

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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SHALL WE BE READY?

Will the work that we are doing
Stand the test of that great day,
When the Lord will come to Judgment,
All that's wrong to sweep away?

Will he speak the words of welcome
When he comes to claim his own?
Will he say, Thou hast been faithful;
All thy work has been well done?

Have we built on the foundation,
On the rock that's firm and true?
Have we made a full surrender,
Striving with our might to do

All the work the Master gives us,
With our armor ever bright,
Walking in the narrow pathway,
Ever keeping in the light?

Oh! we must be more in earnest;
We must choose the Lord to-day;
Choose him as our only portion,
While in this dark world we stay.

—Sel.

General Articles.

The Preaching of John.

BY MRS. E. G. WHITE.

JOHN was a faithful minister of Christ, bearing earnest testimony for his Lord on every suitable occasion. He had not enjoyed the training of the schools, his early life having been passed by the Sea of Galilee in the society of uncultivated fishermen; but, by association with the great Teacher, he had obtained the highest education which mortal man can receive. He drank eagerly at the fountain of wisdom, and then sought to lead others to that "well of water springing up into everlasting life."

He had a clear understanding of the character and mission of Jesus. The evidence that the despised Nazarene was indeed the Messiah for whom Israel had so long waited, seemed to him so clear that none need walk in the darkness of error. But the Jews would not believe. The apostle's heart was grieved as he saw that the prejudice and hatred which they so obstinately cherished, were bringing ruin upon the nation, and destroying their hope of everlasting life; that their own blindness, pride, superstition, and ignorance of the Scriptures, were riveting upon their souls fetters that would never be broken. Yet, notwithstanding their stubborn resistance to the truth, John ceased not to warn them, and to present Jesus as their only hope of salvation.

In preaching the words of life, John spoke with great power and feeling. The simplicity of his words, the sublime power of the truths he uttered, and the spiritual fervor that characterized his teachings, gave him access to all classes. He seemed ever to be imbued with

the Holy Spirit. The wisdom with which he spoke caused his words to drop as the dew, softening and subduing the heart. It was his constant aim to bring the minds of the people up to grasp the unseen; yet even believers were unable to fully comprehend the sacred mysteries of divine truth unfolded in his discourses.

John believed in God as a child believes in a kind and tender father. His great love expressed in giving his Son to die for a lost race seemed to the apostle too great for language to express, a mystery which finite minds might not fathom. "Behold," he exclaims, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." He was lost in amazement that the plan of salvation, devised at such a cost to Heaven, should be refused by those for whom so great a sacrifice had been made. His favorite theme was the infinite love of Christ. When speaking on this subject, he forgot self; and the love and trust that pervaded his own heart gave a thrilling power to his words.

He had a keen sense of the love that should exist among Christian brethren; and he urged this love upon his children in the faith as an essential characteristic of the followers of Christ. While the heart is destitute of Christian charity, all pretensions to the Christian name are vain. "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

The apostle was a teacher of practical holiness, giving, in his sermons and writings, unerring rules for the conduct of Christians. He declared in unmistakable terms that to be a Christian is to be Christlike. It is to be pure in heart and correct in morals; in no case should one rest satisfied with an empty profession. His own life was an illustration of his teaching, both in practical holiness and in love to God and man. It was his one great aim to conform to the will of God. He followed his Saviour so closely, and had such a sense of his purity and exalted holiness, that in contrast, his own character appeared exceedingly defective, and his humility was deep and genuine.

Although exposed to persecution and peril, and meeting many hindrances in his work, John was spared to the church for many years. Evil men, instigated by Satan, plotted to cut short the useful life of this man of God; but holy angels protected him from their malice. The church needed his testimony, and he was permitted to stand as a witness for Christ.

The apostle lived to see the gospel he loved preached far and near, and thousands eagerly accepting its gracious offer of pardon. But the joy of seeing sinners brought to Christ was not unmixed with sadness as he saw many come into the church who were not thoroughly converted, and who brought with them pernicious errors. Some were deceivers. While professing to believe the gospel, they denied Christ, and taught false doctrines; and the times were full of peril for the infant church. Some claimed that faith in Christ released them from the necessity of obedience to the law. Others held that the law was binding, also the Jewish customs and ceremonies, and that the observance of these was sufficient to insure salvation without the blood of Christ. They held that Jesus was a good man, like the apostles, but denied his divinity.

John saw the danger to which the church

was exposed, and he acted with promptness and decision. The emissaries of Satan sought through misrepresentation and falsehood to stir up opposition and hinder his work. But John had been intimately associated with Christ; he had listened to his teachings and witnessed his mighty miracles; and he bore a convincing testimony that made the falsehoods of his enemies of no effect. He wrote to the churches, exhorting them not to give the leaders in these heresies the least encouragement, and by his personal influence and his zeal for the truth he hedged up their way, and saved many souls from ruin.

To one of the helpers in the gospel, a lady of good repute and extensive influence, he wrote: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed, is partaker of his evil deeds."

He also taught, in the most unequivocal terms, the binding force of the law of ten commandments. "Whosoever committeth sin," he said, "transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth [transgresseth the law] hath not seen him, neither known him."

The apostle testifies that those who profess to know God, and to be living without sin, and yet break the divine law, give the lie to their profession. His epistles breathe a spirit of love; yet when he comes in contact with this class, he does not hesitate to reprove them sharply, and to warn them of their fearful deception. He says: "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him." "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." "Little children, let no man deceive you. He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning."

Here the apostle speaks in plain terms, as he deemed the subject demanded. In this age of boasted liberality, such plainness would be branded as bigotry. "You must have charity," is the cry everywhere, especially from those who profess sanctification. But charity is too pure to cover an unconfessed sin. The apostle teaches that while we should manifest Christian courtesy, we are authorized to call sin and sin-

ners by their right names, and that this is consistent with true charity. While we are to love souls for whom Christ died, and labor for their salvation, we should not make a compromise with sin. We are not to unite with those who are rebelling against divine authority, and call this charity.

The character of God has not changed. He is the same jealous God to-day as when he gave his law upon Sinai, and wrote it with his own finger on the tables of stone. Those who trample upon his holy law may say, "I am sanctified;" but to be indeed sanctified, and to claim sanctification, are two different things. John enjoyed the blessing of genuine sanctification; but he did not claim to be sinless. He sought perfection in the way that Christ indicated in his prayer for his disciples: "Sanctify them through thy truth, thy word is truth."

The errors that crept into the early church, and threatened its prosperity, have never been extinct. They are peculiarly active at the present time, constituting one of the perils of the last days. And God requires us to stand, as did John in his time, unflinchingly for the truth. With the love of the truth burning in our hearts, we shall "earnestly contend for the faith which was once delivered to the saints."

Value of the Old Testament Scriptures.

RECENT years have witnessed strong and persevering attacks upon the purity and binding authority of the Old Testament Scriptures. From without the church the cry has come that Moses' writings contain much contrary to known facts of science; that many of the characters of the Old Testament display grossness, immorality, and vice; that most of its teachings as to God portray a cruel, vindictive monster, in perfect opposition to the loving and pleading God of the New Testament; and that, therefore, because of such contradictoriness, all the thoughtful of earth must either discard both Testaments as a fraud upon human credence, or abandon the Old Testament as contradictory to, and inconsistent with, the spirit of the New Testament. Timid hearts within the church, fearful lest they might be driven to the former evil, have called upon their brethren to accept the latter. These Christians were ready to accept the books from Genesis to Malachi as historic records of the Jewish nation, worthy of preservation with the histories of other races and other times; but admitted that the morality it portrayed was that of a darker age than that in the days of Christ, and that the old moral code was therefore abrogated and the entire record made comparatively valueless and unauthoritative to us by the revelations of the gospel.

But both to the skeptic from without, and the fearful from within, the church, let the decisive words be repeated: "All Scripture is given by inspiration of God, and is profitable."

However these two Testaments differ in their form of recording, yet the thoughtful student is forced to the conclusion that they teach the same facts and principles. Boil down to its quintessence the entire New Testament, divesting it of all collateral matters, all arguments and conclusions, all pleadings and warnings, and it enunciates but three clear facts: The sinfulness and weakness of man, coupled with the purity and power of God; the naturalness and the futility of all efforts for human self-preservation and salvation; the possibility and actuality of a redemption in and by God himself. Boil down the old record, divesting it of all collaterals, and we find only the same three facts.

True, differences in clothing of these facts are evident in the two records. True, one looks to Calvary through the eyes of prophecy, while the other looks backward to an already offered sacrifice. Yet these are differences only of view or of presentation, not discord

or differences of underlying facts. The same differences—if separate lines of approach be differences—exist in the apostolic writings, and in an especial degree in the evangelist's descriptions of Christ. The roots and buds of all the fragrant flowers blooming on the New Testament pages may be clearly discerned in the Old Testament. Daybreak proves the existence of a sun equally as well as midday; the latter, only more clearly than the former, shows its nature and power. So in their purport these two volumes do not differ.

It is true the Old Testament tells how Abraham lied, how Solomon lusted, how David sinned. Let it also be acknowledged, however, that all such evils in the chosen of God, occurred when, morally and intellectually, men walked in the twilight, and the evils decreased as the day dawned. And let it also be recognized that, although recorded in the record, they never were approved of by God. But as a father, for the guidance of the younger child, tells to him the sin of the older one and the punishment it necessarily brought, so in the Bible God tells his younger children, that they may be warned, of the sins of his former servants and the consequent punishment.

The very existence of the Old Testament in our day, as a part of the accepted Bible, should also be admitted as a strong argument for its harmony with the thoughts of the New. Through long ages the fires have continually burned about the book; the strokes upon it of the sharpened sword have been many and strong; the acids of criticism have been poured upon it even unto this day. No voice of its defenders has been equal to its own argument. It survives. Had the Old Testament taught a different theology from the New, had the writings, as through Moses received, lacked harmony with those through John, the flames of persecution would long since have burned the green withes which bind them together as one book; the sword long ago would have succeeded in separating the discordant parts; the acids of criticism would ere this have shown the jointure of welding together the gold and the base metal. And yet out of the smoke and heat of battles have come, alike unharmed, Moses and Matthew, Isaiah and John.

But there is an unanswerable argument in the claim made by Jesus the Christ, that he inspired Moses and Isaiah with the same inspiration which stirred the minds, and started the pens, of John and Luke and Mark. He, unhesitatingly, faces the records of the law, and announces they are as true as the declarations of the gospel. He insists that his authorship must be recognized in the former as in the latter. That being conceded, the consistency of the two revelations is beyond reasonable cavil. Christ speaking in the flesh can but speak in harmony with the Christ speaking through his prophets. It is "Jesus Christ the same yesterday and to-day and forever." Whenever he speaks, through whatever media, or in person, he must be self-harmonious, self-consistent, or his whole claim of divinity abandoned.

So the Old Testament, at least to Christians, as regards the principles it announces, ranks as equal in value with the writings of the New Testament.

But what is the value of the old records viewed from a scientific standpoint? In his gospel, John goes farther than the annunciation of Christ as the inspirer alike of the teachers of the old and new dispensations. He declares that not only "the Word was with God, and the Word was God," but adds, "By him were all things made." To emphasize this creative work of Christ, John afterward adds: "By him were all things made, and without him was not any thing made that was made." So this same Christ who taught as a man, and who spoke through the prophets, made also every flower that blooms, every tree that waves its arms in the storm, every star that sparkles.

When the world was made, and "hung on nothing," he did it. It was his voice that, amid the darkness, said, "Let there be light, and there was light." It was the skill of his hand that piled up the strata of the earth, that buried the coal under the hills, and the gold in the hidden veins. This is the New Testament claim. With the sad remembrance of Calvary about him, John traces Christ, not only through the prophets and entire Old Testament, but recognizes him as the Master-builder and Workman of creation.

So, despite the objections made, there lies the world created by Christ. In its very strata he must teach consistently with the words of his mouth. The rocks and the flowers, the birds and the trees, the sun and the cloud, the Genesis by Moses and the Psalmody of David, the moans of Jeremiah and the waning voice of Malachi, if we but understood them all aright, teach but the one story that is recorded in the Gospels. To do otherwise would be an inconsistency in the Creator and Author.

So, when compared with the New Testament, the Old Testament is found teaching the same principles, and of the same value that the opening bud is to the opened flower, or the day-dawn to midday. As compared with contradictory science, the Old Testament must be understood as requiring only the same faith in its dicta as is necessary for the acceptance of scientific claims. And the value of the Old Testament, as compared with that of assailing science, must be in proportion as the word of the eternal God is of value when contradicted by the word of human wisdom.—George R. Bristol, D. D., in *Sunday School Times*.

Christian Consciousness.

THE experimental test concerning the truth of religion in general, or of any truth in particular, is of great importance. But when it is placed above the inspired and infallible teachings of the word of God, it inculcates one of the worst heresies that can be taught. Christian consciousness, like conscience, is capable of great growth, or of contraction, as regards its clearness and justness of conception. Peter speaks of Christians who could not see afar off; they were morally near-sighted, and needed to have their spiritual sense more fully exercised and developed before they could see clearly the truth in its length and breadth. See 2 Pet. 1:9.

Paul, also, in speaking of the adverse judgment of his Corinthian brethren concerning himself, says: "But with me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified, but he that judgeth me is the Lord." But, says one, may not the combined convictions of the majority of Christian people become an infallible standard of truth? By no means. At one time all of Paul's brethren in Asia were turned away from and against him. Did their agreement prove that their judgment was infallible? Let God be true, though all men be found fallible and mistaken. To the law and the gospel; if a man's conscience agree not therewith, it is because he, and not the book, is wrong. Every page of the book was written by holy men as they were moved by the Holy Spirit, that we might have one final and infallible appeal in all honest endeavors to find the truth.—Sel.

HE that often converses with God in earnest prayer and communion; that runs to him with all his necessities; that asks counsel of him in his doubtings; that opens all his wants to him; that weeps before him for all his sins; that asks remedy and support for his weakness; that fears him as a judge, reverences him as a Lord, and obeys him as a father; he walks in the presence of God.—Jeremy Taylor.

Religion at Home.

It is laughable to see one hunting high and low for his spectacles when they have been only shoved over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honor God while overlooking such opportunities, which they undoubtedly carry with them wherever they go. A slovenly carpenter was once heard, at a weekly prayer-meeting, to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his bench. When he ended his prayer, a hearty "Amen!" came from a servant who puts his mistress out of temper many times a day by his carelessness. A clerk, also, was there, who, although he taught a class in the mission school on Sabbaths, was always late at his employer's store on week days. He whispered, "Amen," too, and meant it, as far as he knew himself. A lady hearer, as she listened, resolved to join the church missionary society, and then went home and found unreasonable fault with her cook. And others also felt constrained to do something for Christ, who never even dreamed that religion, like charity, begins at home. The mechanic who is powerful in prayer-meeting, and weak at his trade, is not a credit to the cause he professes. The servant who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether too much on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks one's own crookedness.—*Sel.*

Obedience and Sacrifice the True Test of Love to God.

