

The Signs of the Times.

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

VOLUME 8.

OAKLAND, CALIFORNIA, FIFTH-DAY, MARCH 23, 1882.

NUMBER 12.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
S. D. A. MISSIONARY SOCIETY.

[For terms, etc., see last page.]

Entered at the Post-Office in Oakland, Cal.

THE REDEEMER'S TEARS.

HOSANNAS filled the air,
Ascending Olivet;
But as they near the city drew
Jesus beheld and wept.

He wept o'er sinners lost,—
The loving Son of God.
Amazing grief! He shed his tears
For those who shed his blood.

Gethsemane was near,
The trial and the cross;
But all forgotten was his woe,
In pity for the lost.

He knew their crimson guilt,
He knew their righteous doom;
Yet did his heart in pity melt,
O'er judgment woes to come.

O suffering Son of God,
Let me thy spirit share:
Who shed thy tears and precious blood,
To save us from despair.

Oh, may my life redeemed,
Now consecrated be,
To save the perishing from death,
And bring them home to thee!
—Rev. E. P. Marvin, in *Messiah's Herald*.

General Articles.

The Mother's Duty—Christ Her Strength.

BY MRS. E. G. WHITE.

HE who said, "Suffer little children to come unto me, and forbid them not," still invites mothers to bring their little ones to be blessed of him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty, through the earnest faith of that praying mother. The first and most urgent duty which the mother owes to her Creator is to train for him the children that he has given her. "Even a child is known by his doings, whether his work be pure and whether it be right."

Infant children are a mirror for the mother, in which she may see reflected her own habits and deportment. How careful, then, should be her language and behaviour in the presence of these little learners. Whatever traits of character she wishes to see developed in them, she must cultivate in herself.

When children repose confidence in their mother and love and obey her, they have learned the first lessons in becoming Christians. They must love and trust and obey Jesus, as they love and trust and obey their parents. The love which the parent manifests for the child, in faithful care and right training, faintly mirrors the love of Jesus for his children.

In view of the individual responsibility of mothers, every woman should develop a well-balanced mind and a pure character, reflecting only the true, the good, and the beautiful. The wife and mother may bind her husband and children to her heart by unvarying love, shown in gentle words and courteous deportment. Politeness is cheap, but it has power to soften natures which would grow hard and rough without it. Christian politeness should reign in every household. The cultivation of a uniform courtesy, a willingness to do by others as we would like them to do by us, would banish half the ills of life. The principle inculcated in the injunction, "Be ye

kindly affectioned one to another," lies at the very foundation of domestic happiness.

God designed that persons of varied temperament should associate together, that by mutual consideration and forbearance, prejudices might be softened, and rough points of character smoothed. Marked diversities of disposition and character frequently exist in the same family; when this is the case, each member of the household should sacredly regard the feelings, and respect the rights of all. Thus harmony may be secured, and the blending of the varied temperaments may be a benefit to each. Christian courtesy is the golden clasp uniting the members of the family in bonds of love that become closer and stronger every day.

Many a home is made unhappy by the useless repining of its mistress, who turns with distaste from the simple, homely tasks of her domestic life. She looks upon the cares and duties of her lot as hardships, and that which might be made not only pleasant and interesting but profitable, becomes the merest drudgery.

Many who do well under favorable circumstances seem to undergo a transformation of character under adversity and trial; they deteriorate in proportion to their troubles. God never designed that we should thus be the sport of circumstances over which we have no control, and it is useless to deny that these often affect our life work; but we commit sin when we permit circumstances to subvert principles; when we are unfaithful to our high trust, and neglect our known duty.

The wife and mother is frequently so occupied with her household cares that she becomes thoughtless of the little courtesies which make home pleasant to the husband and children. While she is absorbed in preparing something to eat or to wear, the husband and sons come in and go out as strangers. Very many who find nothing attractive at home, who, perchance, are continually greeted with scolding and murmuring, seek comfort and amusement in the dram-shop or in other forbidden places of indulgence.

The mistress of the household may perform her outward duties with exactness, while at the same time she is comparing her lot with what she styles the higher life of woman, and cherishing unsanctified longings for an easier portion, free from the petty cares and exactions that vex her spirit. She little dreams that in that widely different sphere of action to which she aspires, trials fully as vexatious, though perhaps of a different nature, would certainly beset her. While she is fruitlessly yearning for a different life, she is by her sinful discontent casting from her the blessings which a kind Providence has already granted.

The true wife and mother will pursue an entirely different course. She will perform her duties with dignity and cheerfulness, not considering it degrading to do with her own hands whatever it is necessary for her to do in a well-ordered household. If she looks to God for strength and comfort, and in his fear seeks to perform her daily duties, she will bind her husband to her heart, and see her children coming to maturity honorable men and women, having moral stamina to follow the example of their mother.

There is no chance-work in this life; the harvest will be determined by the character of the seed sown. Mothers may neglect present opportunities, and let their duties and burdens fall upon others; but their responsibility remains the same, and they will reap in bitterness what they have sown in carelessness and neglect.

Mothers, your influence and example are affecting the characters of your children. Your compassionate Redeemer is watching you with love and sympathy, ready to hear your prayers, and to render you the assistance which you need in

your life-work. Joy, peace, long-suffering, gentleness, faith, and charity are the elements of the Christian character. These precious graces are the fruit of the Spirit. They are the Christian's crown and shield. The most exalted aspirations can aim at nothing higher. Nothing can give more perfect content and satisfaction. These heavenly attainments are not dependent upon circumstances, nor the will or imperfect judgment of man. Our Saviour, who understands our heart-struggles and the weakness of our natures, pities our infirmities, forgives our errors, and bestows upon us the graces which we earnestly desire.

Jesus knows the burdens of every mother's heart. He is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother. That Saviour, who, when upon earth, had a mother that struggled with poverty, having many anxious cares and perplexities, in rearing her children, sympathizes with every Christian mother in her labors. That Saviour who went a long journey for the purpose of relieving the anxious heart of a Canaanite woman whose daughter was possessed by a devil, will hear the prayers of the afflicted mother of to-day and will bless her children.

He who gave back to the widow her only son, as he was carried to the burial, is touched to-day by the woe of the bereaved mother. He who wept tears of sympathy at the grave of Lazarus, who gave back to Mary and Martha their buried brother, who pardoned Mary Magdalene, who remembered his mother when he was hanging in agony upon the cross, who appeared to the weeping women after his resurrection, and made them his messengers first to spread the glad tidings of a risen Saviour,—he is woman's best friend to-day, and is ready to aid her in her need if she will but trust in him.

If Jesus is woman's friend and helper, surely the husband, the father of her children should not feel it beneath his dignity to sympathize with the mother in her cares, and assist in bearing her burdens. He should feel the sin and littleness of adding to her trials by bitter words. He should manifest a noble generosity of spirit toward her, not watching with a critic's eye every little neglect on her part, every failure to meet his peculiar ideas.

Christ respected and honored woman. There is not an instance in his entire life wherein by word or act he gave the least encouragement to speak or think disparagingly of woman, or gave the impression that she was not to be respected and honored equally with man.

In order to be a good wife and mother, it is not necessary that woman's nature should be utterly merged into that of her husband. Every individual being has a life distinct from all others, an experience differing essentially from theirs. God does not want our individuality lost in another's; he desires that we shall possess our own characters, softened and sanctified by his sweet grace.

He wants to hear our words fresh from our own hearts, and not another's. He wants our yearning desires and earnest cries to ascend to him, marked by our own individuality. All do not pass through the same exercises of mind, and God calls for no second-hand experience. Our compassionate Redeemer reaches his helping hand to us just where we are. Though Jesus has ascended to Heaven, he has not lost his sympathy for you, mothers; he looks with tender love upon those whom he came to redeem.

THE infidel man who boasts that he is not confined by the narrow faith of the Bible, is like the man on the bleak wintry moor, who boasts that he is not hampered by the petty limitations of a house to shelter him.

Constitutional Amendment.

BY ELD. W. H. LITTLEJOHN.

NOR is this matter at all relieved by the statement found in John 20 : 26, that after eight days, Thomas being present, he appeared unto them a second time under similar circumstances. For even should we grant that this was on the next Sunday evening—a matter in which there is, at least, room for a difference of opinion—the subject is merely complicated the more, so far as the view of our friends is concerned, since here a second opportunity, and that a most excellent one, for calling the attention of the disciples to the new character which a once secular day had assumed, was entirely neglected. In this also, as in the first instance, the conversation was of a nature to show that the object of the interview was to give additional evidence (because of the presence of Thomas) of the re-animation of the body of Christ, without any reference to its effect upon the character of the day upon which it occurred.

But such silence, under *such* circumstances, in regard to so important a matter, is, in itself, conclusive evidence that the change claimed had not really taken place. Furthermore, it will not be urged that more than two out of the five first-days which occurred between the resurrection and the ascension were days of assembly. Had they been, as it had been decided, according to the view of those urging the transition, that the Sunday should not be hallowed by positive declaration, but simply inaugurated by quiet precedent, then the presumption is, that this precedent, instead of being left upon the insufficient support of two Sabbaths out of five, would have been carefully placed upon the whole number. Nor would the precaution have ended here. In a matter vital in its nature, certain it is that the honest seeker after truth would not be left to grope his way through a metaphysical labyrinth of philosophic speculation in regard to the effect of certain transactions upon the character of the time upon which they occurred; or the bearing of certain meetings of Christ and the apostles upon the question as to whether Sunday had assumed a sacred character, when at the same time his perplexity was rendered insupportable by the fact, that the historian states, that like meetings occurred on days for which no one will claim any particular honor.

Take, for instance, the meeting of Jesus with the apostles at the sea of Galilee (John 21), while they were engaged in a fishing excursion. Assuredly, this did not take place on Sunday; else, according to the view of our friends, they would not have been engaged in such an employment. Just what day it was no one is able to decide; but all agree that its character was in no way affected by the profoundly interesting interview which occurred upon it between the Master and his disciples. If it were, then there is at least one holy day in the week which we cannot place in the calendar, since no one can decide whether it was the first, second, third, fourth, fifth, or sixth.

If, however, you would have a still more forcible illustration of the fact that religious meetings, were they never so solemn, can in no wise alter the nature of the hours on which they occur, let me call your attention to the day of the ascension (Acts 1). Here is an occasion of transcendent glory. If the statements in the sacred narrative of events, which transpired during its hours, could only be predicated of either one or the other of the first-day meetings of Christ with his disciples, it would at least be with an increased show of reason that they could be woven into the tissue of a Sabbath argument. Here are found many of the elements essential to the idea of religious services, of which the instances in question are so remarkably des titute.

