped. The others were either drowned or frozen to death.

—In the case of a wealthy man who committed suicide in Alameda, Cal., last week, the physician certified that he died of "failure of the heart." Very true, but not definite enough to suit the coroner.

—A dispatch from Shanghai to the *Paris National* says: "The French Minister has been ordered to inform China that any further negotiations are useless, and the dispute must be settled by the sword."

—The opera house at Walla Walla, W. T., fell down on the 25th ult., owing to the great weight of snow upon it. The accident occurred two hours before the time for the evening entertainment, and only one man was killed.

—On Dec. 20, an armed mob of 100 men attacked the Court House in the town of Wilmot, D. T., carrying off the safe and contents. On leaving the town the mob attacked the U. S. mail carrier, and plundered the mail-bag.

—The Catholic Orphan Asylum of Brooklyn, N. Y., was almost totally destroyed by fire, Dec. 18. There were 785 orphans in the building at the time. Twenty are known to have perished in the flames. Twenty more are missing.

—A tabulated statement in the *Sacramento Bee* shows California to be the largest wheat-producing State in the Union. The yield this year is 57,000,000 bushels, being worth alone more than double the total annual yield of its gold mines.

—A disastrous explosion occurred in Pratt's Astral Oil Works, in the eastern part of Brooklyn, N. Y., Dec. 21. All the buildings and tanks of the company, except one brick building, were destroyed. The loss will reach between \$500,000 and \$600,000.

—It is said that the socialists of Chicago have four regularly organized military companies, two of which are armed with breech-loading rifles. In view of their threats and demonstrations, it has been thought necessary to place a special guard to protect the military stores of the First Infantry.

—A gang of twenty-six half-intoxicated cowboys boarded a Southern Pacific train Dec. 23. Several hundred shots were fired by them, resulting in the destruction of all the car windows, and the lamps. The roofs of the cars were also riddled with bullets, and the passengers were thoroughly terrorized by the wild conduct of the "roughs."

—It is announced that Herbert Spencer will be present and address the next annual meeting of the "Concord School of Philosophy," upon the "Necessity of the Ego in Transcendentalism." Just so. It is to be hoped that Herbert will not disappoint the "Concord School of Philosophy," for if by any accident the "ego" should be left out of their transcendental disquisitions, there would be nothing left.

The Dynograph Car.

THE car perfected by P. H. Dudley for automatic or mechanical inspection of railroad tracks is very ingenious. By delicate machinery connected with the axle of the car by belts or cogs, every vibration, tilt, or perpendicular variation in the position of the car is noted on paper with pens set for the purpose, and the record thus made is reduced on paper by the expert in charge, who thus far has been Mr. Dudley himself. Thus a complete and accurate chart of the track in profile and alignment may be submitted to the section superintendents, showing not only the amount and kind of work required to perfect the road, but also the precise places referred to mile posts on the road where the work should be done. The registration of these machines is so perfect that Mr. Dudley can, if the rails are comparatively new, tell when passing at the rate of twenty miles an hour over a railroad what mills rolled the rails on which he is riding, and knows at once when passing from rails of one manufacturer to those rolled by a different maker. From the record thus made Mr. Dudley makes up a profile map of the road, which, by curved lines, shows, on a scale of one-fourth of an inch to the mile, the following things: First, any irregularities of gauge along the line; second, defects in horizontal alignment of the rails; third, the grades along the railroad; fourth, the condition of the track at any point, compared with a perfect track; fifth, whether and how much the track can be improved by labor, or whether new rails alone are needed to make it more perfect; sixth, the brand and kind of rails used on each mile of road; seventh, the number of years each rail has been in place, and, eighth, the comparative percentage of tangents and curves per mile of road. This map completed costs \$2.50 per mile, the high price coming mainly from the immense amount of work required to interpret the results and the delicacy and cost of the instruments used in the work. Mr. Dudley is the inventor of all his instruments, and inspects each year from 6,000 to 10,000 miles of track, living on his car during these trips. From 3,000 to 5,000 "miles" of paper are kept in the car constantly, and fifteen gallons of ink per 100 miles of track are used in "spotting" low places.—*Evening Post.*

What Will You Say?

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What will you say when you are called to account for the perversion and abuse of the influence and talents committed to you?

What will you say when you are called to account for a wasted life, no fragment of which can ever be recalled?

What will you say when time is gone and eternity is at hand, and you have to look upon what you might have been, but now can never be, only because you would not.

What will you say when you come to realize that all your hopes are wrecked in chasing troubles on the waves, and to be sensible that you have no one to blame but yourself?