If the majority of professors of religion had more regard for the word of God, there would not be such a slackness in obeying its teachings. If we would consider the commands we read from its sacred pages, the same as though their Author stood in our presence, we would not be so reluctant to obey.

To know God's commands, to learn our Saviour's instruction, we must search diligently the word. Some portions of Scripture may be hard to understand, but with comparison and a close study of the bearing that one passage has upon another, we may be enabled to find its true meaning. This effort, however, must be accompanied with earnest prayer, to be fully successful. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. The Bible was written by the aid of the Holy Spirit, and many truths are buried just far enough beneath the surface to require his assistance to bring them to light.

Whoever has a desire to obey the teachings of the Bible will also have a desire to know what it teaches. If there is a difference of opinion respecting those things which affect the soul's salvation, no one who realizes the worth of his soul, will rest easy until he has made a prayerful research into the sacred word. He will not depend upon a happy flight of feeling as a warrant of his acceptance with God, but will earnestly desire the Spirit's presence to quicken his mental faculties so that he can readily comprehend the truth upon the question at issue.

Some will not investigate certain unpopular themes, for fear they may be sustained by the Bible. How much does such a soul love eternal life? Does he not love the world and the praise of men more than God and the world to come? We are just as responsible for our *opportunities* of knowing truth as though we knew the truth and rejected it. If we shun a knowledge of the truth because it requires a sacrifice to obey, can we expect that he who left the glories of Heaven and sacrificed his life for us will give us

a life without end? "If we suffer, we shall also reign with him; if we deny him, he also will deny us." We cannot more positively deny him than by refusing to obey his precepts. If we love Christ we will obey him. He says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10. He told the rich young ruler that came to him to inquire what he should do to inherit eternal life, to keep the commandments (Matt. 19:16, 17) and to sell all that he had and give to the poor. Does any one suppose that our Saviour would require such a sacrifice upon the part of the rich nobleman, and then excuse us because we have to make a small sacrifice to obey the same commandments that he told him to keep?

Nay, verily, his commands are just as binding on us, and his demand for obedience just the same, no matter what the personal inconvenience, or worldly loss. "If any man love the world the love of the Father is not in him." No better proof can be given that the love of the Father is not in us than when we turn away from his requirements, for worldly prospects.

E. HILLIARD.

Christian Character a Growth.

If we sow a handful of wheat in our garden, we could not tell, though we watched ever so narrowly, the exact moment when it germinated. But when we see the waving grain in the autumn, we know it did germinate, and that is all we care for. The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is a sort of mountain path; and the higher one climbs, the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveler who has ascended to the summit of Mont Blanc, the sun rises earlier, and sets later, and night is therefore shorter than to the peasant who lives down in the valley at the base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect, come only to those who have struggled up the heights—to the heavenly places in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour. Character, Christian character, is not an act, but a process—not a sudden creation, but a development. It grows, and bears fruit, like a tree, and, like a tree, it requires patient care, and unwearied cultivation.—*Messiah's Herald.*

Prayer.

In childhood we begin with, "Now I lay me down to sleep," and we learn the Lord's Prayer, and then, in after life, we get a few formulas of prayer, and go on with the same thing year by year, as though we did not have every day new sins to confess and new blessings for which to thank God. What is prayer? A doctor in the army said he was going over a battle-field after a great conflict. He had but a small supply of medicine, and there were enough men wounded to occupy twenty or thirty surgeons. He could only attend to a small part of the wounded. It was doleful, he said, to hear the cries of the wounded men. One cried out: "This artery is bleeding me to death, doctor; won't you bind it up?" And some one else cried: "Doctor, can't you give me an anodyne to soothe this pain?" Hundreds of voices crying out all over the battle-field. Ah, that was prayer! We are wounded from the crown of the head to the sole of the foot—hurt with wounds that will be our death unless we have the divine Surgeon come to our relief. Are we holding up these gashes of soul before Christ, our divine Physician? Are we anxious for him to come and heal us? That is prayer, and anything short of it is no prayer at all.—*Talmage.*

The Shortness of Time.

"THIS I say, brethren, the time is short." Time is a very small fragment of eternity. The eternal past, and the eternal future, what finite mind can comprehend? Compared with eternity, the six thousand years of time dwindle to a point; they are short indeed. And if we compare the seventy or eighty years that some men now live, with the thousands that are past, how short is a life-time! Or, if we compare the period of the life-time of men now with that of those who lived before the flood, truly we may exclaim, "The time is short."

But when we look upon the future in the light of prophecy, this statement of the apostle is most emphatically true. We have reached that period in the history of the world when the four universal kingdoms represented by the four beasts of the seventh chapter of Daniel are in the past. The little horn of the fourth beast has had its rise and triumph, and its dominion has been taken away, to consume it unto the end. See Dan. 7:26. We have evidently reached "the time of the end" (Dan. 12:4), when, it was predicted, many should run to and fro, and knowledge should be increased.

The time has come when the signs in the heavens were to show that the second coming of our Lord would soon take place. These were to appear soon after the close of the great papal persecution, which threatened to destroy all the people of God. Matt. 24:22, 29. These signs were fulfilled by the darkening of the sun and moon in 1780, and the falling of the stars in 1833. And now we have right before our eyes "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. Our Saviour said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28. And "when ye shall see all these things, know that it [margin, he] is near, even at the doors." Matt. 24:33. Thus we see that we are living in the very latest period of this world's history. That which remains of probationary time is short indeed. Truly "the end of all things is at hand." How carefully then ought we to live; how diligent should we be, to prepare to meet our Lord in peace.

In view of the shortness of time, Paul said: "It remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it." 1 Cor. 7:29-31. This is as though he had said, Let not the affections of men for their wives hinder them from a faithful improvement of time, in laboring diligently for the spread of truth, and the salvation of souls; and let not sorrow be permitted to weigh down our minds so as to prevent us from performing the important duties God requires to be done during the brief period allotted us here. Nor should buying or selling so engross our minds that we should fail to lay up treasure in Heaven. They that use this world should use it as not abusing it; but most men—yes, most professed Christians—do abuse the things of the world.

Some plants that are only fit to grow wild are extensively cultivated, bought, and sold, to the great detriment of those who use them. Many of God's blessings are turned into curses by a wrong use of them. Many things useful in themselves are idolized, and so made the cause of untold suffering. But we are too near the Judgment to thus squander our Lord's property, and abuse his gifts. The talents the Master has intrusted to us should be so improved that when he returns he may say to each one of us, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." C. A. OSGOOD.

The Millennium.

A CORRESPONDENT writes: "In Bible Tract No. 1, entitled 'Millennium,' page 2, it states that the period (millennium) is bounded at each end with a resurrection. How is verse 8, chapter 20, to be harmonized with this theory? Are we to understand that these people are dead at the going forth of Satan?"

We presume that the writer of these questions had in mind the book of Revelation, as that contains the only chapter in all the Bible that locates the one thousand years, or the time popularly denominated the millennium. (Millennium signifies a thousand years.) This period has been generally supposed to mark an era in the world's history prior to the close of probation and the advent of Christ, when all men will be at peace with each other, and all will know the Lord from the least to the greatest. Why this view has so generally obtained is not plain, logically considered; because, as before stated, all that may be learned concerning that time is confined to a few verses of the twentieth chapter of Revelation, and these in no way furnish material for the support of such a theory.

The data furnished by these few verses are, however, sufficient not only to definitely locate the millennium, but to determine the nature of the event. By reference to verse 4, we learn that a certain class of people live and reign with Christ a thousand years. But who are these? and whence came they? we ask.

The same verse answers: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they [the class just described] lived and reigned with Christ a thousand years." This class, all will admit, will be composed of those who had once been dead. Among them will be those who were beheaded for Christ's sake; those who no doubt died ignoble deaths in various ways rather than worship the beast; these, with all who had died in Christ in all ages, will help to swell that privileged number.

This conclusion is strengthened by reference to the verse following: "But the *rest of the dead* lived not again until the thousand years were finished. This is the first resurrection." We call attention to some interesting points in this quotation. The words, "rest of the dead," imply that those previously spoken of as reigning with Christ had also been dead. These, however, are released from death, while the others are held therein during the thousand years. But by what power did these who reign with Christ gain ascendancy over the others? The record informs us by saying: "This is the first resurrection."

But the sixth verse confirms and establishes this position. "Blessed and holy is he," saith the sacred writer, "that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." In the first case those who reign with Christ during the thousand years are represented to have been once dead. In this instance it is stated that those who are thus privileged, have part in the first resurrection; hence we must conclude that none participate in the joys of the thousand years until after the first resurrection.

We are next led to inquire, When does the first resurrection—in which the righteous have part—take place? This is concisely answered by Paul in the following words: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead in Christ* shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and

so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Two important facts are revealed in these words, relative to the subject under consideration. First we learn that the resurrection of the righteous takes place at the time of our Lord's second personal appearing. This point established, we are forced to conclude that if the resurrection provides the subjects who reign with Christ during the thousand years, then that period so long looked for by the church must await the advent of Christ. We learn, secondly, from this scripture that when the Lord does raise the dead and change the righteous living, they are *caught up* in the clouds to meet him in the air. It is plain then that they leave this earth and mount to Heaven to reign that thousand years with Christ.

The reason for this is obvious. When we learn the condition of the earth during that time, we must conclude that it would not be a fit abode for the redeemed saints. Turning again to Revelation, chapter twenty, we learn from verse five that some are still dead during the entire millennium. On the other hand we learn that when the Lord appears, and, as we have seen, takes away the righteous, all the wicked who live upon the earth are slain (2 Thess. 1:7; Rev. 11:11-21), the earth then becomes one vast charnel house. In speaking of this time the prophet says: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

That the prophet here introduces the close of the great controversy that has been going on for six thousand years, is evident by referring to verse thirty-one of the same chapter: "The Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." The fact that this slaughter extends from one end of the earth to the other, and that the victims are not lamented, shows that all those left on the earth are involved in the account. There are none left to lament the terrible calamity.

But this is not all. When the Lord comes, the handiwork of man disappears; all that art and science could contrive for man's comfort vanishes. The prophet speaks again upon this point: "I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:25-27. Certainly this is "destruction upon destruction," which would totally unfit the earth for the abode of the saints during the millennium.

We are now prepared to examine briefly another portion of Revelation 20. Commencing with the first verse we read: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." We learn by this that Satan is bound during a thousand years. Is it the same period of time that the saints reign with Christ, and the wicked lie dead, between the two resurrections? Evidently it is. Please notice the phraseology of the second verse, where the subject is first introduced. It is there said that the angel binds Satan for a thousand years. The third verse affirms that he will deceive the nations no more till the thousand years are fulfilled. Both these state-

ments must refer to the same period. Again in verses 4 and 5 the saints are shown to be with Christ a thousand years, having been raised from the dead, while the rest of the dead live not again till the thousand years are finished. These too are identical in point of time. Now the seventh verse introduces the loosing of Satan and says that it occurs when the thousand years are expired, showing that the previous mentions of a thousand-year period, each covers the same time—that of Satan's binding, or captivity.

It stands to reason that if the saints are in Heaven with Christ during that time, they are beyond the reach of Satan's deceptions. If the others are all dead, they certainly cannot be influenced by him. His life-long occupation, then, has ceased as long as that period continues. He may wander up and down in the desolate earth, and behold the work of destruction he has wrought, but find no comfort in it. He is really a prisoner until the termination of the thousand years, or until the resurrection of those who were unworthy of a part in the first resurrection. His work may then be renewed for a brief season, only to end in the destruction that overtakes all the finally impenitent.

So far, the specifications of the chapter are met. We will, however, examine one more point of the subject. Satan's prison house is said to be the bottomless pit. With the foregoing conclusions, one may ask, Do you then think that the desolated earth is referred to in that expression, "bottomless pit"? No one certainly could think the expression a literal one; for a *bottomless* pit would contain nothing, therefore could not become a prison for Satan or any other being. But for an answer to the question, let us together examine one point in a scripture already referred to. In Jer. 4:27, after speaking of the overthrow of the cities when the Lord comes, he says the *whole land shall be desolate*. The Lord does not make a full end of it; for after the thousand years it will be renewed. See 2 Pet. 3:12, 13; Rev. 21:1. But before its renewal the prophet says concerning its condition, "I beheld the earth, and lo, it was *without form and void*." Jer. 4:23.

This, it will be noticed, is the very same expression used in the first chapter of Genesis, verse 2, with reference to the earth in its chaotic state. "And the earth was *without form and void*, and darkness was upon the face of the deep." Then when the earth is reduced to a state of desolation, as brought to view by Jeremiah, it assumes the chaotic condition in which it was before man was created upon the earth. But the inspired record describes that condition in one word: "Darkness was upon the face of the *deep*." The original form of this word in the Septuagint (Old Testament in Greek) is the same as that translated "bottomless pit" in Rev. 20:1, 3. And when we consider that in the latter case the word is used in connection with events a portion of which transpire on the earth, the matter seems conclusive.

It is seen that at the end of the thousand years the resurrection of the wicked takes place. Unlike those who came up in the first resurrection, these remain on the earth, and Satan goes out to deceive them into an attack upon the beloved city of the saints. This city, the new Jerusalem, John saw coming down from God out of Heaven. The sight of the city and the saints fires Satan and his followers with frenzy, and while he and his host are engaged in attacking the city, fire comes down from God out of Heaven and devours them. These retributive fires purge the earth. Then "he that sat upon the throne said, Behold I make all things new," and the earth becomes the final abode of the saved. Rev. 21:5-7.

J. O. CORLISS.

"AND let him that heareth say, Come."

The Testimony of the Pronouns.

It is universally conceded that we have the Bible in the English language. It is true that the version in common use is the English of three centuries ago, and some forms of expression are somewhat out of date, and a few of the words convey different ideas from those attached to them when King James' translation was first published. But the general principles of construction of the language, and the relation of the parts of speech to each other, remain unchanged. For instance, the pronoun is used to represent a noun; and this rule always carries the idea that the representation is perfect; the pronoun signifies just what the noun for which it stands signifies—no more, no less.

For example: Though Columbus discovered a continent, *he* died in poverty. It is clear that the pronoun "*he*" implies all that is implied by the noun "*Columbus*," and no more. There is no exception to this rule, whether the pronoun stand for a person, place, or thing; and there is no reason why it will not apply to Bible English as well as to that of other books. Example: "Lo, this is our God; we have waited for *him*, and *he* will save us; this is the Lord; we have waited for *him*, we will be glad and rejoice in *his* salvation." Isa. 25:9. There can be no disputing that "*he*," "*his*," and "*him*," in this example, are the exact equivalents of "God" and "Lord."