In the first place, those who followed our Lord to the place of meeting were intelligent believers in the fact of his resurrection.

In the second place, the assembly was not confined to a mere handful of individuals, seeking for retiracy within an upper room where they were in the habit of eating, drinking and sleeping; but it transpired in the open air, where Jesus was in the habit of meeting with his followers.

In the third place, the congregation was made up of persons whom the Holy Spirit had thus brought together for the purpose of becoming the honored witnesses of the resurrection and ascension of Christ.

In the fourth place it was graced by the visible

forms of holy angels in glistening white, who participated in the services.

In the fifth place, Jesus himself addressed them at length, lifted up his hands to heaven, and brought down its benediction upon them, and in the sight of the assembled multitude, steadily and majestically rising above them, he floated upward until a cloud received him out of their sight.

In the sixth place, it is said, in so many words, that the "*people worshiped him there.*"

Now suppose, for the sake of the argument, that some modern sect should endeavor to transform our unpretending Thursday, which was really the day of the ascension, since it was the fortieth after the resurrection, into one of peculiar dignity, claiming in defense of their position, the example of Christ, and urging that the course which he pursued could only be satisfactorily explained on the ground that he was laying the foundation for its future Sabbath observance, how would our friends meet them in such an emergency? Deny the facts, they could not, for the record is ample. There would, therefore, be but one alternative left.

If transactions of this character are of such a nature that they *necessarily* exalt the days upon which they occur, to the rank of holy days, then Thursday is one, and should be treated as such. No line of argument, however ingenious, could evade this conclusion, so long as the premises in question were adhered to. Planting himself squarely upon them, with the consent of modern Christendom, the advocate of the newly-discovered holy day, finding the record perfectly free from embarrassments in the nature of transactions which would appear to be incompatible with the notion that everything which Christ and his apostles did was in harmony with his view, if possessed of that skill and ability which has marked the efforts of some modern theologians in such discussions, could weave a web of inference and conjecture almost interminable in its length.

All the facts connected with the meeting could be expanded, and turned over and over, and exhibited from innumerable stand-points, so as to yield the largest amount of evidence possible. Having dwelt at large upon everything which was said and done at Bethany, he might return with the solemn procession to the great city. Having done this, he would not fail to call our attention to the fact, that they did not conduct themselves in a manner such as men might have been expected to do under the circumstances on a common day, but that on the contrary, impressed with the sacredness of the hours which had witnessed the glorious ascension of the Son of God, they immediately repaired to a place of assembly, manifestly for the purpose of continued worship.

Again, scrutinizing with polemic eye every syllable of the history, in order to extract from it all the hidden testimony which it might contain, his attention would be arrested by these words, "A Sabbath-day's journey." Immediately he inquires, Why employ such an expression as this—one which occurs nowhere else in the sacred volume? Certainly it cannot be the result of accident. The Holy Spirit must have designed to signify *something* by such a use of the term in the connection under consideration. A Sabbath-day's journey! What importance could be attached to the fact that the particular point from which Christ ascended was no more than a Sabbath-day's journey from Jerusalem. The expression is not sufficiently definite to designate the precise spot, and must, therefore, have been employed to express some other idea. What was it? Undeniably, it was introduced into this connection because of the *nature* of the *time* on which the journey occurred. It was a *Sabbath-day*, and, as such, it was important that succeeding generations should not be left to infer from the account given, that it was a matter of indifference to the Lord how far travel should be carried on such an occasion; but, on the contrary, that he was jealous on this point, and that the expression in question was employed to show that the procession of Christ's followers, and Christ himself, bowed reverently to the national regulation respecting the distance to which it was proper for one to depart from his home during the continuance of holy time.

But this line of argument, though plausible in itself, and superior in fact to that which is many times used to support the tottering fabric of first-day observance, would not, we fancy, persuade an intelligent public to introduce a new Sabbath into their calendar. The verdict which even those with whom we differ would be compelled to render

would be that which both reason and piety would dictate; namely, that the fatal defect in the logic was the want of a "Thus saith the Lord."

Passing now from the first six of the eight texts which relate to the first day of the week, let us give to 1 Cor. 16 : 2, and Acts 20 : 7, a consideration of sufficient length only to enable us to assign to them the proper place which they should occupy in this controversy. While it will be observed that they present the only mention of the first day of the week after leaving the gospels, and while it is remembered that they are separated from the occurrences there narrated by the space of twenty-six years, it is a remarkable fact that the first of them, if not in itself clearly against the conception of Sunday sanctity, at least affords no strength for the argument in its favor. It reads as follows: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16 : 2.

Now, bear in mind that the inference here is, that the gatherings spoken of were to be made in the assemblies of the Corinthians, the presumption following that, as they must have been in the habit of convening on the first day of the week, the apostle took advantage of this fact in order to secure the desired collections for the saints at Jerusalem. You will observe consequently, that the postulate, or assumed point in the discussion, is that the Corinthians were at the church, or place of meeting when the "laying by," which was ordered above, took place. If, therefore, this be not true, the whole logical superstructure which rests upon it necessarily falls to the ground.

Let us inquire after the facts. Does the apostle say, Let every one of you lay by himself at the church? or does he command that his pro-rata donation should be placed in the contribution box of the assembly? We answer: There is not a word to this effect. Nor is this all; the very idea of the text is diametrically opposed to this notion. Before the contrary can be shown to be true, it will be necessary to demonstrate that which is absurd in itself; namely the proposition that what an individual has voluntarily placed beyond his own reach and control by putting it in a common fund, can at the same time, be said to be "laid by him in store."

Furthermore, Mr. J. W. Morton, a gentleman who has given the subject mature reflection and careful investigation, by a comparison of the different versions and the original, has demonstrated the fact that, if properly translated, the idea of the passage is simply that, for the purpose of uniformity of action, and to prevent confusion from secular matters when the apostle himself should arrive, each person should lay by himself *at home* the amount of his charities according to his ability. We give the following from his pen: "The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his lexicon, translates the Greek term, 'by one's self; i. e., at home.' Two Latin versions—the Vulgate, and that of Castellio—render it, '*apud se,*' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi,*' at his own house, at home. The German, of Luther, '*bei sich selbst,*' by himself, at home. The Dutch, '*by hem-selven,*' same as German. The Italian of Diodati, '*appresso di se,*' in his own presence, at home. The Spanish of Felipe Scio, '*en su casa,*' in his own house. The Portuguese of Ferrara, '*para isso,*' with himself. The Swedish, '*nær sig self,*' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."—*Vindication of the True Sabbath*, p. 61.

The simple fact is, therefore, that while the text in question yields no proof that Sunday was then regarded as a day of convocation, it was one which might be encumbered with matters which would necessarily call attention to the pecuniary affairs of individual Christians, and so avoid the necessity of their giving thought to such things when Paul himself should arrive; thereby preventing delay on his part, and leaving them free to devote their whole time to the consideration of religious themes. Thus much for 1 Cor. 16 : 2.

LAZINESS grows on people. It begins in cobwebs and ends in iron chains. The more work a man has to do the more he is able to accomplish, for he learns to economize time, and adds to his strength by exercise.

Reward of Blasphemy.

BY MRS. I. J. HANKINS.

BECAUSE sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. The following incident shows that God's judgments are not always deferred until some distant day:—

"In Union County, Arkansas, on the fourth of November, last, three young men were discussing the probabilities of rain from a cloud in the west. The youngest one of the group, John Freeman, referred to the drought, and remarked that a God who would allow his people to suffer thus could not amount to much. Instantly a bolt of lightning flashed from a cloud overhead, and the young man fell dead. Nearly every bone in his body was mashed into jelly while his boots were torn from his feet, and his clothing from his lower extremities.

"The body presented a horrible appearance, being a blackened and mangled mass of humanity. His companions were stunned and thrown on the ground, but not seriously injured. The funeral of the unfortunate young man occurred next day and attracted a large crowd, the larger portion of whom were drawn thither by the rumor of the strange events preceding the death of the deceased. When the body was deposited in the grave and the loose earth had been thrown in until the aperture was filled, and while the friends of the dead yet lingered in the cemetery, a bolt of lightning descended from a cloud directly over the burial place and struck the grave, throwing the dirt as if a plow had passed through it. No one was injured, but those present scattered, almost paralyzed with terror."

Do not say that a freak of nature caused the young man's death. There is a God, and the day of judgment hastens on. Soon it will dawn upon our vision. Do we realize it? Can we know the misery and suffering that will be brought to the wicked? Oh, could we once realize these things as we will when they burst upon us, how different would be our lives! How careful would we be of our words and actions, and how hard we would try to walk in the narrow path. Probation still is lengthened out to us, and let us improve it as we will wish we had when the dear Saviour comes to gather his jewels.

Say Your Prayers In Fair Weather.

A SHIP was overtaken by a storm. The tumult of the wind and the waves was rendered more fearful by the flashes of lightning and the roar of thunder. One of the sailors, overcome with terror, fell down upon his knees upon the deck, and prayed for mercy and deliverance. At that moment the captain shouted an order for which all hands were wanted. Seeing the man on his knees, he ran at him and shook him by the collar crying: "Say your prayers in fair weather!"

The captain was, in one sense, right, and his words carry a useful lesson for all times and places. There is never a time when true prayer—the lifting up of the heart to God—is not seasonable. But there are times when prayer must not interfere with the work of hands and limbs. The duty of this sailor was instant obedience to the captain's order, and he deserved the rope's end with which he was threatened, for being on his knees on deck instead of up the rigging along with his comrades.

Two Scottish ministers were once crossing a loch in the Highlands. It was a ferry, and the boat was full of passengers. A sudden storm arose, as often happens in these mountain waters. It seemed a time of peril. One of the passengers exclaimed, "Let the ministers pray, or we'll a' be drowned." "Na, na," said the head boatman; "the little ane may pray, but the big ane maun tak' an oar and pull while he prays."

The boatman's advice was sensible like that of the captain who told the sailor to say his prayers in fair weather. It was wise advice also, in recognizing the fact that prayer—the praying of the heart, which alone God regards—is possible when the hands are engaged in work and duty. Abraham's pious servant prayed while he was waiting with the camels at the well near the city of Nahor. Nehemiah "prayed to the God of Heaven," while he was standing in the presence of Artaxerxes, before he answered the king's question. "Men ought always to pray." Every work and every occupation of daily life is to be sanctified by the word of God and by prayer.