What will you say when you wake up to the fact that the world you now love too well is gone, and that God, whom you have forsaken, has at last forsaken you?

Reader, think of these things.—*Sel.*

BE not quick to take offense; often none is intended; people are not always thinking about you or your affairs.

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 1883-84 it placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, Australia, the United States, and supplied reading-rooms with health and religious periodicals.

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Parlor reading and lecture-rooms, 52 Crouse Building, Warren Street, Syracuse, N. Y. N. J. Walsworth, resident manager.

Free reading-room at 219 West Madison Street, Chicago; Room 2, second floor. Eld. Geo. B. Starr and James Sawyer, managers.

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The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 32 Grange Road, Birkenhead, Cheshire; J. H. Durland, Southampton. Tract and book depository, 72 Heneage Street, Great Grimsby, Eng., in charge of Miss Jennie Thayer.

Free reading-room, tract and book depository, at 139 Nuuanu Avenue, Honolulu, H. I. L. A. Scott, city missionary; A. LaRue, ship missionary.

Branch societies are being organized in all parts of the United States and Europe. The New York State branch has its offices and depository at Rome, N. Y. E. W. Whitney, President; Miss May Taylor, Secretary.

At the above-mentioned places the public are cordially invited. The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

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Obituary.

FRETTER.—Died, in Medina, Ohio, Dec. 7, 1884, of inflammation of the brain, our daughter, Nellie M. Fretter, aged 11 years, 8 months, and 7 days.

Nellie was an obedient child, and though young, had made many warm friends. The separation is severe, but we lay her away with the assurance that if faithful we shall again meet when the Life-giver comes. Funeral services were held in the Baptist church of Medina, and a discourse based upon John 11:14-36 was delivered by the M. E. minister.

J. A. AND H. FRETTER.

HARSON.—Died, of consumption, at Mt. Carmel, Ill., Mary E. Harson, aged 44 years. Sister Harson embraced present truth about the first of August, 1884, and began to observe the Sabbath of the Lord. She will be greatly missed by the little company at Mt. Carmel; but they hope to meet her again in the first resurrection.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 1, 1885.

"HAPPY is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." Ps. 1:1-3.

We wish every one of our readers such a Happy New Year.

CARDINAL MANNING represents the pope as saying: "I acknowledge no civil superior; I claim to be the *supreme judge* on earth, and director of the consciences of men; of the peasant that tills the field, and the prince that sits on the throne, and of the *Legislature that makes laws for kingdoms*."

This is significant; but a greater than Cardinal Manning has said:—

"I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed and given to the burning flame." Dan. 7:11. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Isa. 2:11.

ANOTHER attempt was recently made by nihilists to destroy the Czar of Russia, while on his way to St. Petersburg. The frequency of these efforts in the Old World, together with the present state of affairs in this country, is calling out appeals from the press for the enactment of laws to protect the citizens of the United States from the malice of the dynamite fiends. The *San Francisco Chronicle* says upon this point:—

"Let no man suppose that dynamite explosions are going to be confined to Europe. This country is full of people who are likely to use it, not only German socialists and Irish Nationalists, but American cranks of the Guiteau species. In every nation there are a given number of miscreants, who bear a varying proportion to the total population. It depends on the manner in which laws are made and administered how often they will commit crimes. A single individual can carry under his arm or in a carpet-bag a can of nitro-glycerine whose explosion would shatter the largest building in this city to atoms and destroy the lives of every one in it. Ought we not to take precautions in advance, and not wait till some terrible tragedy arouses universal horror?"

"The Sabbath School Worker."

THIS does not refer to any particular person, but is the name of a quarterly journal published at Battle Creek, Mich., by the S. D. A. Sabbath-school Association. Its design is to make Sabbath-school workers of those who are not, and to help those who are already working, to work to better advantage. Among other good things, the first number contains an article on "Bible Study," the report of an address by the editor of the SIGNS, "A Knowledge of the Scriptures Our Only Safety," by Mrs. E. G. White, "Object of the Sabbath-school," and "Hints on Studying," by Prof. G. H. Bell, and some practical questions answered in a practical manner by experienced Sabbath-school workers. It also contains the proceedings of the late session of the General Sabbath-school Association, and reports of each of the State Associations, with a general summary. Two Christmas pieces of music, one especially for children, occupy the last page. It is not necessary to say that the mechanical execution is of the very highest order.

We can heartily recommend this journal to every

Sabbath-school worker, whether pupil, teacher, or officer. It would be almost if not quite a sin for any teacher or officer to neglect this means of improvement. The same may be said of pupils. The low price (only twenty-five cents a year) of the *Worker* places it within the reach of the poorest. Address, *Sabbath School Worker*, Battle Creek, Mich. Subscribe immediately, and get the first number.