With this recognized principle of the English language before us, let us examine a few texts of Scripture bearing upon man's nature. Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into *his* nostrils the breath of life, and man became a living soul." Here the pronoun "*his*" represents "*man*," and must comprehend all that is meant by that term—no more, no less. Remember, he was *man* before the breath entered his nostrils and he became a living soul, and he was *man* afterward. There had been nothing added to him, only he was made to live and breathe, just as all living creatures do that live upon the land. See Gen. 7:21, 22.

In Gen. 2:16, 17, it is recorded: "And the Lord God commanded the *man*, saying, Of every tree of the garden *thou* mayest freely eat; but of the tree of the knowledge of good and evil, *thou* shalt not eat of it; for in the day that *thou* eatest thereof *thou* shalt surely die." In these verses the pronoun "*thou*" stands for "*man*," and must fully represent that term, including that which was formed of the dust, that which ate, and that which understood the command of the Lord. So we find all these characteristics of the man grouped together as a unit, and represented by pronouns of the singular number.

Again, see chap. 3:17-19: "And unto Adam [*earth*] he said, Because *thou* hast hearkened unto the voice of *thy* wife, and hast eaten of the tree, of which I commanded *thee*, saying, *Thou* shalt not eat of it, . . . in the sweat of *thy* face shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast *thou* taken; for dust *thou* art, and unto dust shalt *thou* return." All this was addressed to Adam—all there was of him—and the singular pronouns "*thou*," "*thy*," and "*thee*" stand, severally, for Adam—all there was of him—ending in death.

The use of the pronouns in the account of man's creation and fall, unmistakably show that he is a unit by nature, and when he dies the whole being dies. The recognized rules of the English language regarding the use of this class of words will admit of no other construction. The inevitable conclusion is that any future life for man must be through a resurrection or translation, just as we are taught by the apostle Paul. See 1 Cor. 15:21, 22: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." And verses 51-53: "Behold, I show you a mystery; we shall

not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must *put on* incorruption, and this mortal must *put on* immortality." In all this there is harmony.

W. N. GLENN.

Are We Understood?

We hold that there is a descriptive prophecy of a final warning to be given to mankind, which will be immediately followed by the day of wrath. Rev. 14:6-12. It is a message of the gospel, and it will be given through chosen servants of God, as it has ever pleased him to communicate instruction and warning, as well as the promises of the gospel. We believe that the prophecies in general have been so far fulfilled that the time has come when this warning should be given, and, further, that it is actually being preached and published to the world.

If we are right in our view in this respect, it is a matter of the greatest possible importance to all to know it; to hear and heed the warning. If we are wrong in this particular, we are deluded, and no one should receive our preaching, but prove its falsity and lead us out of the delusion, and so save our souls.

Conversing with a kind neighbor, I was stating our faith in the fact that the time had come for the final message, that of the third angel, to be given, reasoning as above on the importance of it, our position being true, as we believe it is; and his reply was, that he did not doubt that we believe we are right, as all other denominations do.

That is not the point. The question is not whether we are "*righter*" in things in general than other denominations are. The question is, Are we right in this particular thing? has the time come for the predicted and described warning to be given? and is it actually being given? Can it be shown from the successive fulfillment of prophecy, in the order given in the book of God, that the time has come, and that the proclamation of this solemn warning is an existing fact, and a sign of our times?

If this is so—and no one can prove that it is not—then we are doing, as instruments, the work of God, the special work for our times, as designed and foretold in his word. If we are right in this, God is in the work. Therefore, if there is a bare possibility of our being right, all should have the deepest interest to know it. And if we are not right in this particular point, those who are right should show, by sound reasons from the word of God, that we are wrong.

The position is absolutely either right or wrong. There is no middle ground. And we have no rivals in this matter in other denominations. None but Seventh-day Adventists profess to preach the message of the third angel. None explain it, defining its terms. No one convicts us of error in regard to its meaning. Those who are most friendly to us only look on with doubt, taking no position on these messages. Our work stands by itself; it is like no other; and the only question is, Is it right? It is of God, or of men. If it shall prove to be of God, it must be heeded. When God speaks, men should hear. To oppose it, would be to fight against God. But if we are in a delusion, it is a fearful delusion, and we would be exceedingly glad to be undeceived. We would not be found false witnesses of God. But we are shut up to the conclusion to which we have come, till some one can explain the prophecies of Daniel and John, show us what they mean, and tell us what our mistake is. Till then, we must preach to the world what we believe to be the truth for our times; for if our position is in harmony with the word of God, a fearful responsibility rests upon us to proclaim it to the world.

R. F. COTTRELL.

The Resurrection of the Just.

"I CANNOT consent to distort its words from their plain sense and chronological place in the prophecy on account of any consideration of difficulty, or any risk of abuses, which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole church for three hundred years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors, who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of unanimity which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the 'spiritual interpretation now in fashion.' If in a passage where two resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period after that first, if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave, then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose no one will be hardy enough to maintain; but if the second is literal, then so is the first, which, in common with the whole primitive church, and many of the best modern expositors, I do maintain and receive as an article of faith and hope."—Dean Alford, on Rev. 20.

Condition of Society.

WHAT an age we live in! An age to which the Lord has given great power to get wealth, opening men's minds to new forms of using and economizing the resources of the physical system. And, in return, man only grows vain and self-sufficient, and makes gods of his right hand and his proud brain. Nay, your flippant scientist, who ought to be humbled by the universe which lies about him like an ocean, as impenetrable as ever, is conceited enough to exalt himself because of the few pebbles he has gathered upon the sands, and turns traitor to the human race in refusing to recognize its Creator. And when all this arrogance of false science gets down to the lowest class, look at its effect upon the vulgar mind in the practical atheism that is increasing among us. Monstrous marriages and criminal divorces are multiplied, and adulteries and abortions are a staple of our daily news. In many parts of our country, courts and judges give reins to universal licentiousness. Our own quiet villages and orderly cities are invaded by social outlaws, the reek of whose blasphemy and obscene ideas is rank beyond all description. Our journalism condemns this, or treats it with deserved contempt, but, nevertheless, patronizes it by advertising its enormities and becoming its "tract society," printing and distributing its filth and profaneness.—Bishop Cox.

The Holiness Needed.

FOR the holiness that fights against sin, battles with temptation, keeps unspotted from the world, and lays self on the altar, there is a crying need in our time. It is a sympathetic spirit going about doing good, yet it has no sympathy with evil customs and the fashions of the world. It strives to keep clean. Against the downward pull of the world it braces itself and says, "If others do this, yet will not I." It dares to be singular and unfashionable. It keeps out of places where it would be smirched, and finds such enjoyment in its prayer-service, its Bible-study, its deeds of charity, and in the innocent joys of life, that it does not hanker after the playhouse and kindred sensualities. Walking in the Spirit, it does not stoop to the lusts of the flesh.—T. L. Cuyler.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—FEB. 28.

Punishment of the Wicked—Continued.

1. What is given to those who believe on Christ? John 3:36.
2. What is to be the fate of those who believe not the Son?
3. What does the Psalmist say will be the result to the wicked, if the Lord's wrath is kindled only a little? Ps. 2:12.
4. Then what will be their condition if his wrath abides on them?
5. What contrast did the wise man make between the continuance of the righteous and that of the wicked? Prov. 10:25.
6. With what words of the Psalmist does this agree? Ps. 1:1-4.
7. What is to be done with the chaff? Matt. 3:12.
8. To what other perishable substances are sinners compared? Hos. 13:3.
9. To what is their destruction compared? Isa. 5:24.
10. How has the beloved disciple described the fate of the wicked? Rev. 20:9.
11. In what manner will they be devoured? Nahum 1:10.
12. Into what shall the wicked consume? Ps. 37:20.
13. Of what was man formed? Gen. 2:7; 18:27.
14. After the fire of the last day, what will the wicked be? Mal. 4:3.
15. In view of this fact, what does one of the prophets say of the wicked? Obadiah 16.
16. What corroborative testimony can you give on this point? Ps. 37:9, 10.
17. Quote another text which proves that a time will come when there will be no wicked in existence in the universe. Rev. 5:13.
18. Who is the author of the doctrine that the wicked shall not die? Gen. 3:4.
19. Who is the serpent? Rev. 20:2.
20. For what purpose did the devil invent that doctrine? Eze. 13:22.

IF the reader will only take pains to look up the references given in this lesson, he certainly will not need comments to aid his understanding of the subject. Just note the strong expressions that are used concerning the wicked: They "shall not see life." John 3:36. They pass away as does the whirlwind. Prov. 10:25. They are "like the chaff which the wind driveth away." Ps. 1:4. This chaff is to be burned up with a fire so intense that it cannot be extinguished. Matt. 3:12. "They shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney." Hosea 13:3. "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." Isa. 5:24. "They shall be devoured as stubble fully dry." Nahum 1:10. They shall consume "into smoke." Ps. 37:20. "The day that cometh shall burn them up," and "they shall be ashes" under the feet of the righteous. Mal. 4:1, 3. "They shall be as though they had not been." Obadiah 16. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10.

ONE who reads these texts may well wonder how those who profess to believe the Bible implicitly can hold to the doctrine that the wicked shall exist in torment to all eternity. That doctrine squarely contradicts every one of the texts which we have quoted. Yet the contradiction is no more emphatic than was the serpent's contradiction of the words of the Lord, when he said to the woman, "Thou shalt not surely die." Gen. 3:4. This was the origin of the doctrine of eternal life for the wicked. It is the only doctrine held by religionists, that can be traced *directly* to the devil. His object in

inventing this doctrine was to induce Eve to transgress the command of the Lord; and it has been for the purpose of holding men in the bondage of sin, that he has kept the doctrine prominently before all mankind ever since.

IN Ezekiel 13:22 we have the testimony of the Lord on this subject. When threatening punishment upon certain evil ones, he says it is, "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Let us see how this result has been accomplished.

WE do not know the exact motive of the one who introduced this doctrine of eternal life for the wicked, into the Christian church. It was no doubt mainly a result of his heathen training, and without any definite motive. But so far as he had any definite idea, it was designed to deter men from sin and to frighten them into repentance. This is why all denominations have advocated it in times past. We have often heard it said by ministers, that if the doctrine of eternal torment were not preached, sinners would have no fear of the consequences of sin. Just as if the Lord did not know what he was about when he made *death* the penalty for sin! The Lord has said, "The wages of sin is death," and, "The soul that sinneth, it shall die;" but these persons say, in effect: "No, no, Lord; you must not tell people that for if you do they will all keep sinning." And so, making light of the real penalty, and ignoring the love of God as the great factor in turning men to righteousness, they presume to improve upon his word.

AND so the doctrine of eternal torment was for many years taught in all its horrible enormity. People accepted it as the word of God, because the priests and ministers said that it was such. Thousands were frightened into a nominal profession of Christianity, and to the infliction of severe punishments upon themselves, thinking by so doing to avert the wrath of God. It is safe to say that no *real* converts were made in consequence of the propagation of this doctrine; but "the church" gained immense sums of money by the sale of "indulgences," or releases from punishment, to poor, deluded sinners; this money was spent by the popes in self-aggrandizement and riotous living, and the devil was doubtless satisfied.

BUT there was always a class of people who, believing that the word of God taught this horrible doctrine, repudiated the Bible entirely. They would have nothing to do with a book which taught, as they supposed, such barbarous cruelty. And thus the doctrine has fostered infidelity. Others believed the doctrine, and settled down into stolid indifference, while others determined to have as good a time as possible while they were on earth. The terrible French Revolution, when all religion was proscribed, and God and the Bible were insulted and ignored, was a recoil from this terrible doctrine of eternal torment. And now, in our own day, we find that the church itself is passing from that extreme of error, to the other extreme. Instead of being the leading topic of sermons, as formerly, the doctrine of eternal torment is seldom mentioned. On the contrary hundreds, yes thousands, of ministers who are called "orthodox," openly hold that God will not punish anybody, or that if he does, it will only be for a time, and that then all men will be restored to his favor. Now anybody who stops to think can see that if men believe this, there is absolutely no incentive for them to change their course of life. The fear of punishment has been taken away, and if they are taught that all men will ultimately be saved, whether they now wish to be or not, they can see no necessity

for believing on Christ. And so we see the object that Satan had in the beginning is attained, the wicked are strengthened in their wickedness and carnal security, by the promise of life. The safest and best way is to hold and teach only the simple truth, and leave the results with the Author of truth. E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

FEBRUARY 15—ACTS 22:1-21.

Paul's Speech on the Stairs.

"BRETHREN and fathers, listen to the defense I have now to make to you!"

The sound of their own language, showing that the speaker was at any rate no mere Hellenist, charmed their rage for the moment, and produced a still deeper silence. In that breathless hush Paul continued his speech. It was adapted to its object with that consummate skill which, even at the most exciting moments, seems never to have failed him. While he told them the truth, he yet omitted all facts which would be likely to irritate them, and which did not bear on his immediate object. That object was to show that he could entirely sympathize with them in this outburst of zeal, because he had once shared their state of mind, and that nothing short of divine revelations had altered the course of his religion and his life.

He was, he told them, a Jew, born indeed in Tarsus, yet trained from his earliest youth in Jerusalem, at the feet of no less a teacher than their great living Rabban Gamaliel; that he was not merely a Jew, but a Pharisee who had studied the inmost intricacy of the *Halacha*; and was so like themselves in being a zealot for God, that he had persecuted "this way," to the very death, haling to prison not only men, but even women, in proof of which he appealed to the testimony of the ex-high priest Theophilus, and many still surviving members of the Sanhedrim who had given him letters to Damascus. What, then, had changed the whole spirit of his life? Nothing less than a divine vision of Jesus of Nazareth, which had stricken him blind to earth, and bidden him confer with Ananias, who had healed his blindness, and told him that it was "the God of our fathers" who foreordained him to know his will and see "the just One," and hear the message from his lips, that he might be for him "a witness to all men" of what he had heard and seen.

He then mentions his baptism and his return to Jerusalem, and comes to the point that, while he was worshiping—now twenty years ago—in that very temple, he had fallen into a trance, and again seen the risen Jesus, who bade him hurry with all speed out of Jerusalem, because there they would not receive his testimony. But so far from wishing to go, he had even pleaded with the heavenly vision that surely the utter change from Saul the raging persecutor—Saul who had imprisoned and beaten the believers throughout the synagogues—Saul at whose feet had been laid the clothes of them that slew his witness, Stephen—the change from such a man to Saul the Christian and the preacher of the gospel of Jesus Christ—could not fail to win credence to his testimony. But He who spake to him would not suffer him to plead for a longer opportunity of appealing to his fellow-countrymen. Briefly but decisively came the answer which had been the turning-point for all his subsequent career. "Go, for I will send thee far away TO THE GENTILES!"