On the other hand it is quite true that times of trouble and trial are especially times for prayer. It was out of the depths, and, as it were, out of the belly of hell, that Jonah cried for salvation: "When my soul fainted within me, I remembered the Lord; and my prayers came in unto thee into thy holy temple." It was in the anguish of his troubled spirit that the publican smote upon his breast and prayed, "God, be merciful to me a sinner." It was when sinking in the waves that Peter cried, "Lord, save, or I perish!" Whether literally or figuratively, a storm is the time for setting men to cry on the Lord for deliverance. "He commandeth and raiseth the stormy wind, which lifteth up the waves. They mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them to the desired haven. Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

It is never too late to pray. While there is life there is hope. It was in his old age, after a long life of wickedness, and of making others to sin, that Manasseh prayed and was pardoned. It was on the cross that the penitent thief sought and found mercy. And Jesus is able to save to the uttermost all that come unto God through him.

Still the lesson is good, "Say your prayers in fair weather." It is a desperate venture to delay till a death-bed the cry for mercy. Some cases of salvation at the eleventh hour are on record, to save men from despair; but they are few, not to encourage men to presumption. It is rare that men who have not sought God in life find him at death. Sickness is seldom a time for attending to matters of importance; and no matter is to be compared in importance with the safety of the soul. The senses may be dulled and the brain oppressed; and if the mind be clear, there is rarely time for all the thoughts that press into the short interval of remaining life. Besides, the Spirit of God does not always strive with men. Very solemn are these words of warning: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

They that know God in prosperity have not to seek him in adversity. He is near to them that call on him. The best preparation for trial is habitual prayer. The forlorn and too often hopeless cry for mercy in the stormy time of peril does not come from those who have been accustomed to "say their prayers in fair weather."—*The Word, The Work, and The World.*

Upsetting Moses.

ONE of the wits of the *National Baptist* has written a "Saw-mill Dissertation" on the subject of "Upsetting Moses," from which we take an extract: Jim Manley began the talk. "I say, deacon, Darwin's theory of evolution is a little hard on Genesis. Of course we don't know yet how it will turn out; but it looks a little as though they were going to upset Moses."

The deacon made no answer. He surely must have heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with pauses for thought, between each enumeration. After awhile Jim ventured to ask, "Counting your saw-logs, deacon, aren't you?"

"No," said the deacon; "I'll tell you. Your remark set me to thinking. I was just counting up how many times in the course of human history, somebody has upset Moses. First of all, two old jugglers, named Jannes and Jambres, undertook this; but they failed. Then a certain king named Pharaoh went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then, three leaders of liberal thought, Korah, Dathan, and Abiram, went at the job. They failed in the upsetting part; but they secured a bit of ranch for

themselves which they and their children hold quiet possession of, until this day. Later on a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years chained to a stump; and when he had changed his mind, was a sadder and wiser man. His successor met with still greater disaster in a similar attempt. Since that time there have been no end of persons who have tried to upset Moses. Some ancient heathen, Celsus and Porphyry, and Julian the Apostate; and latterly these German critics, and these scientists, so called, are at the same thing.

Years ago, when I was in Boston, I heard of a meeting of Freethinkers at a place called Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there. Three or four of them were women; all the rest were men. And what do you think they were doing? They were engaged in the old enterprise of upsetting Moses. And yet Moses hath to-day, in the synagogues of Boston, more persons that preach him than he ever had before.

It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. The cube is used to being upset, and does not mind it. It always amuses me when I hear a fresh cry from some new quarter, averring that some man whom nobody has ever before heard of, has found out a sure way of doing what all others have failed in. And now here comes Jim Manley; and Moses has to be upset again. Ah, well—" and the deacon sighed.

There was a roar of laughter which made the rafters of the saw-mill ring, and all joined in it except Jim.—*Christian Observer.*

The Religion Needed.

WE want a religion that bears heavily on the "exceeding sinfulness of sin," and on the exceeding rascality of lying and stealing—that banishes small measures from the counter, small baskets from stalls, pebbles from cotton bags, clay from the paper, sand from sugar, chicory from coffee, alum from bread, and water from the milk cans.

The religion to save the world will not put all the big strawberries at the top and the little ones at the bottom, nor make one half a pair of shoes of good leather and the other half of poor leather; it will not put Jouvin's stamp on Jenkin's kid gloves, nor make Paris bonnets in the back room of a Boston milliner shop; nor let a piece of velvet professing to measure twelve yards come to an untimely end in the tenth, nor a spool of silk at twenty yards be nipped in the bud at fourteen and a half; nor all wool delaines and all linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of rags pressed together be sold for legal broadcloth.

It does not put bricks at five dollars into chimneys it contracts to build of seven dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceilings that ought to be smoothly plastered; nor make window blinds of slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched.

The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the gospel, though it may be according to law. It looks on a man who has failed in trade and who continues to live in luxury, as a thief.—*Sel.*

To a minister of religion such a love of the world as dancing displays, would be utter ruin. No position, ability, or character could uphold him. What is inconsistent in the minister, is inconsistent in professors of religion. That which casts suspicion upon his piety, casts suspicion upon theirs. How would impenitent men regard an invitation to repent of sin and turn to God, if it came from one with whom they had danced the evening before? It would have the same effect with a similar exhortation from a dancing preacher.—*Censer.*

It will not always do to say what you think, but you would better be careful always to think what you say.

Prophecy of Great Use.

BY C. A. OSGOOD.

For the most part the events of the future are hidden from mortals. Yet it has pleased God at certain times to reveal to mankind through "his servants the prophets," things which were to come to pass. Although many in the present age regard the prophetic scriptures as nearly or quite useless, yet facts abundantly show that rich blessings are connected with understanding and taking heed to what God has revealed through this means. So Peter said, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19. If we have nothing to do with studying the prophecies, then a large part of the Bible is unprofitable to us, but Paul informs us that "all Scripture is profitable." 2 Tim. 3:16. But let us "search the Scriptures" and see what good has resulted in times past from understanding and taking heed to what God revealed concerning events then future.

Noah and his family knew nothing of the coming flood till God made it known to them. God revealed the fact that his Spirit would cease to strive with men when the one hundred and twenty years of his long-suffering should end. He commanded Noah to build an ark for the saving of his house. He believed God's word, and obeyed, and so, when the billows of death overwhelmed the ungodly, unbelieving world, he was saved with his household. It was well that angels were sent to Sodom to tell Lot of the destruction that was to come upon that, and the neighboring cities. These were overthrown by a storm of fire and brimstone, but Lot, having taken heed to the friendly warning, made his escape before the wrath of God was poured out.

By a dream which the king of Egypt had, and which Joseph interpreted, the Lord made known to mankind that there would be seven years of great plenty in Egypt, and following them seven years of great scarcity. Well was it for the inhabitants of Egypt, Canaan, and all lands, that these things were revealed beforehand. So in the years of plenty, provision was made for the years of famine which followed, and multitudes were saved from starvation.

Our Saviour foretold the judgments that were to come upon the inhabitants of Jerusalem in consequence of their rejection of Christ, and the truths he taught. He told his disciples how they might know when its desolation would be near and what to do then. Said he, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh; then let them that are in Judea flee to the mountains, and let them that are in the midst thereof depart out; and let not them that are in the countries enter thereinto." Luke 21:20, 21. Thus our Lord told his disciples how they might know when those things would take place and what they should then do. They took notice of the sign Jesus had given them, and when they saw it they fled to the mountains, and it is not known that a single Christian perished at that time. Here we see again how prophecy shone "as a light in a dark place." And how well it was for those who walked in its light.

In many other cases prophecy has been to the children of God what a lantern is to a traveler in a dark night. But it is in the latest period of probationary time, just before the Saviour's second coming that the greatest benefit is to be gained from the prophetic word. True, many suppose that that day will come upon the saint and the sinner alike unexpectedly. But is this in harmony with God's dealings with his people in the past? We know it is not. In former ages when God was about to pour out his judgments upon guilty nations they were warned through the prophets. And will events far more fearful than any that have ever occurred, come to pass without any warning? It is indeed said of the wicked in Noah's day that they "knew not until the flood came and took them all away." And so it is said of the unbelieving world when the Lord shall appear, "When they shall say *peace and safety* then *sudden destruction shall come upon them*, and they shall not escape." 1 Thess. 5:3. But what is said to the children of God. "But ye brethren are not in darkness that that day should overtake you as a thief."

God is sending warnings to the people by the three messages of Revelation 14. He has also

given signs in the heavens and upon the earth. The darkening of the sun and moon in 1780, and the falling of the stars in 1833, were some of the things that the Saviour said would show that his coming was near. Matt. 24:29. Then there were to be, upon the earth, blood and fire and vapor of smoke. Acts 2:19; distress of nations with perplexity; the sea and the waves roaring, etc. Luke 21:25. The Saviour said, "When ye see all these things come to pass, know that he is nigh, even at the doors." Although we are gravely told by many that it is of no consequence to know anything about the period of Christ's coming, he has commanded his people to know it when these signs appear. What he has commanded is highly important to obey. In Heb. 9:28, it is said: Christ "was once offered to bear the sins of many, and to them that *look for him* shall he appear the second time, without sin *unto salvation*." He comes then to save them that look for him, but what will become of those that do not look for him? To that servant who shall say, "My Lord delayeth his coming," his "Lord will come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint his portion with the hypocrites." Matt. 24:48. This will be the fearful result of not watching and knowing the time.

Again, in Luke 21:34, 36, Christ said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Just before this he had pointed out the signs which would show his coming near, and now he tells them what to do, and what not to do, in order that that event might be a joyful one to them, and not an awful disaster. Thus we may see the great goodness of God in erecting light-houses in different ages for the safety of his people, that they might escape impending dangers. Never were the dangers so numerous and so great as now, and never did the light of prophecy shine more brightly than now. Reader, will you study "the sure word of prophecy," walk in its light, and secure eternal salvation?

HOPE BEYOND.

STILL will we trust, though earth seems dark and dreary,
And the heart faint beneath His chastening rod;
Though rough and steep our pathway, worn and weary,
Still will we trust in God!

Our eyes see dimly till by faith anointed,
And our blind choosing brings us grief and pain;
Through Him alone who hath our way appointed
We find our peace again.

Choose for us, God! nor let our weak preferring
Cheat our poor souls of good thou hast designed;
Choose for us, God! thy wisdom is unerring;
And we are fools and blind.

So from our sky the Night shall furl her shadows,
And Day pour gladness through his golden gates;
Our rough path leads to flower-enameled meadows,
Where joy our coming waits.

Let us press on in patient self-denial,
Accept the hardship, shrink not from the loss;
Our guerdon lies beyond the power of trial
Our crown beyond the cross.