Boys and Girls Aid Society.

THIS society has been for ten years engaged in active work in San Francisco, and although it does not make much noise, is doing a great amount of good. The object of the society is to take abandoned and destitute children from the streets, the courts, or from prison, to supply their immediate wants, and then secure them homes as soon as suitable ones can be found, and the children are fitted for them. The society does not, however, relax its oversight of the children for whom homes have been found, until assured that they are doing well in their new surroundings. Over 500 children are now under the surveillance of the society. Much more might be done but for lack of means. Contributions may be sent to the Superintendent, E. T. Dooley, 68 Clementina Street, San Francisco.

Sunday Law Agitation in California.

TWO YEARS ago at the California State election the principal issue between the Republican and Democratic parties was the Sunday law. As the result of that election a Democratic Legislature was elected, which repealed the law making it a crime to labor on Sunday. The recent election has changed the political complexion of the California Legislature, making it strongly Republican, which gives the advocates of a penal Sunday law a hope that by vigorous agitation, and by bringing the united influence of all the churches to bear upon the legislators, they may secure a re-enactment of the law which was repealed two years ago. At a recent meeting of the Oakland churches, a committee was appointed to bring the subject before all the evangelical churches of the State, and to see that proper petitions are prepared, and as many signatures as possible obtained. Dr. McLean, of the First Congregational Church, Oakland, who is the leader of this movement, was appointed to read a paper at the next meeting of the Congregational Club, on "How to Get a Suitable Sunday Law."

It is useless to speculate as to what this movement will amount to. We do not look for any definite result at present, more than to keep the interest of the people alive, and prepare them for the final movement by and by, which will be successful. Outside of those church people who make it a matter of principle to force others to accept their own views, the people of California do not yet see any special necessity for such a law. Eastern people no doubt imagine that since the repeal of the Sunday Law, California has been under a curse, that crime has run riot, and that Sundays have been given up to rowdyism. This idea has been constantly presented by the *Christian Statesman*. There never was a greater mistake. Sunday is as well observed in California to-day as it was before the repeal of the law. There are no more Sunday excursions, picnics, base ball games, horse races, boat races, prize fights, etc., now than there were before. Men who have lived in this State more than a score of years, affirm that the repeal of the law made not a particle of difference in the amount of Sunday business and pleasure. Of Oakland we can speak especially, that it is a model of quietness on Sunday. There is nothing to disturb the peace of worshipers on that day, except the parade of the Salvation Army, with its big drum; and that doesn't disturb them, because the

members of the Army are themselves Sunday keepers. Nevertheless the law will certainly be re-enacted in time, and will be enforced. Of this we are as certain as we are that its passage will be an act of the grossest injustice,—a return to the methods of the Dark Ages.

At Home Again.

THE larger part of the party which left Battle Creek Dec. 8, reached Oakland the morning of the 16th. Five left us in Colorado, five went to Los Angeles, and others stopped at Goshen, Selma, and Stockton. We experienced no accidents, and very few disappointments on the road. There were many things that contributed to our pleasure and comfort. We had selected the best routes. We were not crowded. We had made ample preparation for the journey. All were intending to enjoy the trip, and so we did. In starting, much was done for our comfort by Messrs. Warner and Gilman, the agents of the Chicago, Burlington and Quincy, and the Atchison, Topeka and Santa Fe Railroad Companies; and all the way to Mojave, Cal., we were treated with the greatest kindness by the employes of these and the Atlantic and Pacific Company. At Mojave we were thrown upon the tender mercies of the Southern Pacific Company, and were treated by its employes with their customary indifference to the comfort and rights of passengers. While at Mojave we were led to reflect how competition helps individuals, as well as corporations, to be kind and courteous.

On reaching home, we find our friends at the SIGNS Office well and as busy as ever. The low prices of grain, and the fact that many farmers have not sold their grain, makes money very scarce and business exceedingly dull; but so far our office has had plenty of work, and the future prospect is good. At times like this, when our tract societies find it so difficult to pay their accounts, we could hardly keep our work moving if it were not for our custom work, which brings immediate returns.

At Healdsburg we find a large and prosperous school. Teachers and scholars are of good courage, and peace and harmony prevail. Ample preparation has been made for a large attendance during the next four months.

W. C. WHITE.

MRS. CORA V. L. RICHMOND, the noted and notorious Spiritualist medium and lecturer, married a couple in Alameda, Cal., a few days ago, and signed herself, on the marriage license, as a "minister of the gospel."

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