That fatal word, which hitherto he had carefully avoided, but which it was impossible for him to avoid any longer, was enough. Up to this point they had continued listening to him with the deepest attention. That word "GENTILES," confirming all their worst suspicions,

fell like a spark on the inflammable mass of their fanaticism. No sooner was it uttered than they raised a simultaneous yell of "Away with such a wretch from the earth; he ought never to have lived!"

Then began one of the most odious and despicable spectacles which the world can witness, the spectacle of an Oriental mob, hideous with impotent rage, howling, yelling, cursing, gnashing their teeth, flinging about their arms, waving and tossing their blue and red robes, casting dust into the air by handfuls, with all the furious gesticulations of an uncontrolled fanaticism.

Happily Paul was out of the reach of their personal fury. It might goad them to a courage sufficient to make them rend the air with their cries of frenzy, and make the court of the temple look like the refuge for a throng of demons; but it hardly prompted them to meet the points of those Roman broadswords. In great excitement the commandant ordered the prisoner to be led into the barracks, and examined by scourging; for, being entirely ignorant of what Paul had been saying, he wanted to know what further he could have done to excite those furious yells. The soldiers at once tied his hands together, stripped his back bare, and bent him forward into the position for that horrid and often fatal examination by torture which, not far from that very spot, his Lord had undergone. Thrice before, on that scarred back, had Paul felt the fasces of Roman lictors; five times the nine-and-thirty strokes of Jewish thongs; here was a new form of agony, the whip—the horrible *flagellum*—which the Romans employed to force by torture the confession of the truth.

But at this stage of the proceedings, Paul, self-possessed even in extremes, interposed with a quiet question. It had been useless before, it might be useless now, but it was worth trying, since both the soldiers and their officers seem already to have been prepossessed by his noble calm and self-control in the midst of dangers so awful and so sudden. He therefore asked in a quiet voice, "Is it lawful for you to scourge a Roman who has not been tried?" The question was addressed to the centurion who was standing by to see that the torture was duly administered, and he was startled by the appeal. This was evidently no idle boaster, no man who would invent a privilege to escape pain or peril. Few under any circumstances would ever venture to invent the proud right of saying *Civis Romanus Sum*, for the penalty of imposture was death; and the centurion had seen enough to be quite sure that this prisoner, at any rate, was not the man to do so. He made the soldiers stop, went off to the commandant, and said to him, with something of Roman bluntness, "What are you about? This man is a Roman." This was important. If he was a Roman, the Chiliarch had already twice broken the law which entitled him to protection; for he had both bound him, and, in contravention of an express decree of Augustus, had given orders to begin his examination by putting him to the torture. Moreover, as being one who himself placed the highest possible value on the *jus civitatis*, he respected the claim. Hurrying to him, he said—

"Tell me, are you a Roman?"

"Yes."

But Lysias, as he looked at him, could not help having his doubts. He was himself a Greek or Syrian, who had bought the franchise, and thereupon assumed the *prænomen* Claudius, at a time when the privilege was very expensive. Whether Paul was a Roman or not, he was clearly a Jew, and no less clearly a very poor one; how could he have got the franchise?

"I know how much it cost me to get this citizenship," he remarked, in a dubious tone of voice.

"But I have been a citizen from my birth,"

was the calm answer to his unexpressed suspicion.

The claim could not be resisted. Paul was untied, and the soldiers dropped their scourges. But Lysias was not by any means free from anxiety as to the consequences of his illegal conduct. Anxious to rid his hands of this awkward business in a city where the merest trifles were constantly leading to most terrible consequences, he told the chief priests to summon next day a meeting of the Sanhedrim in order to try the prisoner.—*Life and Work of St. Paul*, by F. W. Farrar.

Temperance.

A Good Word for Vegetarianism.

A CORRESPONDENT of the *New York Observer*, writing from Jerusalem, gives a description of a peculiar sect he chanced to fall in with there. He says: "We found them living in a delightful house, just inside the Damascus gate. They are as bright, happy people as I have ever seen. They eat no meat, but, in spite of that, look as well as we carnivorous creatures who feed on flesh three times a day." And why should they not be so? Probably no one doubts that when the Creator made man, he knew what was best adapted to his dietetic needs. Granting this, the question arises, Can man thrive better, or as well even, on a substituted diet as on that originally prescribed for him? "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. The human family would doubtless be more robust and healthy now if man had never broken through the restriction of the original rule. Indeed, when men have in any age adhered to that direction, they have been repaid with health and vigor above that of their associates who took the opposite, or common course.

It cannot strictly be said in the case of Daniel and his three associates in Babylon, that they appeared fairer and fatter than others of the realm because of direct interposition in their behalf. See Dan. 1:5-20. If they had partaken of the same diet as the others, there is no reason why they should not have appeared health-wise the same as they, all things considered equal. Again, the narrative that sets the matter forth says nothing of any miracle intruding in the case. It simply relates that they refused the king's meat and wine, desiring to prove to him that they could thrive better on a vegetable diet. The experiment proved the efficiency of the Lord's rule, and no good reason can be assigned why its application now would not have beneficial results. J. O. C.

What Kept Them Alive.

"WHY did the survivors survive?" This question was addressed by a friend of the *Companion* to Sergeant Fredericks, one of the six men of the Greely expedition who lived to return home. He had just been to visit his family and friends in Ohio, and looked the ideal survivor, ruddy and robust, packed full of muscle.

He looked puzzled at the question, and so our friend explained a little.

"What I mean," said the questioner, "is this. There were twenty-five of you, all picked men, and you were all subjected to the same hardships. You had about an equal chance for your lives. Why were you six the survivors?"

The sergeant sat silent, as if thinking the matter over. Then he said, "It was our minds that did it. We kept up our spirits. We wouldn't give in, but kept talking and telling cheerful stories, and making believe that we had no doubt about our rescue."

That was a very good account of the matter so far as it went, but it did not explain why those six were better able than the rest to keep up their spirits. A few days later, the same friend had the great pleasure of conversing with Major Greely himself, to whom he proposed a similar question.

"What kept you up, Major Greely?" (He is major by brevet, and army etiquette requires that he should be called by his brevet title.) "You are not stronger than the other men, and you had already seen a good deal of hard service. Why did you pull through, when stronger men gave out?"

The answer of Major Greely in substance was this: "It was the feeling of responsibility that sustained me. I felt that I *had* to live, anyhow. I felt that I must stand by the men and fulfil the object of the expedition. A hundred times I should have been glad to die, so acute were my sufferings, but in fact I had too many things to attend to."

This was Major Greely's view of the matter. Some days later, our friend read in the *Boston Journal* another explanation, much more simple if less romantic. "Of the nineteen men who perished," said the *Journal*, "all but one were smokers, and that one was the last to die. The survivors were non-smoking men."

The *Companion* would be rejoiced to be able to believe this clean-cut and highly effective statement, because we are opposed, and have been from the beginning, to the use of tobacco in all its forms. Upon referring to Major Greely, we find that the paragraph, though not exactly true, yet contains a great deal of truth.

Of the six who lived to see their country again, all were men of the most strictly temperate habits in every particular. Four of them never used tobacco. The two others would sometimes, on festive occasions, to oblige friends, smoke a cigarette or a part of a cigar. They took no tobacco with them among their private stores, and cared nothing for it.

Of the nineteen who perished, the large majority were users of tobacco, some in moderation, some to excess. The first man to die was one who had been in former years a hard drinker, and there is reason to believe that the deaths of several others were hastened by previous habits of excess.

We do not doubt that the non-smokers and non-chewers, on this expedition had a positive and very great advantage over their comrades, because tobacco acts as a stimulant upon the digestive powers, and it is the nature of stimulants first to excite, and then to weaken. The excitement is temporary; the weakening is permanent.

Every one must have noticed how uncomfortable a smoker is after dinner until he begins to smoke. The reason is that the languid digestive powers (made languid by frequent stimulation) are waiting to be roused to exertion by the accustomed stimulant. We have not the slightest doubt that men subjected to just such a trial, having to subsist upon shrimps and seal-skin, would die about in the order of the strength of their digestive organs. The sum of the matter is that *all* the virtues, mental and moral, tend to strengthen our hold upon life, and all the vices to lessen it.—*Youth's Companion*.

EVEN a century ago, Dr. Rush, with an intelligence quite beyond multitudes of physicians of the present day, discerned the closely connecting link between tobacco and the alcoholic appetite. He said: "Smoking and chewing tobacco, by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits."

SLEEPING in rooms long unused has destroyed the life of many a visitor. Our parlors and "spare rooms" help to enrich many a doctor.—*Hall's Journal of Health*.

The Signs of the Times.

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

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An Acknowledged Failure.

It has been the confident expectation of the churches of this generation that the millennium was near at hand; that the world was fast growing better. And it has been their confident boast that they were going to "take the world." So we heard a minister express it. And now how do they stand?

Albert Barnes said the American churches were responsible for American slavery; that there was no power outside the churches that could have sustained that institution an hour, if it had not been sustained by them. Some of them ignored the question entirely; others connived at it, while others upheld it as a Bible institution, and a blessing to society! But slavery pushed them to the wall, and made most desperate efforts to destroy the Government, which had so long been perverted to sustain the abomination. Then, as a matter of necessity, a war policy, the Government put forth its strength and crushed out the viper, when, lo! the churches set up a jubilee shout over the downfall of slavery. Even the American Tract Society, which had utterly refused to speak a word on the subject, mutilating valuable works of foreign authors, as was repeatedly charged against it, to get out all allusions to the sin of slave-holding, then issued books against slavery—when slavery was dead and gone! Why did not the churches put forth their moral power and influence to put down the evil? Simply because the evil was popular. Now they admit that slavery was wrong, and that its abolition was a great benefit to the world; but, instead of their being the light of the world, and moving out in advance against the evil, they wait till the world moves out, and they follow in the light the world offers to them.

But the abolition of slavery did not bring the millennium. Evil does not seem to be greatly on the decrease, according to their showing. And now what do they propose to do? Is it to renew their consecration to God, to humble themselves before him, to send forth men full of the Spirit of God, to reach the hearts of the people, and revive true religion and morality in the body of the nation? Nothing of the kind. Indeed, they have greatly lost their faith in these old-fashioned gospel means. Now they are calling for constitutional amendments and legal enactments to put "all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the nation."

The difficult problem in question is this: Sin is openly on the increase; irreligion, recklessness, and every evil work, are becoming so bold and out-breaking that many begin to see that the whole body is diseased and corrupt, and something must be done to check "the demoralizing tendencies" of society, as our very existence as a people is in peril. And what are the churches doing? Are not they "the light of the world," and "the salt of the earth"? So they claim; but, alas! their light is gone out—the salt has lost its savor. Their influence is powerless for good, and legal enactments become their only hope in these days of peril.

It is said of Nero that he amused himself with fiddling while Rome was burning. Notoriously wicked as he was, many have doubted the correctness of such a statement of history, not believing it possible that any one could be so hardened as to

look with indifference on such a calamity, especially as he bore a great responsibility in regard to the welfare of the nation. That a conflict is pending—a crisis is near, all admit. That the very existence of the nation is in peril, the association believes; and the representative men of almost every denomination are pleading for the religious amendment as the only hope. What are the churches doing to check the downward tendency, and save the moral world from utter demoralization? They are "eating and drinking with the drunken," inventing new methods of frolic and fun to call in the rabble and get money! Neck-tie socials, sheet-and-pillow-case socials, oyster suppers, and all manner of silly and wicked amusements find patronage in these institutions of popular folly, while the prayer-meeting is neglected, and devotion becomes a thing unknown.

When we consider the great increase of crime, the danger impending, and the awful responsibility of these churches as professed servants of the Most High, and then behold their suppers and amusements, their church parties and socials, their flaunting advertisements of "fun for everybody," we no longer look upon Nero as a sinner above all others! The Saviour said of the last days, "Because iniquity shall abound, the love of many shall wax cold." Read 2 Tim. 3:1-5, and see its fulfillment in our own times.

That the American churches have utterly failed to fulfill their mission cannot be denied. The reasons set forth to prove the necessity of the religious amendment are an acknowledgment of this fact. They well know that the people have not confidence in their preaching and their moral standing so as to be influenced by them. "A great revival" is no longer an index of a great reform. Their moral influence is not sufficient to check the "demoralizing tendencies" of society, and they call for laws to stay its downward progress! It is time they learned that human laws cannot make people religious. They may make bigots. They may make hypocrites, and gather into their folds dishonest politicians, and thus add to the worldliness and corruption of their own bodies. "God is a Spirit, and they that worship him must worship him in spirit and in truth." But this end can never be brought about by legal enactments.

However specious the pretense for this amendment may be, all history attests this truth, that the nearer the church is allied to the State the more corrupt the church becomes. And were not the churches already blinded in regard to their duty, as well as to their condition, they would regard the success of this movement as the greatest calamity that could befall the cause of true godliness and vital piety.

The church of Rome tried the experiment of extending the influence of religion without the slow process of increasing religious sentiment, and Protestants are following in its footsteps. The result, if successful, will be "an image" to that which so long wore "out the saints of the Most High."

The Saviour's injunction to "Watch!" becomes his people now.

ACCORDING to the *Independent*, some parts of New York State are sadly in need of religious instruction. Quoting from a missionary who labored in Chautauqua County the past year, it relates that in one district over four miles long, only two families attend church or Sunday-school. In another district, twenty-five families, besides Catholics, were found destitute of religious privileges. The report says that town after town in that section is in a similar condition. Home missionaries would find work enough in that county to occupy their attention for a long time, yet there is no doubt that many other parts of the country are in just as pitiable a condition.

How It Was Done, and Why.

THE Sunday-schools of the country are now engaged in studying the book of Acts, having recently begun with the twentieth chapter, where they left off six months ago. That chapter notes a certain meeting that was held by the disciples, on the first day of the week, and it was to be expected that the many lesson commentators would make as much out of it as possible, to bolster up Sunday observance. In looking over the list, we find that they are all about the same. The following from the N. Y. *Independent*, of Dec. 25, 1884, is a fair sample of the whole:—

"At Troas we find the brethren assembled on a Sunday. In the early churches there was an observance of the seventh day and the first day both. The observance of the seventh day has never been formally abrogated; but it died out gradually, as the converted Jew of to-day does not circumcise his children, though the command to circumcise has never been formally repealed. Among the converted Gentiles the Lord's Day [By this term the *Independent* means Sunday, and not the Sabbath.] would naturally command a more general observance than the seventh day, and as Christianity ceased to make converts among the Jews, but increased among the Gentiles, the observance of the first day became general and that of the seventh was gradually discontinued."

In nothing else would scholars, such as the editors of the *Independent*, tolerate jumping at conclusions in this way. A single meeting on the first day of the week is accepted as proof that Sunday was the regular day of worship among the early Christians. If this be logic, what conclusion must we draw from the fact that, beginning with the day of Pentecost, they held meetings every day? The Sunday controversy affords proof that the keenest logicians may be led by self-interest to take leave of logic, and reason like infants. Let us notice in detail the *Independent's* position on the introduction of the Sunday into the Christian church.