—William Henry Burleigh.

The American Bible Society and the Baptists.

In the early years of the American Bible Society the Baptists, as well as others, contributed their money to its support. In 1835 a by-law was passed by the Society discriminating against certain versions made by Baptist missionaries; and the Baptists, all but a very few, considering themselves unjustly excluded from common rights in the Society, withdrew from its support. We remember how earnestly Dr. Leavitt and others not Baptists, opposed this action of the Society. Four years ago, in a revision of the rules, this by-law was omitted. This action was regarded by many as an abandonment by the Society of its previous position, and a circular was issued by certain prominent Baptists declaring that, in their view, no reason existed why Baptists should not resume their former position in support of the Society; but, to test the matter, an application was made for aid to circulate the Burmese translation of the Bible by Dr. Judson. After some delay, this application has been directly refused, the Society adhering to the principle of the by-

law of 1835. The anticipated reunion is, therefore, broken off; Dr. Howard Osgood, the Baptist member of the Society's Committee on Versions, resigns his position; and the alienation of the Baptists from co-operation with the Society may now be considered permanent. We are glad to say that again a strong and able minority was opposed to the decision.

The Burmese version of Dr. Judson, who was a man of scholarship as well as Christian zeal, is admitted by the English Bishop of Rangoon to be "a model of idiomatic rendering and of faithful and painstaking labor." The Society condemns it merely on the ground that it translates the Greek word for *baptizo* by a Burmese word meaning *immerse*.

That this is a mistranslation the Society does not declare. That it is not a legitimate rendering no true scholar would assert. When the late Dean Stanley declared "on philological grounds it is quite correct to translate John the Baptist by John the Immerser," he gave the opinion of the real scholars of all sects. The latest standard lexicons—as Cremer's, Wilke's, and that of Sophocles—define baptism as immersion and they give it no other meaning. The same thing will be seen in the later editions of Liddell & Scott. Martin Luther had some skill at Bible-translating; but he says that the Greek word baptism "*Latine potest verti mersio*," and old John Calvin, who would compare very well with most of the Bible Society's officials, says "*Ipsum baptizandi verbum mergere significat*." No one will say that, in rendering into Burmese the passage from the Septuagint which says that Naaman *baptized* himself seven times in the Jordan, it would be un scholarly to translate *baptizo* by a word which means immerse. No more can it be called un scholarly if, in the account of John's baptizing, the same Greek word is rendered by the same word in Burmese. When we say that the Greek *baptizo* can be legitimately translated by *immerse* we do not imply that it follows that all baptism must be by immersion, any more than, in translating *presbuteros* by *elder*, we assert that no young man can be elected to the presbyterial office. At worst, the translation *immerse* might be infelicitous, as it might be infelicitous to translate *denarius* by "fifteen cents."

The officials of the Society do not charge that Dr. Judson's translation is un scholarly; they condemn it simply because it is a translation. They declare that the Greek word shall not be rendered into the vernacular; but must be transferred from the one language to the other, simply transliterated into the Burmese sentence. They do not say that there is no word in the Burmese to express the act of Naaman and of John, an act so common that one can hardly conceive a language so meager as not to have a word of its own therefor; they do not say that some other Burmese word would present the Greek idea better than the word Dr. Judson has chosen; they say that the Greek word must not be rendered into Burmese at all, but simply transferred, so that its original meaning shall not be expressed. To be consistent, they should forbid anything to be made known of John's place of baptizing at Ænon, near to Salim, except that "there was *huda-polla* there," and of Philip and the Eunuch it should be recitently divulged merely that "they *katebased eis* the water" and "*anebased ek* the water." If it be wrong to give the exact meaning of the word denoting a certain act, we ought to becloud the mention of the attending circumstances, lest they disclose the nature of the act.

When a translator like Judson claims, and no better scholar stands forth to deny, that a certain Greek word is adequately rendered by a certain Burmese word; for the Society to say that the vernacular term shall not be used, but that the Greek word, which, of course, to the native will be utterly meaningless, must be transferred to the Burmese page is to say that the New Testament shall not be placed before the Burman as clearly as it lay before the eyes of the Greek peasant. The Society is guilty of the most outrageous obscurantism. It binds its vast powers to the work of suppressing a complete knowledge of the meaning of Holy Writ. It plants itself squarely on the position of the Church of Rome—the position that the common people shall not be allowed every word of the Scripture's page, to read it with their own eyes and draw from it what conclusions they think reasonable; but that a portion, at least, of the sacred oracles shall merely be doled out to them by their spiritual guides. The

Society says that the meaning of this Greek word shall not be given the Burman through an equivalent word of the vernacular. It must be imparted to him only through the explanations of the missionary. This is not the Protestant but only the Roman Catholic system of Bible translation. There may be weighty reasons in the case of this Greek word for transferring it to the Burmese, as there may be for preferring the transferred *denarius* and *presbyter* to *fifteen cents* and *elder*; but none are evident except sectarian ones, and our objection is that the Society should stringently forbid a legitimate translation and require a transfer.

The officials of the Bible Society are guilty of real sectarianism. It is vain to deny that the only objection they have to Judson's translation is that it may have a certain effect in certain controversies. But what has the Bible Society to do with sectarian controversies? If a certain translation is incorrect, let them condemn it. But what have they to do with the question how it will affect this or that dispute? If a certain translation seems to be scholarly, they should publish it, no matter what effect it may have on ecclesiastical conflicts. The officials of the Society abandon the majestic neutrality of scholarship and the love of truth which asks merely whether a given version is correct. They stoop to inquire how it will affect the interests of contending sects. Gentlemen of the big brick house, it is not a right thing to do! The only question you have a right to ask is whether the translation of Dr. Judson is faithful to the Greek. If it is not, condemn it; if it is, then publish it, no matter what parties of controversialists be helped or hindered thereby. You were not appointed, gentlemen, to watch the interests of contending sects, but to circulate correct translations of the Scriptures; and for you to refuse to circulate a given version, not because it is incorrect, but because it may have a certain effect on certain controversies, is a violation of the solemn trusts committed to your charge.—*The N. Y. Independent.*

The Sabbath-School.

To the Sabbath-Schools in California.

SINCE our last annual meeting I have written but little about the Sabbath-school work in our State, because other branches of our work have demanded my entire time and strength. I desire to give more attention to this work hereafter, and as we are now near the close of the Lesson Year it seems best to make some suggestions about future work.

Very soon our Primary Classes which began with new books last April, will have completed them, and it must be decided what each scholar shall study the coming year.

In some schools the Record Books are nearly filled, and new ones should be provided, and various changes and improvements should be planned to make the next year as successful as possible.

In many of our schools the classification is quite imperfect, especially of the younger scholars, from the fact that there are so few of the same ability and advancement, that those of very different qualifications are associated in one class, and also because removals and additions frequently disarrange a good classification.

Where there are persons qualified and willing to teach, the scholars should be grouped according to their ability, if it requires the formation of quite small classes. We regard six as a desirable number for a primary class, and eight for adult classes. But in most cases it would be better to have less rather than more.

Between this time and April 8th, from which date the next quarter should be reckoned, all necessary changes should be planned. Those scholars now completing the study of Book Number One, should be examined carefully as to their knowledge of the history it covers, and as to their ability to comprehend the more difficult lessons of Number Two; this of course will require a careful examination of Number Two, before any are promoted to its study. Only those who have mastered the first book, and are able to comprehend the second, should be promoted. The others should study the first book another year. Hunt up some new ones to join the class, and give them their old teacher if possible. Let that teacher study the subject so much more

thoroughly and teach so much better than he did the previous year that the lessons will have new interest to the class.

Those classes using books Number Two and Three should be examined in the same way. Book Number Four is now being printed, and will be ready in a few weeks.

We have been pained while visiting some schools to see youth and even children in the senior classes. They could trace the history and memorize scripture, but were not prepared to comprehend the more difficult lessons which the senior classes are now studying.

The first lesson in the *Instructor*, headed "Scenes in the Life of Christ," is written especially for them, and is exactly suited to their wants. Therefore those who but partially comprehend the lessons of the senior class, should be united to or formed into an intermediate division. We are procuring some helpful class maps especially suited to the wants of this division which we shall mention in a few weeks.

W. C. WHITE,
Pres. of State S. S. Association.

Teaching to Profit.

1. IN the first place, teachers should endeavor to convince their scholars that religion is a *practical thing*; so that they must be *doers* as well as *hearers* of the word. A child will very soon learn to be content with a form of religion. Formalism is the religion of human nature, and is easily taught. To drive it from the minds of our classes must, therefore, be one of our great duties. Let us teach them that reading the Bible, or learning lessons, or attending school and church, or saying prayers, is not religion, but only guides or helps to religion; that religion is of the *heart*, and manifests itself in a holy life; that it is like life in a tree, showing itself in leaves, and blossoms, and fruit; that it is not of such a nature as to be able to be taken apart, so that we can say, this is religion, or, that is religion; but that like fire it warms whatever it approaches, and makes a person in everything, in public and private, do all to the glory of God.

For this purpose we must map out, as it were, a child's daily life, and show him how he will act if he obeys the Scriptures. Our text, for example, is the parable of the leaven. Were we to describe the sanctifying influence of the gospel, how it has abolished slavery, mitigated the horrors of war, established just laws, and diffused a knowledge of God and salvation to millions untold, we should not have shown the children how the gospel was leaven to them. We must deal more closely with them, and show how, if they have this leaven in their hearts, it will make them honest, truthful, obliging, amiable, prayerful, and obedient. When we teach the fourth commandment, let us not only say, Remember the Sabbath-day to keep it holy; but, Remember *this* Sabbath-day: not only, Thou shalt not steal; but, Thou shalt not steal from your mother, your brother, your companions: not only, Render to no man evil for evil; but, Do not give blow for blow, bad words for bad words. See how our Lord sets us an example. "Ye have heard that it was said by them of old time, Thou shalt not kill. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment."

2. Seek to convince the scholars that they are themselves *guilty*. Aim at *conviction* by *direct addresses* to the conscience. All teachers must have experienced the difficulty of convincing a child that he is a sinner, and of making him understand the difference between doing good as the means of salvation, and doing good from love to God, and as the fruits of faith—between being saved by works, and working because we are saved. Though we tell them ever so plainly that they cannot be saved by their own doings, the persuasion remains very deep-seated, that if they are good boys and girls, all must be well. It is one powerful means of counteracting this delusion to hold up before them the perfect standard of God's word, and show how miserably they have fallen short of its requirements. We may tell them that God said they were to love their neighbors as themselves, and then enumerate various instances of ill-will, envy, hatred, and revenge, of which we know children are usually guilty; or we may set before them the commandment, "Thou shalt love the Lord thy God with all thy heart," and then show how, in going prayerless

to bed, in forgetting to thank Him for a quiet night's repose, and in living whole days without one thought of Jesus Christ the Saviour of sinners, they manifested that they did not love God with all their heart. In short, let us make the law a mirror in which they may see their faces all disfigured with sin, and in this way awaken the voice of conscience, God's vicegerent in the soul.