1. "In the early churches there was an observance of the seventh day and the first day both." Well, then, if we are to be guided by the *practice* of the early church, why do not all the churches now observe both days? Why is it that the *Independent*, which believes in following the example of the early church, has omitted one important item? One thing is certain: The *Independent* has no ground on which to condemn Seventh-day Adventists. It acknowledges that Christians generally have departed from the custom of the early church, which it regards as authoritative. For our part we make no claim to follow a certain course simply because some one did so long ago. The Scriptures are the only guide, and we can read them and understand them as well as people ever could.

2. "The observance of the seventh day has never been formally abrogated." But it was formally enjoined, and is therefore still binding. "It [the observance of the seventh day] died out gradually." Will the *Independent* please tell us what constitutes sin? Is it violation of law, or violation of custom? Among certain nations the worship of the true God gradually died out, until it ceased altogether. Must we conclude that in those countries the old law which says, "Thou shalt have no other gods before me," is not binding? that the worship of idols is all right? Why cannot people remember that the command, "Thou shalt not follow a multitude to do evil," is for all time, and that wrong cannot be made right, no matter how many people practice it. The New Testament bears this testimony: "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John 3:4. Modern and uninspired teachers would have us accept this version: "Whosoever committeth sin transgresseth also custom; for sin is the transgression of custom." We do not accept this new version. "The old is better." If the law enjoining the observance of the seventh day has not been abrogated, then every one who does not observe the

seventh day is, to that extent, a sinner. With many, such action may be a sin of ignorance, but it is a sin nevertheless.

But the *Independent* claims to present a parallel to the neglect of Sabbath observance. It says: "It died out gradually, as the converted Jew of to-day does not circumcise his children, though the commandment to circumcise has never been formally repealed." If a text could be found which should say, "Sabbath-keeping is nothing," as 1 Cor. 7:19 says of circumcision, how readily it would be quoted. Of circumcision Paul says: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter." Rom. 2:28, 29. If now the *Independent* could find a text, saying, "For he is not a Sabbath-keeper, who observes the seventh day; . . . but he is a Sabbath-keeper, who observes the first day," then it would have as good ground for Sabbath desecration as it has for not practicing circumcision. The *Independent* well knows that there is no point of comparison between circumcision and the Sabbath. By the style of argument which it uses, every one of the precepts of the moral law may be trampled upon without sin. The Spiritualist says, "Whatever is, is right;" that is, custom and inclination must be allowed to settle questions of right and wrong. "Oh, no," says the *Independent*, "you must not say so of everything; that is true only when applied to the fourth commandment." But it will not be long before Christian people who give custom and inclination as reasons for disregarding the Sabbath of the Lord, will find the same argument thrown back on them concerning the sixth, seventh, and eighth commandments. Those who thus set at naught a portion of the law of God, are opening the flood-gates of iniquity, and will certainly be responsible for the wickedness that follows.

3. "Among the converted Gentiles the Lord's day [Sunday] would naturally command a more general observance than the seventh day." Of course it would; and so, likewise, falsehood, and demon-worship accompanied by licentious rites would *naturally* command more general observance than would the pure worship of Jehovah; but that would not make such practices right. In the last part of the paragraph quoted, the *Independent* has let us into the true secret of the change from the seventh to the first day of the week. The first day was the heathen festival day. Around that day clustered memories of wild revels in honor of their god; in fact, all their old religious prejudices were *naturally* in favor of that day, and as they increased in numbers until the true disciples became only a small minority, the old customs were indeed gradually brought in. And because a horde of heathen chose to call themselves Christians while retaining their heathen customs, Christians of to-day think that they must follow their example. Dr. Killen, in "The Ancient Church," p. 449, gives us another custom for which these nominally converted heathen manifested a natural fondness. He says:—

"The code of heathen morality supplied a ready apology for falsehood, and its accommodating principles soon found too much encouragement within the pale of the church. Hence the pious frauds which were now perpetrated. Various works made their appearance with the name of some apostolic man appended to them, their fabricators thus hoping to give currency to opinions or practices which might otherwise have encountered much opposition. At the same time many evinced a disposition to supplement the silence of the written word by the aid of tradition."

And the successors of those persons are now numbered by the million. Tradition is now exalted far above the law of God. Why do not the churches adopt lying as a Christian ordinance? It was practiced in the early church. To be sure there is a

law against lying, and it was never formally abrogated, but the converts from among the Gentiles had a natural tendency to lie, and so a strict regard for truth began gradually to die out. If it is right to keep Sunday, then it is right to lie and deceive, for both practices stand on the same foundation, namely, the custom of the majority. Verily, "The customs of the people are vain." E. J. W.

The Principles of Protestantism.

IN our article last week on the California Sunday Law discussion, we were led to ask the question, In what single thing do Protestants now protest against the work of the papal church? We now propose to follow up that inquiry.

"Protestant—One who protests. Especially a Christian who protests against the doctrines and practices of the Roman Catholic Church."—*Webster*.

"Protestants—Is a collective name for all genuine believers in evangelical Christianity—those who protest against the errors and renounce the communion of the Romish Church."—*McClintock and Strong*.

The term *Protestants* was first applied in derision to the princes and delegates of the Reformed faith, who, in 1529, entered their *protest* against the decrees of the second diet of Spire; and that term was extended from those who signed the protest, to all who embraced the fundamental principle involved in it. The principle is this:—

"The Bible is not to be interpreted and used according to tradition, or use, and wont; but to be explained by means of itself, its own language and connection. This doctrine—that the Bible explained independently of all external tradition, is the sole authority in all matters of faith and discipline—is really the foundation-stone of the Reformation."—*McClintock and Strong*.

"The bold voices of all the Reformers soon proclaimed this powerful principle, at the sound of which Rome is destined to crumble away. 'Christians receive no other doctrines than those which are founded on the express words of Jesus Christ, his apostles and prophets. No man, no assembly of doctors, are entitled to prescribe new doctrines.'"
—*D'Aubigne, Reformation, Book 2, chap. 7*. "Luther then vigorously proceeds to lay down the fundamental principles of the Reformation—*The word of God, the whole word of God, and nothing but the word of God*."—*Id., Book 3, chap. 9*.

"The Scripture, without any commentary," says he on another occasion, "is the sun from which all teachers receive light." Such are the principles of Christianity and the Reformation. According to these venerable words, we are not to take the Fathers in order to throw light on Scripture, but Scripture to throw light on the Fathers. The Reformers and the apostles held up the word of God alone for light, just as they held up the sacrifice of Christ alone for righteousness. To attempt to mix up human authority with the absolute authority of God, or human righteousness with this perfect righteousness of Christ, is to corrupt Christianity in its two foundations. Such are the two fundamental heresies of Rome, heresies, moreover, which some teachers would fain introduce, though, doubtless, in a modified form, into the bosom of the Reformation."—*Id., Book 2, chap. 5*.

These fundamental principles, and these words of the illustrious historian, are appropriate to-day, and will be even to the end of the world. The Reformation of the sixteenth century was not simply for Europe and the sixteenth century alone, but it must extend to all nations and be for all time. Says D'Aubigne, "The Reformation is Jesus Christ." And as Christ liveth ever, so the Reformation will be a living, practical movement while the world stands. Protestantism is Jesus Christ; and as the papacy stands arrayed against Christ till the time comes that the saints possess the kingdom (Dan. 7:21, 22), even so Protestantism will be a living, active principle with those who serve Christ, till the day that he comes, and his saints enter into his everlasting kingdom. The last of the saints of God who live in the world, and who leave the world alive, are those who carry on the most persistent

protest against the papacy and its allies. And when they leave the world, singing a song that no man can learn but they, it is the song of "victory over the beast, and over his image, and over his mark, and over the number of his name." Rev. 15:2.

From the fundamental principles above given, it is plain that Protestantism is not simply a negation. It does not rest simply upon a denial of certain dogmas of the papacy, but it goes at once to the root of the whole matter, in the assertion that "*the word of God, the whole word of God, and nothing but the word of God*," is the rule of faith and practice for the human race. To affirm this proposition is to deny *in toto* the principles of the papacy. This was the intent of the proposition when it was first stated; this was the effect of it; so it was then understood by the papacy, and so it is still. To assert this was the strongest protest that the assembled princes and delegates could make on April 19, 1529; it is the strongest protest that can now be made. Protestantism, therefore, is not a negation, except as it is involved in an affirmation; and the force of the negation is proportionate to the power of the affirmation. He who the most consistently, and the most earnestly, affirms this proposition, is the strongest Protestant, the greatest reformer, and stands nearest to Christ.

And this is just the obligation that is laid upon every one who becomes a servant of God and of Christ. The perfection of this declaration is the goal that must, and will, be reached by that people who get "the victory over the beast, and over his image, and over his mark, and over the number of his name." "Ye are my witnesses, saith the Lord, and my servant whom I have chosen." Isa. 43:10-12. "And ye shall be witnesses unto me," said Christ. Acts 1:8. When a man amongst men is called to be a witness, he is sworn to tell "the truth, the whole truth, and nothing but the truth;" and shall the Lord require less in this respect than is required by man? Christ says: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18:37. But he is not alone in this; read again the verse from Isaiah, "Ye are my witnesses, and my servant whom I have chosen." Since Christ left the world, his servants are *his* witnesses, and witnesses of God, bearing witness to the truth, the whole truth, and nothing but the truth. "Pilate saith unto him, What is truth?" and did not wait for an answer. However, the question is answered for all, in the prayer of Jesus, "Sanctify them through thy truth; thy word is truth." John 17:17. Therefore, as the word of God is truth, and we are his witnesses, we must, in precept and practice, testify to the word of God, the whole word of God, and nothing but the word of God. Every Christian, therefore, must, in the very nature of the case, be a Protestant.

We read again: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. Mark, he does not say, "by some of the words," nor "by the words," but, "by every word." This takes all of the word of God. The word of God was *all* written for our learning, "that the man of God may be perfect, thoroughly furnished unto all good works." Again, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Deut. 4:2; 12:32. "Every word of God is pure. . . . Add thou not unto his words, lest he reprove thee and thou be found a liar." Prov. 30:5, 6. We see therefore, again, that the Lord demands of us that we do *all* that he has commanded, neither less nor more. We are not to add to his word, nor diminish aught from it. Now when any man, or any set of men, practice, or teach others to practice, less than the Lord has commanded, *i. e.*, to refuse, and teach

others to refuse to do what the Lord *has commanded*, they virtually "take away" from the word of God. And when such do, and teach others to do, as duty toward God, anything that the Lord has *not commanded*, they virtually "add to" the word of God. How much more, then, when they strive for the enactment of penal laws, by which to *compel* people to do that for which they themselves declare there is no command of God. Such are not Protestants, such are not reformers, such are not the servants of God.

In view of these principles, is it not proper for every one to inquire, Am I a Protestant? Am I a true witness of God and of Christ?

Further inquiry next week, if the Lord will.

ALONZO T. JONES.

The Lord's House and Our Own Houses.

THE apostle Paul, when addressing the Philippians, made a statement fairly illustrating the tendency of the natural heart. Speaking of Timothy, he said, "I have no man like minded, who will *naturally care for your state*. For all seek their own, not the things which are Jesus Christ's." Phil. 2:20, 21. The lingering desire of the carnal heart leads a person to regard that which is pleasing to himself, while the indwelling of the Holy Spirit establishes in him another nature. While under the influence of God's Spirit—partaking of the divine nature—there is a caring for the cause of God more than to please self. So long had Timothy shared the spirit of the Master, it had become *natural* to him to look out for the interests of the cause of God, even though it might diminish earthly pleasures, and retard the accumulation of this world's goods.

This earthly tendency of the carnal heart, is graphically illustrated and reproved in the Lord's instruction to the Israelites in the days of Zerubbabel. The Lord's house languished for the lack of their care and attention. He sent to them the prophet Haggai with these words: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Hag. 1:4. He represented them as saying, "The time is not come, the time that the Lord's house should be built." Verse 2. It appears from the above language that then, even as now, when the servants of God were urging the people on to forward movements to advance the cause of God, those whose thoughts and affections were mostly on their own houses, feared that the leaders were moving too fast, and calling for too great an investment in the work. Indeed they thought they had a most plausible excuse for neglecting to contribute for the building up of the Lord's house. Notice what the Lord said of their situation, by his prophet: "Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." Hag. 1:5, 6. Again he said to them: "When one came to an heap of twenty measures, there were but ten; when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty." Hag. 2:16. Their financial situation, as above set forth, was certainly not a very flourishing one.

I doubt not if many who profess the truth at the present time had been there, they would have said, Surely people meeting with such reverses cannot do anything to help the cause. In these *hard times*, when some have received from their labors only one-half, or two-fifths of what they had anticipated, they are much inclined to say, if they do not really say it, I am certainly excused from bearing financial burdens in the cause, for I have no more than I wish to use for my family. Let us see what the Lord said to that people under their peculiar circumstances: "Thus saith the Lord of hosts; Con-

sider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." Hag. 1:7, 8. Instead of the Lord accepting their excuses for neglecting his house, even under such apparently forbidding circumstances, he gave them an explanation of their losses very adverse to their excuses. He, in fact, showed them that the very reason they were in such financial embarrassment was because of their selfishly withholding from his cause: "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." Hag. 1:9, 10. Again, "I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to me, saith the Lord." Hag. 2:17.

Under this reproof they decided to take hold of the work of building the Lord's house. He at once made them very encouraging promises, in these words: "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, . . . hath not brought forth; from this day will I bless you." Hag. 2:18, 19. The above shows that when we are in apparently adverse circumstances, thinking that we can do little or nothing to advance the finances of the cause, it may be that the Lord has permitted adversity to overtake us because of our lack in sacrificing as we should to build up his cause.

The prophet Malachi, in his description of the people living in the time when the coming of the Lord to judge the world is near charges them with "robbing" God "in tithes and offerings." On the other hand he speaks of great blessings, both spiritual and temporal, that shall be poured upon those who "bring all the tithes into the storehouse." We are living in that time when the Lord is soon to come; when his Holy Spirit is soon to be poured out. If we would share in that refreshing, and be partakers of that blessing which "there shall not be room enough to receive," we must comply with the conditions, and cease to "rob God" in tithes and offerings.

In former articles I called attention to our institutions, such as our publishing houses, and schools. I trust our people on this coast will be faithful in paying their tithes and offerings to the Conference funds, and, as rapidly as possible, redeem all their pledges to the cause, in all its branches. In addition to what I mentioned in former articles, there is one enterprise I will speak of in this article; it is the *city missions* in the California Conference. As the work is being carried on in these missions, with the distributors for papers, tracts, etc., it requires a constant inflow of means. Considerable has been pledged for this purpose. Let these pledges be paid as fast as possible, that this part of the work may develop equally with other branches of the cause.

I trust with each of us there will be a prayerful and careful study of the financial wants of the cause. What is our duty? What pledges have we made? What can we do in these *hard times* to redeem our vows and pledges? In all our financial planning let us obey our Saviour's injunction to "seek first the kingdom of God," that we may not be numbered with those who *run to their own houses*, while they leave the Lord's house to lie waste, nor of those who shall only regard their own personal wants and interests, while they leave the cause of God to languish.

J. N. LOUGHBOROUGH.

THE highest form of Christian life is self-denial for the good of others.

The Missionary.

The Cause Is Onward.

It is now fourteen years since our State Tract Societies were organized. The great benefit to be derived from organization is concentration of effort. No people on earth will be more closely united than the people of God. To this end the Saviour prayed for his disciples when upon the earth: "That they may be one, even as we are one; I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me."

We have one common foe to meet, and that foe is Satan. The most successful way in which he can hinder the work of God is to alienate the hearts of God's people; but if there is among them a oneness of purpose and sympathy, a thousand avenues by which Satan would enter the heart are closed. God is leading his people, and in proportion as there is union there will be strength. From time to time enterprises have been entered upon by our tract societies, by which much good has been accomplished. Over ten thousand dollars was raised by them in a brief period of time while in their infancy, to remove indebtedness at the office, on our periodicals. Over ten thousand non-paying subscribers were also taken in a few months on the paper called the *Voice of Truth*. But nothing has shown the strength of our tract society system, and the union of sentiment among our people, more than the recent movement in connection with the "Sunshine at Home" and the SIGNS OF THE TIMES.

At the time of the General Conference, about the first of November, after many of our leading brethren had gone to their respective fields of labor, arrangements were made to combine the SIGNS OF THE TIMES with the "Sunshine at Home," by furnishing the SIGNS three months to those who should purchase "Sunshine." Our brethren went home and began to organize their forces, expecting to at least sell ten thousand "Sunshine," and thus increase the circulation of the SIGNS ten thousand for three months.

The canvass commenced in all parts of the country, from Maine to California. The result was that in less than thirty days from the time the agreement was entered into with the Publishing Association, ten thousand books were not only made and shipped to different parts of the country, but ten thousand subscribers had been taken, and if the books had not been delivered, they were in the hands of those who were to deliver them. This was but the beginning of the work.

We have received encouraging letters from all parts of the field respecting this work, especially in the cities where it has been difficult to canvass. In our leading cities it has seemed that the angels of God have prepared the way for a grand success. In Indianapolis, the great railroad center of Indiana, one brother canvassed on some of the most aristocratic streets, and within twenty days had placed one hundred "Sunshine at Home" in as many families, among the wealthiest in that city. This brother was in the employ of the Conference, and he not only earned sufficient to pay his own wages, but the expenses of the mission while he was canvassing.

This may be an exceptional case, but I know of many who average from six to eight per day. When we work, ourselves, God goes before us, and we can truly say that God is leading in the work. Souls have embraced the truth; many have become interested, and if the work continues as it has commenced, more than one hundred thousand families will have the light of present truth in their dwellings by this enterprise alone, before the close of 1885.

S. N. HASKELL.

What Can I Do?

THAT there are a great many Christians who are rendering no service to the Lord, we have had occasion already to call attention to. In answer to this fact, and in extenuation of this habitual idleness in matters of Christian and church work, it is often said, "I do not know what I *can* do," or, "I do not know *what* to do." We are morally sure that this, also, is an excuse; for any one who desires to serve God need not be a day without work to do, and plenty of it. It happens not infrequently that we are brought in contact with young men who cannot afford to live without labor, and whose parents can ill afford to support them in idleness. We hold such in contempt. And if they answer, as they generally do, as concerning their idleness, "We do not know what to do," we set them down at once as deliberately lazy, and conclude that they do not want to do anything. They would be glad, no doubt, to have some sinecure position, which would bring them income and entail no expense of service on their part. If any man in this country has not "something to do," as a rule it is because he is not willing to do anything, or at least not "whatsoever his hands may find to do."

It is much more true that, if any Christian is idle as to the Lord's work, on the ground that he does not know what to do, it must be because he has not set his heart to serve the Lord. This growing habit of doing nothing in the vineyard of the Lord, no doubt arises partly from the idea that there is no work to be done except that which is done by the wholly set apart ministry, such as pastors, evangelists, and missionaries, and the elders, deacons, and deaconesses of the church, together with the Sabbath-school teachers. But there is a great amount of other work to be done besides this, which should fire every Christian with zeal to serve God.

You need not preach, you need not teach in the Sabbath-school; yet there is much that you can do. Do you ask us to point out some work for you to do? Well, we are quite willing; but we are a little skeptical as to whether you will do it; and yet, in the hope that you may prove your willingness, we will suggest some little things which you may easily do. You might go and see that sick neighbor of yours, of whom you have heard the pastor speak, especially if he is a member of the church; and when you go you might just carry a little flower with you, and a little sunshine out of your own heart, if you have any there; and if you have no sunshine yourself, it is probable that, before you come out of the sick room, where you have gone just to say that you were sorry that your neighbor was sick, and that you hoped he would soon be better, you will get a little for your own comfort.

It is wonderful how our own souls get blessed in doing a little kindness to another in the name of the Lord and for the love of the brethren. Or, there is that brother you know of, who has for a long while back lost his interest in spiritual things. You have often spoken to others of his backslidden state, and expressed your surprise, and possibly your regret, or you may have even said a hard thing about him. But have you done ought to restore him? Now there is some work for you to do. Go to him and tell him how sorry you are that he has stopped coming to church, and that he is no more interested in religious and spiritual things, and tell him that you hope to see him once more among the flock, worshipping and serving God.

And then there is another brother, who, while he is not a backslider in the common acceptance of that term, for a long while has ceased to come to the prayer-meetings of the church, and is not always found in his place on the Sabbath; you might go to him and tell him

you are sorry to miss him from the house of God so often and from the place of prayer entirely. Or, there is that new family who have recently moved into your neighborhood. You have seen them at church once, or perhaps have noticed that they did not go out at all on Sabbath. You may be sure they are lonely in their new surroundings and shy about going into a perfectly strange church, or, if they ventured in just once, they were wondering whether they would find a cordial welcome. Just step over and make them a neighborly call, and give them a cordial welcome to the church. Or, if you are a lady, you might go and take care of your neighbor's children and let her go to church occasionally. You know how she is tied down with her family of small children, and how weary she must be, wanting the help and cheer that comes from the worship of God in the sanctuary.—*N. Y. Independent.*

I DARE NOT IDLE STAND.

I DARE not idle stand,
While upon every hand
The whitening fields declare the harvest near;
A gleaner I would be,
Gathering, dear Lord, for thee,
Lest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my feet;
Beneath some shell's rough side,
The tinted pearl may hide,
And I with precious gifts my Lord may meet.

I dare not idle stand,
While over all the land
Poor wandering souls need humble help like mine;
Brighter than brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown may shine.

I dare not idle stand,
But, at my Lord's command,
Labor for him throughout my life's short day;
Evening will come at last,
Day's labor all be past,
And rest eternal my brief toil repay.

—*Presbyterian.*

God's Work Must Be Done.

A MISSIONARY in the West Indies, the Rev. Mr. Davies, called over the names of his congregation one Sabbath, to see how much each could raise. In describing the scene, he says: "I happened to call the name of Fitzgerald Matthew. 'I am here, sir,' he instantly replied; and at the same time I saw him hobbling with his wooden leg out of the crowd, to come up to the table pew where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was struck with his earnestness. On coming up, he put his hand into one pocket, and took out a handful of silver, wrapped in paper, and said, 'That's for me, massa.' 'Oh,' I said, 'keep your money at present; I don't want it now; I only wanted to know how much you could afford to give; I will come for the money another time.' 'Ah massa,' he replied, 'God's work must be done, and I may be dead;' and with that he plunged his hand into another pocket, and took out another handful of silver, and said, 'That's for my wife, massa.' Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, 'That's for my child, massa,' at the same time giving me a slip of paper, which somebody had written for him, to say how much the whole was. It was, altogether, nearly three pounds sterling—a large sum for a poor field-negro, with a wooden leg! But what he had said was to me worth more than all the money in the world. Hardly ever have I been so impressed with anything as with the simple expression of this poor negro, 'God's work must be done, and I may be dead.'—*Missionary Repository*, 1846.

"SPEAK every man truth with his neighbor."

Missions.

MISS GORDON CUMMING, in her book on the Fiji Islands, says:—

"Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers, when the chief launched a new canoe, and thus doomed to a death of excruciating agony,—a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat! Just think of all this, and then the change that has been wrought, and then just imagine white men who can sneer at missionary work and in the way they do.

"Now, you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited islands has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound that greets your ear at dawn, and the last at night, is that of hymn singing and most fervent worship, rising from each dwelling at the hour of family prayer?"—*Sel.*

"If God be for us who can be against us?" Mr. Moody says, in illustration of the faith-filled man's effectiveness in real service: "Shamgar was plowing in his field; a frightened man came running over the hill, crying, 'Shamgar, the Philistines are coming. There are six hundred of 'em.' 'All right,' says Shamgar, 'you pass on, I'll take care of them. They are four hundred short; for one shall chase a thousand, and there are only six hundred of them.' And Shamgar went and finished them up with his ox-goad." That is the sort of faith for a returned backslider, or for a new convert; and that is the way to show it. But the quaint suggestion of Mr. Moody is, "Nowadays it seems to take a thousand to fight one," because of scant faith.—*Sel.*

WHAT we need is not more wealth, but a more thorough consecration of the wealth we have. We need more of the spirit of Him who, though rich, for our sakes became poor, that we through his poverty might become rich. Christlieb has shown that the richest churches are not the most liberal. When the Moravians numbered only 600, they had two missionaries in Greenland. When they numbered 10,000, they had 230 missionaries in the field. There is a little community of 418 souls in the Black Forest that has 21 of its sons and daughters in the service. People can do anything when they are thoroughly enlisted.—*Christian Standard.*

WHILE passing through a town in western New York, a Sunday-school superintendent noticed a fine brick church, with other buildings attached, and asked the stage-driver, "What is that?" "A French Catholic church," was the reply. Going on a little further, they passed a dilapidated wooden building, with broken blinds, and sadly needing a coat of paint. Again the question was asked, "What is that?" "The Congregational church," was the answer. "But, what makes all this difference?" "Them take care of their children, and these don't," was the sententious reply; and there was a sermon in it.—*Congregationalist.*

The Home Circle.

BEARING FALSE WITNESS.

SHE wore the name of Christ, and seemed to share
His self-forgetfulness, his love divine;
Her life gave promise of a life most rare—
A very star of grace she seemed to shine.

Alas! one cloud turned all her day to night,
One drop of rue made gall her nectared cup;
And when again her path grew fair and bright,
She bowed her head, and would not lift it up.

New blessings thronged around her, blossoms sweet,
Shedding abroad their honeyed breath, like balm;
God's angels guided still her stumbling feet,
And led her where the airs were pure and calm.

"I am resigned," said lips; her face said nay;
"The Lord is good," she said, but did not smile;
She nursed her grief in silence, day by day,
And found a melancholy joy the while.

Hearts looked to her, in need and sore distress,
Longing to find some way from darkness out;
But seeing naught to comfort or to bless,
They turned away in hopeless pain and doubt.

And thus she lived her life, nor looked beyond
Her own heart's sorrow, on the world so fair,
Bearing false witness to a love most fond,
False witness to a Father's tender care.

O ye who take and wear the name of Christ,
Keep ye a cheerful heart and happy face,
Lest, sorrowing, ye be to gloom enticed,
And bear false witness to God's love and grace.

—Emma C. Dowd, in *S. S. Times*.

A True Picture of Domestic Danger.

"SOME one is coming," said I, as the clack of the shutting gate fell on my ears, and I looked at Maggy's soiled, untidy dress, and tumbled hair.

Maggy started, and glanced hastily from the window; then sat down again in a careless way, remarking as she did so:—

"It's nobody but John."

A few moments afterwards John Fairburn came into the room where we were sitting, and gave me one of his frank, cordial greetings. I had known him for many years, and long before his marriage. I noticed that he gave an annoyed glance at his wife, but did not speak to her. The meaning of this annoyance and indifference was plain to me, for John had come from a neat and tidy family. His mother's housekeeping had always been notable. She was poor, but always managed to have things clean and orderly.

Maggy Lee had a pretty face, bright eyes, and charming little ways that were very taking with young men, and so was quite a belle before she got out of her teens. She had a knack of fixing ribbons, or tying her scarf, or arranging her hair, shawl, or dress in a way to give grace and charm to her person. None but her most intimate friends knew of the untidiness that pervaded her room and person when at home and away from common observation.

Poor John Fairburn was taken in when he married Maggy Lee. He thought that he was getting the tidiest, sweetest, and most orderly girl in town, but discovered too soon and too late, also, that he was united to a slattern. She could dress for other people's eyes because she had a natural love for admiration; but at home, and for her husband, she often went looking very slovenly.

On this particular occasion of which I am speaking—it was after she and John had been married over a year—her appearance was almost disgusting. She did not have on even a morning-dress; only a faded and tumbled chintz sack above a soiled skirt, no collar, and slippers down at the heels. Her hair looked like a hurrah's nest, if any one knows what that is—I don't, but I suppose it is the perfection of disorder. No one could love such a looking creature. That was simply impossible.

"Nobody but John!" He came and ate his dinner almost in silence, and then went back to his work. I had never seen him so moody.

"What's come over John?" I asked as he went out.

"Oh, I don't know," his wife answered. "Something's wrong at the shop, I suppose. He's had trouble with one of the men. He's foreman, you know."

"Are you sure it's only that?" I asked, looking serious.

"That or something else about his work. There's nothing else to worry him."

I was silent for a while, debating with myself whether good or harm would come of a little plain talk with John's wife. She was rather quick tempered, I knew, and easy to take offense. At last I ventured the remark: "May be things are not just to his liking at home."

"At home!" Maggy turned on me with a flash of surprise in her face. "What do you mean?"

"Men like beauty, and taste, and neatness in their wives as well as in their sweethearts," I said.

The crimson mounted to her hair. At the same moment I saw her glance at a looking-glass that hung opposite her on the wall. She sat very still, yet with a startled look in her eyes, until the flush faded and her face became almost pale.

"Maggy," said I, rising and drawing my arm around her, "come up stairs. I have something very serious to say to you."

We walked from the little dining-room up to her room in silence. I then said: "Maggy, I want to tell you about a dear friend of mine who made a shipwreck of happiness and life. It is a sad story; but I am sure it will interest you deeply. She was my cousin."

"What, she whose husband deserted her?"

"Yes, my cousin Helen."

"I never knew why he went away as he did," said Maggy. "Some blamed him; others said she was at fault. How was it?"