Care must be taken not to mistake an appeal to the *feelings* for an appeal to the *conscience*. The more earnest teachers are in danger of falling into this error, and thus to mistake the impressions which their address has made. A child may take great pleasure in his religious lessons, never absent himself from the school, and listen with eagerness to every word the teacher utters, and yet be indifferent to true religion. He may be deeply moved even to sobbing and tears, yet have no sorrow for his own sins.—*Bible Teaching, by Inglis.*

The Teacher's Praying.

WHEN the apostles described the special work to which they had been set apart, they spoke of it under two aspects—*prayer* and the *ministry of the word*. The one was as essential as the other, and both were necessary to the right fulfillment of their mission. These exercises are correlative means of usefulness, and must go hand in hand. The most devotional teacher is the most faithful in his labors. Prayer and effort are the secret of his success: but the latter is the public, and the former the private exercise. There is, therefore, more danger of neglecting the closet than the school. Except where there is a deep conscientiousness and much of the Spirit of God in a teacher's soul, public duties are likely to get advantage of the private, and effort to be greater than prayer. In this matter it is specially important to stir up the pure minds of Sabbath-school teachers by way of remembrance, and to urge upon our readers the necessity, privilege, and advantage of prayer. It is good to prepare at home to teach a class in the school, to visit the scholars at their residences, to attend meetings of teachers; but private prayer must not be neglected. The blessing of God is promised in answer to earnest supplication. The efficacy of the Spirit, which is so essential to spiritual instruction, is not obtained by faithful labor, except when that is conjoined with believing prayer. As the seed is not fruitful unless it is refreshed with rain from heaven, so the word of life is profitable to the conversion of souls only when the Holy Spirit, in answer to prayer, descends on the heart where it is planted.

The Sabbath-school teacher ought to be much in prayer for himself and for his class.

He needs to be *prayerful for himself*. Personal religion is necessary to his efficient teaching, and this is got by communion with God. The teacher who is engaged in teaching a class ought to be himself religious, experimentally acquainted with the truth of God, and with saving faith in Jesus Christ. "For any one," says an old Puritan, Antony Burgess, "to speak of regeneration, of faith, when a man has no spiritual understanding of these things, is to talk of the sweetness of honey when we have never tasted it; or of the excellence of such a country, which we were never in, but know by maps only. If thou knowest the truth of God but by books, by authors only, and thy own heart feeleth not the power of these things; thou art but as the conduit, that letteth out wine or refreshing water to others, but thou thyself tastest not of it; or like the hand that directeth the passenger, but thou thyself standest still." Attention to personal piety is a blessed preparation for public usefulness.—*Christian Teacher.*

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The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, MARCH 23, 1882.

Scripture Lesson.—Esther.

PETER speaks of being "established in the present truth." 2 Peter 1:12. Every age which has been marked by a special work of God, has had its present truth relating to that special work. It was so in the days of Noah. The most terrible judgment that has ever fallen upon the wicked race of man, came in the days of Noah; the most terrible, because it was universal. It reached the whole race, Noah and his family alone excepted. And he escaped only by paying heed to the special message given for that time, and doing the special work which that message required. To Noah it must have been a work of crosses and trials. It is not pleasant to human nature to stand alone against the multitude—against the whole world,—and to take a position which assumes, if it is not distinctly so stated, that all the world is wrong and he alone is right. Noah did thus condemn the world; and this condemnation must have affected both their consciences and their feelings. But *somebody* had to act the part assigned to Noah, and it was fortunate for *him* that he accepted the position, and did not shrink from the heavy cross which it involved. And most unfortunate for those who stood in the strength of the *majority*, and refused to accept his warning and to join in his work. There was condemnation on both sides; the whole world condemned Noah during the progress of his work, and the whole world was condemned by his work when the providence of God fulfilled the threatening which he had proclaimed. There was this important difference; the condemnation which was put upon him was only crossing; it ended in no serious results; while the condemnation which he threw upon them ended in their final ruin. It was one *versus* millions, and *the one obtained the victory, because the truth of God was with him*. Let those who delight in statistics, and point to majorities, take warning.

And this is the exact truth in the case of Lot, except that the judgment which came in his day was not of the same extent. He, as Noah, had a present truth to proclaim, and life and death depended upon the issue. In both cases—yes, in all such cases—it belongs to *the time* in which it was or is to be given, and will not apply to any other age.

Moses had a present truth to proclaim and to carry out, and his case stands before us as both an example and a warning. Moses—he who developed into the bold and intrepid Moses—was a meek man, as the Scripture says, and so far shrank from the very thought of meeting the face of his fellow man that he lost part of the honor which primarily belonged to his position and his work, and came dangerously near to losing his position entirely. But the meek—the naturally meek—are not out of the reach of temptation and of danger when the responsibility of position is assumed. When Moses filled the office from which he shrank with so much timidity, he took a glory to himself which belonged to God alone, and thereby lost somewhat of the glory which belonged to the position which he occupied. The experience of Moses is full of lessons for the people of God in these days.

It is not necessary to specify further cases, as the remarks here made apply alike to all. Luther occupied a position not to be envied, as viewed from any worldly standpoint. It was not alone on the occasion of his entering Worms that *prudence* and *policy* would have indicated the propriety of a retreat, or, at least, the taking of more conciliatory ground than that which seemed to be in the line of *duty*, and which God in his providence honored with success.

The case of Esther, though not often considered as one intimately connected with this subject, is of great interest, and presents important lessons for our times.

1. It was a time of great earthly danger to God's people. Their enemies had all the power of the kingdom in their favor, and appeared to have the victory just within their reach. They had fortified themselves with *reasons* which were considered sufficiently strong and urgent to justify their course, even to the extermination

of that people whose "laws are diverse from all people." This diversity was owing to their holding to the commandments of God, from which "all people" beside them had departed.

2. Mordecai's instruction to Esther was impressive as bearing on her responsibility. "Who knoweth whether thou art come to the kingdom for such a time as this?" It is even so. In every time of danger to his people God provides a means of deliverance—some person or persons to stand in the breach, through whom He can give a needed warning, or a call to duty, such as may be necessary to provide a way of escape for the righteous, and leave the rebellious without excuse.

3. Neglect of duty on the part of such will not frustrate the purposes of God's grace. Said Mordecai to Esther: "If thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise to the Jews from another place." Had Noah refused to give the warning or to build the ark, his refusal would not have prevented the work, or stayed the flood from coming. Both the work and the event were certain; their accomplishment did not depend upon the individual called to the work. Moses might have continued to make excuses and finally refused to meet the wrath of the king; but the time for deliverance had come; God's word was pledged to Abraham that it should be accomplished, and he would have provided the means necessary to its final success. God's purposes are not at all dependent on man's acquiescence.

4. But a refusal to do the work will prove disastrous to the person or persons called to it. In case of Esther's refusal, Mordecai said deliverance should come otherwise, "but thou and thy father's house shall be destroyed."

5. Esther's position was both crossing and dangerous. She believed the warning of her pious uncle, and was resolved to do her duty. But, it *might be death* to go in before the king uninvited, as she was obliged to do. She had not been called to appear in the king's presence for thirty days, and the enemy of her people was busy, having received favor of the king, preparing for the utter destruction of her people. In this extremity she spent a time in fasting and prayer, and went forward, and God gave her favor with the king, and through her, deliverance to herself and her people.

6. In the eyes of those who had no part in the work, or no special faith in its accomplishment, the course of Esther might have appeared to be presumptuous. Wait, they would say, until the king invites you into his presence; let Providence prepare a favorable opening, and then improve it. Wait; the time is not a propitious one. The mind of the king is poisoned against your people. Haman is busy, and the people are just now excited by an order which the king has made at his instigation.

Under her circumstances it would have been a great relief to Esther if she could have received, and been permitted to follow, such advice. But it would have been fatal to her, and perhaps to many of her people. Deliverance must come then. The crisis was upon them; the enemy was doing his work successfully, and it was time that the work of the Lord in behalf of his people should also be done.

The "sure word of prophecy" indicates that a greater crisis than this world has ever seen is approaching. It comes with full and sufficient warning. Christ and all the prophets have spoken of it, warned in reference to it, and threatened for neglect of it. Jesus gave signs whereby we may know when it is near. Daniel traced the course of events in their succession so that we can to a certainty mark its approach. John took up this line of events, amplified upon the approaching close of the dispensation, and put on record three messages to the world which are to be followed by the appearing of the Son of man to reap the harvest of the earth. The third and last of these messages is now being given. It is contained in Rev. 14:9-12, and is couched in terms the most terrible found in all the word of God. It is a warning against the worship of the beast—the papacy; and his image—Church and State in this (professedly) Protestant land; and his mark—the counterfeit Sabbath, Sunday, erected by the Papacy, and maintained by its professedly Protestant followers. We have no hesitancy in openly declaring these facts. "The Scriptures cannot be broken." If we are in error, let "the wise, the reverend heads" rise up and correct us. We *must* know what these things mean, for we cannot afford to let that day come upon us unawares. Jesus *commands us to know* when it is near, even at the doors. It is in reference to this very time, and the reform now called for in

regard to the Sabbath of the Most High that the prophet is instructed to say, "Cry aloud, spare not, lift up thy voice like a trumpet, and *show my people their transgression.*" Isa. 58:1; see verses 13, 14.

"Do not be so positive," say our opposers; "we, also, are the people of the Lord—the servants of the Most High." We do not dispute it; but it is the Lord's people whose transgression must be exposed and rebuked. It is the Lord's servant who says: "My Lord delayeth his coming." The Lord also acknowledged Israel in Egypt as his, even his first-born; yet they fell in the desert for their presumption and transgression. And a day more terrible than that is coming. Jesus will not always plead for the violators of the divine law. He will come "taking vengeance;" the great day "of the wrath of the Lamb" will come, and in that day "who shall be able to stand?" 2 Thess. 1:7, 8; Rev. 6:12-17.