"Both were to blame; but she the most," I replied. "John Harding was, like your husband, one of the neatest and most orderly of men. Anything untidy in his house or in the person of his wife, annoyed and often put him out of humor; but he did not, as he should have done, speak plainly to his wife, and let her see exactly how he felt, and in what he would like a change. If he had done so, Helen would have tried—as every good wife should—to conform herself more to his tastes and wishes. But he was a silent, moody sort of a man when things did not go just to suit him, and instead of speaking out plainly, brooded over Helen's faults, and worried himself into fits of ill-humor. And what was worse than all, grew at length indifferent to his home and wife, and sought pleasanter surroundings, and more attractive company abroad.

"Shortly after they were married I called to spend the day with Helen, and found her in her usual condition of personal untidiness and disorder. When her husband came at dinner-time, I noticed with painful concern that he was in an ill-humor. Helen had not dressed for dinner, but presented herself at the table without even a clean collar, and an old faded shawl drawn about her shoulders. She looked anything but attractive.

"I saw her husband's eyes glance toward her across the table with an expression that chilled me. He was scarcely civil to me, and snapped his wife sharply two or three times during the meal. At its close, he left the table without a word and went up stairs."

"What's the matter with John?" I asked.

"Dear above knows!" replied Helen. "He's been acting queer for a good while. I can't imagine what's come over him."

"Does he come home in this way often?" I asked.

"Yes, he's moody and disagreeable as he

can be most of the time; I'm getting dreadful worried about it."

"Presently John came down and stood for a little while in the hall at the foot of the stairs, as if in hesitation. Then he went to the street door, passed out, and shut it hard after him.

"Helen caught her breath with a start, and turned a little pale.

"What's the matter?" I asked, seeing the strangeness of her look.

"I don't know," she replied in a choking voice, laying her hand, at the same time, on her breast, but I feel as if something dreadful was going to happen."

"I then took upon myself the office of a friend and talked seriously to my cousin about her neglect of personal neatness, hinting that the cause of her husband's estrangement from his home, and altered manner towards herself, might all spring from this cause. She was a little angry with me at first; but I pressed the subject home with a tender seriousness that did the work of conviction, and, as the evening drew on, she dressed herself with care and neatness. With a fresh ribbon tied in her hair, and color a little raised from mental excitement, she looked charming and lovable. I waited with interest to see the impression she would make on her husband. We waited for him an hour, but he did not come home to tea.

"I went home soon after. All night I was restless; in the morning, soon after breakfast, I ran over to see Helen. I found her in her room, sitting in her night-dress, a picture of despair."

"What is it?" I asked eagerly. "What has happened?"

She looked at me heavily, like one not yet recovered from the shock of a stunning blow.

"I quickly saw, by a motion of her hand, that it held, tightly clutched, a piece of paper. She reached it to me. It was a letter, and read:

"We cannot live happily together, Helen. You are not what I believed myself getting, when we were married—not the sweet, lovely, lovable girl that charmed my fancy, and won me from all others. Alas for both that it is so! There has been a shipwreck of two lives. Farewell! I shall never return."

"And this was all; but it broke the heart of my poor cousin. To this day, although nearly three years have passed, she has never heard from her husband.

"I saw her last week in the country home to which she has been taken by her friends, a wreck both in mind and body. She was neatly attired, and a locket containing her husband's picture hung at her throat. When I entered her room, she raised herself from a sort of reverie with an involuntary start. I saw a momentary, eager flash in her face, dying out quickly, and leaving it inexpressibly sad."

I had to stop here, for Maggy broke out suddenly into a wild fit of sobbing and crying, which lasted for nearly a minute.

"What ails you, dear?" I asked, as she began to be a little composed.

"Oh! you frightened me. If John should—"

She cut short the sentence; but her frightened face left me in no doubt as to what was in her thoughts.

She arose and walked about the room in an uncertain way for some moments, and then sat down again, drawing in her breath heavily.

After a plain, earnest talk with Maggy, I went home. I give her own words as to what happened afterwards.

"I was wretched all the afternoon. John had acted worse than usual at dinner-time; and what you told me about poor Helen set my fears in motion, and worried me half to death. Long before the time he usually came home, I had dressed myself with care, selecting the very things which he admired.

"Supper-time came. I had something that I knew John liked, and waited for him with a nervous eagerness it was impossible to repress.

But the hour passed, and his well-known tread along the little garden walk did not reach my anxious ears. Five, ten, twenty minutes beyond his hour for returning, and still I was alone. Oh! I shiver as I recall the wild fears that began to crowd upon me. I stood at the window, behind the curtain, watching and waiting. All at once I saw him a little distance from the house, but not in the direction from which he usually came. He was walking slowly, and with his eyes upon the ground. His whole manner was of one depressed and suffering. I dropped the curtain, and went back into our little breakfast room to see that supper was put quickly on the table. John came in and went up stairs, as he usually did, to change his coat before tea. In a few minutes I rang the tea bell, and then seated myself at the table to wait for him. He was longer than usual in making himself ready, and then I heard him coming down slowly and heavily, as if there was no spirit in him.

"My heart beat strongly. But I tried to look bright and smiling. There was, oh! so dreary a look on John's face as I first saw it in the door. He stood still just a moment with his eyes fixed on me; then the dreary look faded out; a flash of light passed over it, as he stepped forward quickly, and coming where I sat, stooped down and kissed me. Never before was his kiss so sweet to my lips.

"I have found my little wife once more," he said, softly and tenderly, and with a quiver in his voice.

"I laid my head back upon his bosom, and, looking up into his face, answered: 'And you shall never lose her again.'"

And I think he will not. The sweetness of that hour, and the lesson it taught, can never be forgotten by my friend.

Are not our homes just what we make them?
—Sel.

Frowzy.

We refer particularly to the average female head of the present period. The old symbol of extreme disorder—the "hurrah's nest"—was feeble for this emergency. Each particular hair does not stand on end like quills upon the fretful porcupine, but they all stand, or, more accurately, lean and slant in all possible directions, to that degree sometimes to excite special wonder how, in the name of confusion worse confounded, the thing is done. To sleep in it unkempt for a week of restless nights may accomplish the result, but one would think hardly. Are there "professors" of capillary confusion? and do they go from house to house frizzling and frowzling, and complicating and corrugating and convolving, and disarranging and disordering and disheveling, and inverting and involving and inside-outing, and tumbling and tangling, and topsy-turveying, until the result is achieved which we see?

The suggestion may seem irreverent, but we hardly think some ladies can be aware how much, by this process, they make themselves to look unlike human beings, and like the shaggiest variety of the dogs known as poodles; nor how uninspiring are the esthetic, and more particularly the intellectual, results.

There is, to be sure, this comfort. The fashion, like all which are essentially unnatural and ridiculous, will, before long, blow over. Yet one cannot help longing for the time when our dear ones shall come back to us in their old beauty, and De Medici, rather than Medusa, set the fashion of their hair-dressing. Yet we will confess that our longing is perturbed by the fear lest the pendulum when it swings shall swing towards some other *outré* and ugly direction, exchanging one abomination for another. And we are moved to lift up a cry for some power to give—at least to the generations that shall come after us, if the boon be too great for immediate bestowment—brains enough inside

of the head to establish the settled conviction that simplicity is always more beautiful than ostentatious gear, and that for each woman to dress to suit her own personal tastes, and needs, and position in life, is a better thing than to run with the multitude to ape foreign fools.—*Congregationalist*.

Over a Coffin Lid.

"SHE—was—a—good—wife—to—me. A good wife, God bless her!"

These words were spoken in trembling accents over a coffin lid. The woman asleep there had borne the heat and burden of life's long day, and no one had ever heard her murmur; her hand was quick to reach out in a helping grasp to those who fell by the wayside, and her feet were swift on errands of mercy; the heart of her husband had trusted in her; he had left her to long hours of solitude, while he amused himself in scenes in which she had no part.

Children had been born to them. She had reared them almost alone—they were gone! Her hand had ministered to their last wants. Then she had comforted him, and sent him out strong and whole-hearted, while she stayed at home and—cried. What can a woman do but cry—and trust? Well, she is at rest now. But she could not die until he had promised to "bear up," not to fret, but to remember how happy they had been. They? Yes, it is even so. For she was blest in giving, and he in receiving. It was an equal partnership after all. "She—was—a—good—wife—to—me."

O man! man!—why not have told her so, when her ears were not dulled by death? Why wait to say these words over a coffin wherein lies a wasted, gray-haired woman, whose eyes have so long held that pathetic story of loss and suffering and patient yearning which so many women's eyes reveal to those who read. Why not have made the wilderness in her heart to blossom like the rose with the fullness of your love? Now you would give worlds—were they yours to give—to see the tears of joy which your words would have once caused, bejeweling the closed windows of her soul. It is too late.

We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for our own
The bitter tone,
Though we love our own the best.

—*Detroit Free Press*.

A RESIDENT of Decorah, Iowa, vouches for the truthfulness of the following narrative, he having been an eye-witness of the singular facts which it exhibits. An old gentleman and his wife, who reside in the suburbs of a Western city, take great delight in raising chickens. Last spring, as the "setting" season came around, he procured a dozen eggs laid by hens of a valuable breed, to put under his favorite "Plymouth." She sat on them for two weeks, hatched the chicks, brought them off, and then died of chicken cholera. The chicks were placed in a basket by the kitchen fire, where, one afternoon when the family were out visiting, they were found by Tom, the large black cat, a pet of the household. One by one, Tom lifted each chick out of the basket and placed it on his own bed in the kitchen corner. When the old folks returned, what was their surprise to see their pet cat curled up and surrounded by the contented orphan brood. Tom was allowed to care for them, and when they were large enough to run in the yard, they would follow him wherever he went. In due time the brood was ready for the gridiron. The head of a killed chicken was one of Tom's perquisites; but when he was offered the head of one of his decapitated chicks, he took it, carried it to his bed, lay down near it, and howled. That was his lament over the death of his adopted children.—*Sel.*

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WE printed last week 6,500 more copies of the SIGNS than we did for the corresponding week one year ago. Our list of subscribers is steadily increasing. For additional facts concerning the increase lately in our circulation, see Elder Haskell's letter, on page 74 of this paper. We hope our friends will continue the good work.

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News and Notes.

RELIGIOUS.

—Two Brahmins were recently baptized in Calcutta.

—It is stated that there are 1,200 towns west of the Mississippi which have no Protestant preaching.

—During the past year the foreign missionary societies of the world report a gain of 308,643 communicants.

—More than ten thousand copies of the New Testament have been sold and given away among the Fiji Islanders.

—The American Bible Society has sent a stock of Bibles, printed in all languages, to the New Orleans Exposition, to be placed on sale.

—The London *Tablet* is authority for the statement that the ordinary expenses of the Holy See amount to 5,000,000 francs annually.

—The Russian Government has closed numerous Catholic convents managed by the Sisters of Charity in Russian Poland, because they favored Polish patients and tried to make proselytes.

—An earnest advocate of the adoption of Sunday as the Jewish Sabbath, proposes that a convention of representative Jews be held in Paris or Jerusalem in the year 1900 to consider the matter.

—Sixty years' missionary work of the American Sunday-school Union in the South, has resulted in the organization of more than fourteen thousand schools, into which have been gathered 822,327 teachers and scholars.

—The Y. M. C. Association of Brooklyn, N. Y., has developed a new feature in its work. An "acquaintance meeting" is held once a week at the close of the regular meetings. We suggest that many churches might follow the example with profit.

—An exchange says: "In the public schools of Greece the four gospels of the New Testament are used as a reader by the children of the most advanced classes of the primary department, and the new Minister of Education proposes to extend their use into the higher schools."

—The *Catholic Monitor* urges the church to make an early effort to colonize California with Eastern members of the faith. It says: "The sect known as 'Lutherans' have colonized in Fresno County, and the 'Campbellites' have colonized on 38,000 acres of railroad lands in Shasta County. It would be a good thing for Catholics in the East if they could be induced to colonize on such lands, as there is no better climate on this continent than California presents, and in a few years more the cry will be, 'Too late! too late! ye cannot enter now.'"

SECULAR.

—Seven deaths from the recent storms are reported from the mountains of Oregon.

—In New York City the deaths averaged, last year, one for every fifteen minutes. The births were 5,000 less than the deaths.

—The Supreme Court of California has decided that Chinese children born in this country are entitled to admission to the public schools.

—The toll on the Brooklyn Bridge has been reduced to three cents for passage on the cars, while twenty-five tickets for foot-passengers are sold for five cents.

—A charter has been granted to build an elevated railway, with a single track, between Boston and Cambridge. Work will be begun on the enterprise immediately.

—Two banks in Norwich, Conn., have lost \$200,000 lately through defaulting cashiers. The money was lost in Wall Street speculations. The defaulters have been arrested.

—The *Charleston News* say that not a single divorce has been granted in South Carolina since the Revolution. We believe there is no law in that State giving such power, for any cause.

—Eleven persons at East Liverpool, Ohio, were poisoned Jan. 8, by "Rough on Rats" that some person had placed in the coffee. One is dead and the others are in a precarious condition.

—The packet steamer *Admiral Moorsom* was sunk on the night of the 15th, off Holyhead, Wales, by colliding with the American ship *Santa Clara*. The captain and fifteen of the steamer's crew were lost.

—Reports from points in Louisiana say that the whole country is covered with ice, a scene seldom witnessed in that latitude. Bridges have been swept away, and the roads are impassable.

—The Christmas edition of the London *Graphic* included 580,000 copies. Work on it was begun in January last and was kept up until November, the colored plates undergoing nineteen distinct printings.

—Southern resources are developing rapidly. Last year an aggregate capital of \$105,269,500 was invested in 188 new enterprises in fourteen States. These enterprises represent nearly all kinds of general manufacture.

—The Baltimore *Manufacturers' Record* reports the business interests in the East improving. It says that more than 100,000 men have gone to work in manufacturing establishments that have resumed operations since January 1.

—Lieutenant Shufeldt, of the United States Navy, who has recently traversed Madagascar, says it is the third largest island on the globe. It has an area of 230,000 square miles, being 1,000 miles long, and averaging 230 miles in breadth.

—The will of the late Lieutenant Hampton S. Gardner, a member of the Greely Relief Expedition, written on strips of paper, with a lead pencil, at Camp Clay, in the Arctic regions, was recently admitted to probate in Philadelphia.

—On the morning of Jan. 18, a detached ward of the Kankakee, Ill., insane asylum was burned. It was used as an infirmary, and was occupied by fifty-five patients at the time of the fire. Seventeen of the number perished in the building.

—Mrs. Myra Clarke Gaines is dead, after fifty years of contest with the city of New Orleans about the title of property in the city, worth \$35,000,000. Although the decisions were always in her favor, she was never benefited to any extent by them.