Brethren, friends, we dare not hold our peace; that day is surely hastening; as in old time, they who are called to be the people of the Lord are fulfilling the prophecy against themselves. If we fail to give the warning, then "deliverance will arise from another place," but we shall be put to shame. We love the approbation of our fellow-men—we cannot deny it; but we love the favor of God far more. Seeing these things approaching,—having "a dispensation of the gospel committed to us," we dare not risk the consequences of withholding our testimony. We dare not apologize for proclaiming the Third Angel's Message (Rev. 14:9-12), even though it may sound unpleasant in the ears of those who choose not to heed it. It is the word of the Lord, and we dare neither to withhold it nor modify it.

We would that the Message might be heeded more generally than it is, or is like to be. But the consequences are not ours. The Lord commands to sound the alarm "whether they will hear, or whether they will forbear." May God help those who are appointed to proclaim it, and have mercy upon those who hear it.

Excellent Advice Concerning Giving.

THE following is from the Apocrypha: "If thou hast abundance, give alms accordingly; if thou have but a little, be not afraid to give according to that little; for thou layest up a good treasure for thyself against the day of necessity." Tobit 4:8, 9.

This seems to me to be admirable instruction. If you have abundance, give according to that abundance. But how often do we hear men who have much means at their command excuse themselves for giving a trifling sum, by saying that this time, only the widow's mite must be expected from them. They forget that small as was the sum which the widow gave, it was her earthly all. The widow's mite is the greatest offering of earthly substance that can be made. Perhaps there has not been since the days of Christ, on an average, one rich man in a hundred years who has come up to the poor widow's standard of giving. We cannot insist that they should; but we do say that if they have abundance, they should give abundantly, and we enter solemn protest when such persons give in the cause of Christ some trifling amount, and call it the widow's mite.

There is sound advice also to the poor. Be not afraid to give of thy little. Many think that poverty excuses them from giving at all. Give something. Keep the spirit of sacrifice alive. God measures the gift according to the ability and the heart. 2 Cor. 8:12. The poor may lay up treasure in Heaven, as well as the rich. Do what you can. The day of God will show what every one could have done, and what they have done.

J. N. A.

Healdsburg Academy.

THE outlook for a successful school at Healdsburg is excellent. A week's visit in Healdsburg and vicinity in company with Bro. White, during the past two weeks, has enabled me to judge more definitely of the prospects.

The school building is in the center of the beautiful village of Healdsburg, and its capacity is ample to accommodate an attendance of 200 students.

It is in excellent condition and needs only equipment of students and teachers to commence the work.

Healdsburg is a quiet town in the fertile valley of the Russian River, and surrounded by a rich and well-settled agricultural country. The healthfulness of the climate, the beauty and sublimity of the scenery, and all the surroundings, combine to render this locality one of the finest in the State for an educational institution.

Our brethren and sisters at this post appear to be awake to the responsibilities that they must bear in the care of the youth that shall come among them. They stand ready to labor and to make sacrifices for the success of the school. Certainly God has great blessings in store for that church if its members prove faithful to the sacred trust that he has committed to their charge.

RANGE OF STUDIES.

These must be suited to our circumstances and necessities on the Pacific Coast. Separated as we are, over 2,000 miles, from Eastern schools by a long stretch of desert and mountain country, it is not expected that many of our youth, not even those most advanced in their studies, can possibly attend Battle Creek College. The large majority would attend the public schools and colleges on this coast.

We feel warranted, therefore, in promising as wide a range of studies as is usually pursued in any first-class academy. Some are beginners; others already somewhat advanced in the elements of the common branches. There are still others who are still further advanced in the common branches, and are desirous of completing them.

A much smaller number, having completed the common branches, are prepared to study the natural sciences, advanced mathematics, and languages.

Some of our older brethren and sisters, who expect to labor in the cause, wish to pursue special branches, best adapted to the wants of the minister.

The interests of our children and young people demand that the scope of instruction in the proposed academy be such as to meet the educational wants of all these classes. This is just what the trustees are designing to provide in the Healdsburg school.

But while these young people and youth are pursuing the various branches of secular studies according to their attainments, they will devote a part of each day to the study of the Bible.

From this great text-book of morality and religion, these youth should receive such nourishment daily, as will, by the blessing of God, sanctify their lives, and make them fit subjects for the coming kingdom. This is of far more value to them than the knowledge of all science, philosophy, and language. The Bible must be assigned the place in our school which its importance renders it worthy.

There is, moreover, a wonderful expanding power in the influence of the Bible upon the intellect which is experienced in its fullness only by those who love and practice its precepts.

What can be better calculated to elevate the mind and give breadth and loftiness of thought than the beauty, sublimity, and grandeur of the truths of the Bible? Many a man has become distinguished for learning as well as for piety by devoting himself to the study of the Bible and giving its truths their full force upon his life.

In view, then, of the shortness of time, our youth ought to have the benefits of daily Bible study in acquiring an education, to develop their minds in the channel of religious truth. There may be many somewhat advanced in years, but of limited attainments in education, whose circumstances would admit of their spending some time in self-culture. These imagine it would be embarrassing for them to attend the school on account of their age. This objection would, however, soon disappear after entering their classes, in finding that there are associated with them others in like circumstances.

In Battle Creek College there were quite a number who were over thirty-five and a few over forty-five years of age. In two or three instances father and children were in the same classes. In other instances husbands and wives were attending at the same time. There is no good reason why false pride should debar any person from the advantages of the school. If the friends of this enterprise who are in the field, and the parents of those who might attend, will properly appreciate the value and importance of the school, and will interest themselves to encourage those with whom they have an influence, to attend, we are assured that we shall have a successful opening.

S. BROWNSBERGER.

The Coming Fight.

THE following article, headed as above, is an editorial in the Oakland *Evening Tribune*. It is an excellent presentation of the case. A correspondent of that paper goes into statistics to show that the denomination regarding the seventh day as the Sabbath is not large compared with the membership of the other churches.

In this he is excelled by a writer in another paper who shows that those who regard the Sunday as the Christian Sabbath are but a small number compared with those who have no regard for it in that light. But ours is a religious interest, and may not be regulated by counting majorities, seeing that, on religious matters, *majorities are always wrong*. But see Eccl. 4:1:—

FROM present appearances the election of members of the next legislature will turn principally upon the question of repeal of the Sunday Law. This will bring into the fight on the one side all the believers in the observance of the first day of the week as the Sabbath to sustain the present law and prevent its repeal; while on the other hand there will be marshalled, first, the League of Freedom, composed of men who do not observe any day as sacred, and secondly, all those who keep the seventh day as Sabbath. While it is admitted by all reasonable, thinking men that the law of nature demands that one day in seven should be set apart as a day of rest, a large portion of the people of this State hold that there is nothing in the first day of the week of a more sacred nature than that which pertains to any other day of the week. While the majority of the Christian churches have adopted the first day of the week as a Sabbath of rest, it was held by others that this does not give the day a sacredness over any other day of the week; while a large sect of Christian believers hold that the first day of the week is not the Sabbath, but that the seventh day is, and, therefore, they keep the seventh day as the Sabbath of the Lord, according to the decalogue, and on that day do no manner of work; but the first day of the week, Sunday, they follow their usual avocations in life. With this class of Christians may be added the orthodox Jews, who keep the seventh day as the Sabbath of the Lord, and, as the Sabbath of their fathers, and follow their usual avocations upon Sunday. Now, the question arises, is it right that one class of citizens should, by statute law, control the religious principles of another class of citizens? Shall the State Legislature prescribe how Sunday shall be observed by the people? If so, is it not so far legislating upon conscience and religious belief? These are questions which will enter into the next contest for members of the Legislature of this State, and aspirants for legislative position may as well prepare themselves for the discussion which is sure to come. There ought to be some uniform day upon which there should be a cessation of business. But if a man religiously believes that the seventh day is the Sabbath, holy unto the Lord, on which day it would be a violation of the commandment to do any work, can the State, by penal laws, force him to observe the first day of the week as the Sabbath, without violating his religious freedom? On the other hand, should not the Christian churches, who believe in the first day of the week, have some protection against disturbance of their worship on what is termed the Christian Sabbath? And if they are entitled to such protection, are not those who worship on the seventh day entitled to the same protection? We see at once the complications which will arise in the discussion of this question, and it will be a smart politician who can sail between this Charybdis on the one hand and Scylla on the other, without foundering upon the rocks or being engulfed in the whirlpool.

The Pattern.

BY ELD. R. F. COTTRELL.

CHRIST is the Christian's pattern. He says, "Learn of me; for I am meek and lowly in heart." "As I have loved you, that ye also should love one another." "I have given you an example, that ye should do as I have done."

The apostles teach the same: "Let this mind be in you, which was also in Christ Jesus." "He that saith he abideth in him, ought himself also so to walk, even as he walked." "And every man that hath this hope in him, purifieth himself, even as he is pure." "Christ also suffered for us, leaving us an example, that we should follow in his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again."

If those who profess faith in Christ would conform to the pattern, and fashion themselves by it, in spirit, in life, in labor, and in suffering, all would be well. But instead of this, the professed followers of Christ have been, and are, in the habit of "measuring themselves by themselves, and comparing themselves among themselves," and those who do so, an apostle has said, "are not wise." This is the germ of apostasy from the faith and purity of the gospel. Following the example and teachings of men, instead of Christ and the inspired word, is the cause of confusion and corruption in faith and practice now existing among professed Christians. Hegesippus, of the second century, writes:—

"When the apostles were dead, then the church was gradually spotted and corrupted, as in her doctrine, so also in her worship, an infinity of ceremonies by degrees insensibly sliding in, very many of which were introduced within my limited time." (B. 3, chap. 32).

"Some came in through custom and tradition; one

eminent man invented and practised a certain action, which he used himself, as judging it fit and proper to stir up his devotion and affection; others, being led by example, performed the same; and others, again, imitated them; and so one followed another, till at length the action became tradition and a custom."—*Tertullian, in Lord King's Inquiry into the Constitution, Discipline, Unity, and Worship, of the Primitive Church, printed 1791.*

If instead of following such a course, patterning after men, they had kept to the only true Pattern, truth and righteousness would have been the result, instead of error and iniquity.

To illustrate this, suppose a person is employed to make a great number of garments of the same size and shape, and an accurate pattern is put into his hands by which to cut them all. Now if he cuts every garment by that pattern, there will be great uniformity in the garments. But suppose he cuts one by the given pattern, then lays the pattern aside, and cuts the second by the first, the third by the second, and so on; what will be the result? There will be a gradual varying from the pattern, though almost imperceptible at first, and after a few thousands have been made up they will be almost as far from the original pattern, as professed Christians of our times are from Christ.

A few days since, a seemingly very humble and pious minister, on returning the Sermons on the Sabbath and the Law, which I had lent him, remarked that he must fall back upon such men as Wesley, and Whitefield; that they were evidently very good men, and thousands were converted under their ministry, and they kept Sunday for the Sabbath. This was all the argument brought against the Bible truth contained in the Sermons. Now if we go back to the time of the Wesleys, and other pious men of their times, and ask them why they kept Sunday, they would doubtless tell us that Luther, and Melancthon, and the other reformers of the sixteenth century kept Sunday, and they certainly were good men, and did a noble work for God in their times. Then if we could go back to Luther and others of his day, and ask them the same question, they could tell you that the governors of the Romish Church, and the popish councils were agreed in that practice, and still go back with them to the early fathers, who lived during the centuries preceding the full development of the Man of Sin, and find some of them calling the first day of the week, Lord's day. Instead of appealing to Christ and the apostles, and their inspired words, they refer to the pious fathers who lived in the days of the development of the Man of Sin. Why not go to the true Pattern? Why cut our garments by those of men that have never thought of looking up the original one, but have measured by their predecessors, and they by theirs, and so on, so long that scarcely a semblance of what a garment ought to be is seen remaining?

Let us look to the Pattern, and purify ourselves as he is pure, walk as he walked; and live up to the gracious teachings which he has given by the Holy Spirit. Let us not be so unwise as to measure ourselves by ourselves, and compare ourselves among ourselves; but let us exalt the great Pattern, and hasten to conform ourselves in all things to his lovely image.

THE *Southern Baptist* contains the obituary of a minister who, in a ministry of fifteen years, served as pastor of eight churches, for which he received \$1,903.25. In addition to this he acted as Missionary for an Association for which he received \$276.50, making his entire pay for the fifteen years, \$2,179.75—an average of \$145.31 per year. He was pastor of one church two years, receiving \$25.20. Yet the paper gives him high praise for untiring devotion to his ministry. Such a record is a shame to any church.

"THE Portland (Or.) *Christian Advocate* regards with great apprehension the drift toward the esthetic which is displayed in many Christian churches and pulpits at the present day, where the minister 'competes with the actor' and 'the choir with the opera,' and 'where the 'people of taste' in the church affect the silliness of the 'esthetic,' and publicly prate of the 'too utterly nice' music of the theater. * * * We hasten to say—for fear we may not long have the privilege of saying it—that no minister has yet appeared in the pulpit with a big sunflower in his hand nor a lily in his buttonhole."

"THERE is a way that seemeth right unto a man, but the end thereof are the ways of death."

The Missionary.

THE STARLESS CROWN,

"THEY that turn many to righteousness shall shine as the stars, for ever and ever." Daniel 12:3.

Wearied and worn with earthly cares, I yielded to repose,
And soon before my raptured sight a glorious vision rose:—
I thought, whilst slumbering on my couch, in midnight's
solemn gloom,

I heard an angel's silvery voice, and radiance filled my room.
A gentle touch awakened me;—a gentle whisper said,
"Arise, O sleeper, follow me;" and through the air we fled

We left the earth so far away that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway
streamed.

Still on we went,—my soul was wrapped in silent ecstasy;
I wondered what the end would be,—what next should meet
mine eye.

I knew not how we journeyed through the pathless fields of
light,
When suddenly a change was wrought, and I was clothed in
white.

We stood before a city's walls most glorious to behold;
We passed through gates of glistening pearl, o'er streets of
purest gold;
It needed not the sun by day, the silver moon by night;
The glory of the Lord was there, the Lamb Himself its light.

Bright angels paced the shining streets, sweet music filled
the air,
And white-robed saints, with glittering crowns, from every
clime, were there;

And some that I had loved on earth, stood with them 'round
the throne,
"All worthy is the Lamb," they sang, "the glory his alone."
But fairer yet than all beside, I saw my Saviour's face;
And as I gazed he smiled on me with wondrous love and
grace.

Lowly I bowed before his throne, o'erjoyed that I at last
Had gained the object of my hopes: that earth at length
was past.

And then in solemn tones he said, "Where is the diadem
That ought to sparkle on thy brow—adorned with many a
gem?"

I know thou hast believed on me, and life through me is
thine,
But where are all those radiant stars that in thy crown
should shine?

Yonder thou see'st a glorious throng, and stars on every
brow;

For every soul they led to me, they wear a jewel now!
And such thy bright reward had been, if such had been thy
deed,

If thou hadst sought some wand'ring feet in paths of peace
to lead.

I did not mean that thou should'st tread the way of life
alone,

But that the clear and shining light, which 'round thy foot-
steps shone,

Should guide some other weary feet to my bright home of
rest.

And thus, in blessing those around, thou had'st thyself been
blest."

* * * * *

The vision faded from my sight, the voice no longer spake,
A spell seemed brooding o'er my soul, which long I feared to
break.

And when at last I gazed around in morning's glimmering
light,

My spirit fell o'erwhelmed beneath that vision's awful might.
I rose and wept with chastened joy, that yet I dwelt below.

That yet another hour was mine my faith by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.

And now, while on the earth I stay, my motto this shall be,
"To live no longer to myself, but him who died for me!"

And graven on my inmost soul this word of truth divine,
"They that turn many to the Lord, bright as the stars shall
shine!"

—S. S. TREASURY.

Good News from a Far Country.

IN a letter just received from Eld. Loughborough, the following encouraging words are contained; they will be of interest to our California brethren, therefore we forward them.

S. N. HASKELL.

"I have just returned from Grimsby, Lincolnshire, where I have been making some arrangements for Elder John to hold meetings, and for Bro. Drew to enter upon ship work at Grimsby and Hull. Bro. Drew is now in London. Has sold several pounds' worth of our books there.

"Our business through the mails is becoming more and more encouraging. One sea captain who had obtained one copy of the SIGNS from a San Francisco ship, sent for our catalogue, and then sent a postal order for one pound and seven shillings' worth of books and tracts. He sails to-day for Valparaiso, South America."

Appeal—District No. 1.

EVERY duty, however small, left undone by any one, is a discouragement to the people of God.

It is a fact, too little regarded, that the little

duties of life are those that form character. The Christian cannot gather strength without exercise, and this must be in the line of little duties.

Our heavenly Father takes notice of little things. He knows when a sparrow falls. He numbers the hairs of our heads. "His eye is upon his children, and his ear is open unto their cry." He knows every pulsation of the heart and is well acquainted with its structure. He knows every intention of man, and is he not, therefore, pleased with the performance of every little duty that tends to develop the character of his children and encourage his cause?

It is the duty of every one to make a quarterly report. It is a duty because God's servants have so ordered. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give an account, that they may do it with joy and not with grief." Heb. 13:17.

It is a duty because it tends to awaken a missionary interest. It is a duty because it tends to encourage our brother, and make the work move on in order. "Every one [not a few], said to his brother, Be of good courage." Then let every one who would encourage this work, and move in harmony with it, not omit this duty. Brethren and sisters of District No. 1, let us each report at the next meeting if nothing more than to sign the blank and return it. This would show respect to the cause of truth, and might awaken some thought, or desire that would lead to a life of greater usefulness. It is written, "Woe to them that are at ease in Zion."

R. A. MORTON, Sec. Dist. No. 1.

"How Much Owest Thou unto My Lord?"

SHOULD we take all things into consideration, it would be impossible for us to set the bounds of our indebtedness to God; and yet were we called to give an account of our stewardship, I am afraid that some of us would be found wanting. As a general thing, we are apt to be very delinquent in discharging this great debt. Reason teaches us that we owe everything to God, and inspiration tells us that "we are not our own," we "are bought with a price," and that price is the blood of Christ. Therefore glorify God in your body and in your spirit, which are God's. "For ye are not your own." What weighty words are these! With what power they go home to our hearts! God help us that we may fully realize them. It is a great thing to make a full consecration, to lay all upon the altar, to be in the world, and yet not be of the world, and to dedicate ourselves, our time, and talents, and all that we have and are, to God and to his service. And why should we not do this? Where could we make a more profitable investment? It is an old and trite saying, concerning the pleasures of this world, and it is none the less true because trite, that "you cannot pluck a rose, and not be pricked by the thorn imbedded in its leaves." But here is a blessing from the Lord "which maketh rich and addeth no sorrow therewith," and that blessing is *peace* and *joy* in the Holy Ghost.

Perhaps of all the sacrifices that God claims at our hands, money is given by some the most grudgingly. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." "Bring ye all the tithes into the store-house that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." "Is not this the fast that I have chosen?" "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him?" "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward." "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here am I."

How very near is God to those who willingly divide their substance, and how severe his denunciations against those who are hoarding their gold. "Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against

you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." How many of us are laying up treasures in Heaven, and making sacrifices here for that priceless boon that shall be ours hereafter? In generations past when parents felt it to be a sacred duty to lay up for their children, it was more excusable; but what a lame apology have we to offer, "on whom the ends of the world are come." There will be no lots in the celestial city that we can buy to speculate on; no mill-power on that stream of water that floweth clear as crystal, from the throne of God. And when we are called to give up our account, it will not be asked whether we are rich or poor, but, Is the world any better for our having lived in it?

EMILY L. CANRIGHT.

Pay What Thou Owest.

UNTIL the tenth part is separated and set apart for a sacred use, we have no right to touch any part of our substance for our own private use. I do not say that the benefactions of a Christian are to be absolutely limited to one-tenth part of his income. That was the measure prescribed by the Mosaic law. The children of Israel had not seen what we have seen—the eternal Son of God becoming man, and suffering on the cross for our redemption; "He who was rich making himself poor, that we might be eternally rich." No wonder that that ever blessed Saviour said to his hearers before he went forth to suffer for us, "If ye have not been faithful in the unrighteous mammon [the perishable riches], who will commit to your trust the true riches?" I do not pretend—I do not dare to suggest *what* ought to be the extent of a Christian's benefactions; but this I do say, under all the responsibilities of my sacred office, that we have no purely personal rights over the substance which God's gracious providence has cast into our lap until we have first separated and set apart at least one-tenth part for sacred uses. Surely it is not a hard or severe apportionment: one-tenth for God the Giver, his poor, and his church; nine-tenths for our own personal use!—*Bishop Potter.*

Unprofitable Bequests.