—The Governor of Ohio, in his annual message to the Legislature, repeats the recommendation of his inaugural address, "that the divorce laws of Ohio be revised, with the view of restricting the legal causes for divorce, and of limiting the right to marry again."

—A new adulteration has been discovered in New York and Brooklyn. Dr. Bartley, a chemist, has detected butchers using Venetian red, and other reds containing arsenic, to brighten the color of sausage, head-cheese, and other meats that had lost their color by decomposition.

—A wonderful shoemaking machine has been invented by a New Hampshire man eighty-three years of age. The machine will drive 250 wedge-shaped headless nails per minute, on from 700 to 1,000 pairs of boots or shoes in a working day of ten hours. It does the work of fifteen persons.

—A new temperance movement has just been organized in Massachusetts to be known as the National League for the Suppression of the Liquor Traffic. Many influential men of the nation are enrolled as its members. It does not propose to affiliate with partisan politics. Good!

—Five members of the tribe of Kiowa Indians were found frozen to death the 16th, about forty miles north of Wichita Falls, Texas. The cold in that section has been so intense that ten per cent. of the cattle, and twenty per cent. of the sheep on the ranges are reported to have perished.

—The British bark *Prince of Wales*, belonging to the Hudson Bay Company, and formerly in the trade between England and Victoria, was recently frozen in in Hudson's Bay while homeward bound, and with her cargo of skins, valued at \$500,000, was totally lost. Part of her crew was lost with the vessel.

—A number of unprovoked murders have recently been committed near Sarasota, Florida. It now turns out that these were perpetrated by an organized band of assassins, known as the Sarasota Vigilance Committee. Eight members of the society have been arrested, who have some of the best family connection in the State. Some of the members of the gang are mere boys, others are gray-haired men.

—The laws of Tennessee compel colored people, riding on railways in that State, even when traveling on first-class tickets, to occupy a car apart from the white people. A colored girl recently refused to ride in the car assigned her race, on account of having drunken and disorderly people in it of both races. Refusing to leave the car assigned white people, the conductor ejected her from the train. She brought suit for damages and the Court awarded her \$500.

—Heavy snow-slides are reported in Piedmont, Savoy, and other departments in the vicinity of the Alps. Frassinio, in Piedmont, was buried by one avalanche, causing great loss of life. Thirty bodies have been recovered, and forty persons are still missing. The town of Chaumont, in France, was partly overwhelmed with snow, and many persons killed. Fifteen persons were also buried under an avalanche at Sparone, on the Dora Baltea River. Many homeless ones are in distress.

—Chicago papers affirm that well organized companies of socialists to the number of 1,500 exist in that city, and are provided with Springfield and Remington rifles. These socialists say that they propose to be ready to resist any attack that may be made upon the discontented people in case of an outbreak, which they are expecting, by the police and detectives. In such an event they will assume control of the city and make everything they can lay their hands upon, the property of the community. Of the 250,000 wage-workers in Chicago, they claim fully 25,000 as in sympathy with the socialistic labor party. They meet regularly for drill.

—The Adjutant-General has called attention to what may be made an abuse. The law authorizes the President to detail an officer of the army to act as instructor in military science in "any established college or university within the United States, having capacity to educate at the same time not less than one hundred and fifty male students." Only a "capacity to educate" is stipulated. Under this law a school of only fifty students, if it only has the required capacity, may have an officer detailed to serve them, and have the Government pay his salary. Forty officers are now detailed in such service, and others might wish to be, if ordered to the frontier.

Select Paragraphs.

No man ever made an ill figure who understood his own talents, nor a good one who mistook them.

The Sabbath is the link between the Paradise which is passed away and the Paradise which is yet to come.—Wylie.

The virtue of a man ought to be measured not by his extraordinary exertions, but by his every-day conduct.—Pascal.

SEVERAL English life insurance companies charge twenty per cent. less for a total abstainer than for a moderate drinker. This speaks its own lesson.

CYRUS HAMLIN says, "One of the chiefest blessings of good books is that they bring to us the spirit of those who have felt the most deeply and acted the most manfully."

To know how to say what other people only think, is what makes men poets and sages, and to dare to say what others only dare to think, makes men martyrs or reformers, or both.—Schonberg-Cotta Family.

I've seen some old broken bowls planted out with the bonniest flowers and mosses, and I've thought if it had not been for their misfortune they would never have come to such honor and beauty.—Edward Garret.

THERE is a tendency in many expositors of Scripture to go beyond their knowledge. They supply the large deficiencies of their knowledge by guesses and conjectures. If, indeed, these guesses were put forth simply for what they really are, pure surmises, less harm would be done, for the reader would be less likely to be imposed upon.—Pacific.

THE narrow man, the vain or the selfish man, imagines manners can be learned from books, as a boy learns the multiplication table, by saying it over and over to himself. Not so. The finest qualities of manners, like noble music, address the soul directly, and are not describable in words. Somewhat of their art may be learned by observing certain elect men and women; but the source of all gentle behavior and lovely manners is a secret of the heart, and there alone a man may find it.—Elizabeth Cumming.

"BEHOLD, to obey is better than sacrifice, and to hearken than the fat of rams." There is no way in which we can do more for the Lord, or please him better, than by doing just as he tells us to do. It is a great mistake to suppose that we know better than God knows what is good for us, or what is good for God's cause. And it is a sin, as well as a mistake.—H. Clay Trumbull.

PERSONS who come to you with tales about other people, and tell you things which are prejudicial to their character, will go to others and tell similar tales about you. They may whisper their stories low and softly in your ear, but remember their words are words of deceit, and often words of falsehood, and if you listen to them, and trust them, you do it to your own injury. There is no more despicable character than the sanctimonious whisperer and back-biter, who secretly slanders others and strikes them in the dark, and all under the false pretense of friendship for you. You should avoid such persons, and utterly refuse to listen to their slanders.—Sel.

WHEN a woman steps up to the bar of judgment and shows to the Lord the five talents with which he originally endowed her, with no additional talents of her own accumulating, and the Lord says to her: "You ought to have put them to the exchangers, that when I came I might receive mine own with usury," and she answers, "Dear Lord, you must excuse me, I am a woman, I have wrapped what you gave me in the napkin of femininity," the plea is not going to avail. It is the intention of Providence that a man should be something beside an old boy. It is the intention of Providence that a woman should be something beside an old girl. The gifts of God are stamped with the image and superscription of God. The parable of the talents is pertinent to both sexes.—C. H. Parkhurst.

"MARRIED folks would be happier," says an exchange, "if they tried to be as agreeable as in courtship days if each would try to be a real support and comfort to the other; if household expenses were always proportioned to receipts, if each remembered the other was practically a human being, not an angel; if women were as kind to their husbands as they were to their lovers, if men were as thoughtful for their wives as they were for them when sweethearts; if both parties remembered that they were married for worse as well as for better; if there were fewer silk and velvet costumes, and more plain, tidy house dresses, and street ones, too, for that matter; if there were fewer 'please darlings' in public and more common manners in private; if wives and husbands would take their pleasure as they go along, and not degenerate into mere toiling machines."

Appointments.

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Obituary.

BRAKE.—Died, of diphtheria, Jan. 11, 1885, at Kansas City, Mo., Olive, daughter of G. W. and Mary E. Brake, of Elmira, Cal., aged 6 years, 2 months, and 20 days.

Little Olive was sick five days, and then fell asleep. We hope to receive her again when Jesus comes. G. W. BRAKE.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 29, 1885.

FROM Brethren Scott and LaRue, of Honolulu, H. I., we learn by private letter that one more has embraced the truth, a sailor, native of the Philippine Islands. Thus the truth goes to the islands of the sea.

THE outlook for the work in San Francisco and Oakland is encouraging. The Sabbath services in each place are always well attended by brethren and strangers. Last Sabbath, one united with the church in San Francisco, and in Oakland eight signed the covenant to keep all the commandments. Others will soon follow. Thus the tent labor of last summer still bears fruit.

A CORRESPONDENT asks: "Will you please give me your views on the following: 'And the leaves of the tree were for the healing of the nations'?" Everything about the tree of life will contribute to give life and immortal bloom to those who were once subject to death. Not only the fruit of the tree, but the leaves also will be for the healing (literally, *service*) of the nations.

THE *Association Witnesser*, the organ of an Eastern Y. M. C. A., complains because other association papers copy from it without credit; and in reproving them for this trespass, it says: "Remember the sixth commandment." It is doubtful if the *Witnesser* will make much headway at stopping theft, by reference to the commandment which says, "Thou shalt not kill." We fear that some of the Young Men's Christian Associations are paying more attention to gymnastics and entertainments than they are to the ten commandments.

THE *Herald of Truth*, in its comment on the discussion of the Sunday question by the Congregational Club of San Francisco, as noted in last week's SIGNS, said that it showed "large freedom of thought." As we read the proceedings, it rather seemed to us that they were marked by large *absence of thought*. Here are grave Doctors of Divinity, and professors in Theological Seminaries, men who have grown gray in the ministry, who cannot agree on the reason for a practice which they call "the foundation of our holy religion." Was a more absurd and childish affair ever known? But one thing these men *do* know, and that is that they want a penal Sunday law; and the more they become convinced of their utter inability to uphold Sunday-keeping by the Bible, the more earnest and united they will be in clamoring for the law.

E. J. W.

Interesting Statistics Indeed.

THE Plenary Council at Baltimore caused to be collected what the *Christian Union* calls "a very interesting array of statistics, disclosing the relative growth of the various religious denominations in the United States during the last twenty-five years." By looking at the statistics as printed in the *Union*, we find that they pertain to only *eleven* of the religious denominations. And we find that whereas the total population of this country twenty-five years ago was 31,000,000, yet 28,808,000 of these were embraced in these eleven denominations, leaving only 2,192,000 worldlings, to say nothing at all about all of the other denominations. And whereas now the total population of the country is 55,000,000, yet 49,850,000 of these are embraced by these same eleven denominations, which leaves only 5,150,000 to be made up of worldlings, and all the other denominations together. In other words,

twenty-five years ago there was less than *one* in *fourteen*, and now there is less than *one* in *ten*, of the entire population of the United States who are not religionists!!

Yes, statistics are very interesting, especially Catholic statistics; there are such large returns of fiction from such small investment of fact.

Another Fiendish Outrage.

A DIABOLICAL attempt was made last Saturday to blow up the English Parliament. Some unknown party placed an explosive in the crypt of Westminster Hall, which destroyed all the windows on one side. A few minutes afterward, another explosion occurred in the House of Commons, completely wrecking the interior of the compartment. Later in the day still another explosion took place at the White Tower, blowing off the roof. It being the day when visitors are admitted, the Tower at the time was filled with visitors, many of them women and children. Latest accounts give the number of wounded as thirty-four, some of these very seriously, so much so that their lives are despaired of. Great excitement prevailed in London and throughout all England, and cries for vengeance were heard on every side. One alarming feature of this case, as with most of such fiendish plots, is, no clew to the perpetrators has been found. The Government detectives and police seem dazed at their inability to prevent such outrages.

It would seem that the time has come for decisive action regarding such work. As long as dynamite and other powerful explosives are sold as freely as sporting powder, the public may expect to hear of just such dastardly attempts of wholesale slaughter. The sale of such dangerous commodities should be restricted by law the same as poison, and the names of purchasers carefully recorded, for future reference.

It is gratifying, however, to know that Mr. Edmunds has already introduced a bill in the United States Senate to suppress the manufacture and possession of dynamite for treasonable uses abroad. It would, however, be well to provide against the use of such agencies to avenge supposed public or private wrongs in this country. Truly these are troublous times.

More Slavery.

THE New Hebrides is a group of islands in the South Pacific Ocean, numbering thirty, with a population of 100,000. In 1848, the United Presbyterians of Nova Scotia opened a mission there, and now occupy sixteen of the islands. They have ninety day-schools, attended by 8,000 children and adults, all receiving Christian instruction. Those outside of gospel influence are still cannibals. But now a serious evil threatens, not only the mission work, but the extermination of the helpless natives besides. New Caledonia, one of the group, is claimed by the French, who have extensive mines and plantations there. The settlers of this island have been persuaded to organize a company, with a capital of \$100,000, to colonize the New Hebrides with Frenchmen, and, at the same time, to carry away the native islanders to work in their mines and on their plantations in New Caledonia. One of the mission stations was taken possession of by the French, but they were afterward dispossessed by a British war vessel. France now threatens to send 25,000 convicts to occupy the islands, and remove the natives to New Caledonia, virtually into slavery. Many of the natives are carried away by force to work on the sugar plantations of Queensland and Fiji. It is stated that on some Queensland plantations there are 600 Kanaka laborers. The British colonies now hold 32,000 of these poor wretches. The above statements relative to Queensland and Fiji were gathered from a letter written by Rev. J.

Rooney, from New Guinea. The other points were stated in substance by Rev. John G. Paton, at Belfast, in the council of the reformed churches. Can it be possible that Christian England will tolerate slavery in any part of her dominions? J. O. C.

What Is an Evangelist?

THE *Southwestern Methodist* thinks "it is time to insist on the Scripture meaning of the term 'evangelist.' He is not an evangelist who goes about to well-organized churches, and, with the co-operation of pastors, and members, holds revival services. No matter how great a stir that man may make, or how great a revival he may lead, he is not an evangelist. 'An evangelist' is a messenger to those who have never heard the gospel. He builds not on another man's foundation; he presses into the regions beyond the ministry and labors of others."

The Great Controversy, Vol. IV.

I HAVE found this book so deeply interesting, and profitable, that I am exceedingly desirous to see it extensively circulated. It is not only reading matter of that nature to interest all who give it a candid perusal, but its warnings concerning the deceptions of Satan, so soon to be practiced upon the world, are of that character that the people should have the book in their hands. The Jewish people, in the days of Jerusalem's destruction, met with an overthrow because they "knew not the time of their visitation." They had opportunity to know, because, by the teachings of Christ and his apostles, they were warned of the event, and of their danger, but when they chose to reject that instruction, the responsibility of their fate rested upon themselves.

In Vol. IV. is a warning respecting the great deceptions soon to be practiced by Satan to deceive the world. The Lord has been pleased to place in our hands, light concerning these deceptions. Can we be clear in the matter if we are content with simply a personal acceptance of this light, and do not exert ourselves to bring the warning to the attention of our fellow-men? It seems to me that, in principle at least, this question is answered in the words of the Lord to Ezekiel, "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Ezek. 33:6.

In every church of our people, where it has not already been done, an effort should be made to place this book in the house of every Seventh-day Adventist family. Our efforts should not stop with this, but canvassers should be secured who will make a thorough effort to place the work in the hands of all who can be induced to buy it. The book contains the very instruction and warnings the people need, and we, as a people, shall be remiss in duty if we do not do all in our power to get the light before them. Are there not many in our ranks who will prepare themselves to take hold of the thorough canvass for "Great Controversy," Vol. IV?

J. N. LOUGHBOROUGH.

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