THERE lately died in New Haven, Conn., a man whose benefactions cheered his last years and will keep his memory green through many generations. This was Mr. Sheffield, who did more than any other man to make scientific education a practical success at Yale College. He gave the movement toward the new education a powerful impulse long before it had gained any general recognition, and for nearly forty years he furnished a large part of the means to carry on the work. To this college and to other institutions the amount of his gifts was over \$650,000. He enjoyed, in common with Peter Cooper and a small number of our practical philanthropists, the spectacle of the good results of his liberality. The great trouble with most of the wealthy men in this country is that they cling to their coin until death comes. Then they leave provisions in their wills for many charitable purposes. The result generally is that the larger the fund the smaller the amount of actual benefit derived from it. It passes into the hands of a board of trustees, who draw fat salaries and seem to be mainly exercised about prolonging their term of office.

Stephen Girard left a great estate, with very minute instructions for its disposition; but there is no question that had he begun the construction of his college while still alive he would have seen the absurdity of attempting to adapt classical architecture to a modern educational institution in as inclement a latitude as Philadelphia. Ezra Cornell founded a college at his home in Ithaca, N. Y., looked after the carrying out of his plans, and lived to see the institution recognized as the equal of those which had been started a half-century before. It may be that his design would have been executed as well by other hands; but he believed in personal influence, and the result showed the wisdom of his choice.

Many Girards have lived in our day, and a conspicuous example flourished on this coast. His will revealed many noble bequests to education and charity, but not one-half of its provisions have yet been carried out, and he has been in his grave nearly ten years. It may be that the dead man would have approved of the manner in

which his bequests have been allowed to remain unapplied, but the chances are that a little personal supervision would have had a stimulating effect. Every year that a bequest languishes in the meshes of the law is a dead loss to the public, although profitable to those who have it in charge.—*S. F. Chronicle.*

Temperance.

Prohibition in Kansas.

A WORKER in Michigan wrote to Gov. St. John, of Kansas, concerning the report that the prohibitory law of that State was ineffectual to prevent the traffic in liquors and drunkenness. We find a report of the Governor's reply in *The Lever*, of Detroit, from which we take the following extracts:—

"If Gov. Robinson, before stating that 'drinking is more common now in Kansas than ever before' had examined the records of the police courts in the city of Lawrence, near which he resides, he would have found that the last five months under the old license system furnished 214 cases to that tribunal, against only 109 the first five months under prohibition. The city of Newton, in Harvey County, containing about 3,000 population, had not a single case of drunkenness in the police court from the first of May (being the date that the prohibitory law took effect) until the first day of October; and the district court that convened there about that time, for the first time in the history of the county, found not a single criminal case upon the docket. * * * I have before me a statement signed by all the city officers of the city of Platte in Johnson County, setting forth that under prohibition (which has really been in force there since January 1, 1878) the financial and moral condition of the city has greatly improved; the streets and sidewalks are in much better condition; trade has greatly increased, and that, with a population of at least 2,500, the city has no policemen and needs none; the city marshal alone performing all the police duty, which does not require half his time; that there is rarely a case in the police court, and that the calaboose is without inmates. Any proposition looking to a return to the old system of licensing dram-shops would be defeated by a vote of at least two to one. This statement of the city officers is endorsed by all the ministers and a large majority of the business men of this city, and the county attorney adds that 'What is said of the success of prohibition in the city of Platte holds good throughout the county of Johnson.' At Salina a rum-seller was convicted in the district court on thirty-three charges, the fines amounting in the aggregate to \$3,500 and costs, and thirty days' imprisonment in the county jail. Do you think that man considers prohibition a failure? He says they are receiving an excellent immigration and the State was never more prosperous than it is to-day. For every saloon-keeper that has left Kansas on account of prohibition, we have received a sufficient number of sober, industrious, law-abiding citizens to build a school-house, and Kansas can afford to exchange saloons for school-houses."

City of Hell.

MAJOR FRANK BAIRD delivered his famous lecture "The City of Hell" in Whitney's opera house on Sunday last, at 3 P. M. The speaker said by way of introduction, "It is impossible to appreciate the greatness of an army by seeing it in detail, a company here, a regiment there, and a battalion yonder. The same is true of the liquor-traffic. We cannot judge it by seeing it in detail." The speaker then proceeded to take his audience to an imaginary height and show them this traffic concentrated. He first showed them a vast country devoted to the growing of grain and fruit which is rotted in the production of strong drink. He then pictured "The City of Hell" in the center of this vast country with its long streets lined with distilleries, breweries, and grog-shops, a city which is emphatically a manufacturing city. He pictured the army of moderate drinkers, closely followed through the streets of the city by the army of confirmed drunkards; also the army of tramps made so by strong drink; the army of 75,000 fallen women, the legitimate outgrowth of the liquor traffic; and the army of 200,000 starv-

ing and almost naked children made so by the traffic. He described a Sunday morning with no church bell or churches but with 10,000 beer gardens all in full blast; a court-house ten stories high, with 500 court rooms in which cases growing out of the liquor traffic are constantly being tried, a poor-house containing 150,000 inmates all of whom were comfortable and happy until strong drink had made them otherwise; an insane asylum with 80,000 insane and idiots, made so through this same traffic; a hospital with 160,000 sick and maimed, a penitentiary twenty stories high, near which were 200 raised platforms for the execution of rum criminals. He conducted his hearers through the valley of suicide; showed them a great cave two miles long where innumerable victims were suffering with delirium tremens, and took them down by the river of death where 60,000 of the victims of the cup die every year. We are sure that we do no injustice to the facts in the case when we say that Major Baird's address was one of the very best of the course. It was compact, forcible, well delivered and well received.—*The Lever.*

Liquor is No Excuse.

THE following is part of an argument said to have been made in a mining camp, in a trial in a court before "Judge Lynch," against a man who shot another, and plead in defence that he was in liquor when the crime was committed. The argument is good—much better than most of those made in real "courts of justice," so-called:—
"Now, I'll allow that Billy, the deceased, hadn't no cause to speak as he did, an' I'll allow that what he said was calculated to make Jim mad, 'specially as Jim was drunk at the time. Still, it seems to me that nobody but Jim made Jim drunk. Suppose he had gone out while drunk, an' fell into a shaft and broke his leg? Do you s'pose the company would have paid him anything for his leg? Not a cent. Why? Because he would not have fallen into the shaft if sober, for Jim has got too much sense to do anything of the sort. Similarly, if he shoots a man when he's drunk, he aint going to get off. His drunk don't excuse him in one case any more'n in another. An' you've got to take the drink Jim put into himself, as being in its effects a part of Jim. If Billy, the deceased, had made Jim drunk, then Billy would have had to stand the racket an' get shot. But being as it's different, it's different. I ain't got anything to say against Jim personally, but I think men ought to see that they can't get drunk in this camp, and plead licker as an excuse for what they do. 'Cause it aint no excuse."

Don't Taste.

SAM came out of the corner grocery looking very unlike his usual self. He generally held up his head straight and walked along with a firm lively step, probably whistling as he went. Just now he looked around as if he was afraid of any one seeing him—as if he was ashamed of himself—in short, he wore, in face and figure, what you might call a decidedly sneaky look. He felt sneaky. He wanted to get out of the way. He began walking faster and faster, not towards his home, where he knew his mother would have a warm welcome for him, with perhaps something else warm in the oven; and his little sisters would be glad to have him play croquet with them. Neither did he go to see the Carter boys, although he knew they would be looking for him to play a good game of ball. He went by the quietest road towards the woods. Most boys like to have company when they go to the woods, but Sam seemed to prefer his own company. He struck into the deepest shade he could find—where the yellow sunshine of the bright October afternoon could hardly manage to get in a few long rays to touch up the dark green. At last he came to a place where a great wild grape vine drooped, a tough branch from the boughs of a tree far above him, and, climbing to the trunk below, formed a sort of half-swing, half-seat. Sam threw himself on this branch and took something out of his pocket. What was it? What could this boy have come out here all alone for. He held in his hand and looked at—a dirty-looking, bad-smelling piece of plug tobacco!

He had made up his mind to try it, but he did not want any one to see him. It did not look very nice, and he began to wonder why he had wanted it.

In the quiet shade and pure air about him it seemed to grow uglier and uglier.

A great many good reasons he had heard against the use of tobacco crowded themselves upon his mind, but he could not recall one in its favor.

Some of the boys thought it very smart to chew or smoke, but he could not help remembering that these were boys he cared least for.

He was cutting off a piece of the stuff when he heard a voice somewhere near quietly asking,—
"Chew? Chew? Chew-w-w?"

He stared around in great wonder. No one was to be seen; could anybody have followed him? There was a rustling in the branches above him; he had heard it ever since he had shaken them to the very top as he threw himself on the grape stem.

"Chew! Chew! Chew!" came again, and he peered anxiously into the foliage above his head.

There was a face looking out at him, sure enough, a face—more grave and solemn than a preacher's.

Sam laughed aloud as the old hoot-owl again croaked at him. It sounded differently now that his own imagination did not help to turn the sound into an accusing word.

But just then there broke on the quiet so sharp a twitter close beside him that he fairly jumped from his seat.

"Quit it! Quit it! Quit-Quit-Quit!"
"Why, I haven't begun yet!" cried Sam, half startled, half in fun.

"Quit it! Quit it! Quit it!"
"I will!" He flung the nasty chipmunk as far as he could into the bushes. A chipmunk gave a frightened chirp and ran up a tree.

"There, I'll leave it to you," said Sam, as he turned homeward. "If even the birds won't give a fellow any peace with his tobacco, I think he'd better 'quit it' and stay quit."

"I am glad enough, though," he said in a softer voice, as he neared home, and saw his mother looking out for him, "that I don't know the taste of it yet."

Boys, how many of you don't know it? Keep on saying it, and be proud of being able to.—*Youth's Companion.*

A REVOLTING discovery was made in Leeds three weeks ago. The people occupying houses around a dwelling at Briggate, had for several days noticed an overpowering odor, which threatened, if not abated, to spread fever. The sanitary authorities made the necessary investigation, and soon discovered its cause. In an attic they found an elderly man in a state of delirium tremens, and totally unconscious of his surroundings. The room contained not a particle of food or furniture, but huddled up in one corner was the dead body of the drunkard's wife. At the inquest it was learned that the deceased had been confined a week previous, and her husband had failed to pay the necessary attention to the poor woman, who died two days after in the presence of her seven-year-old daughter. The occurrence has caused considerable comment in the London papers. It is an awful temperance lecture, and Dickens in his most graphic description of the squalor, crime, and misery of the lower classes in England, never painted a more awful picture. The Government is not doing its duty towards these unfortunates.

"You can't make temperance by law," cries the rum-seller.

Well, you can't set broken legs by law; but you pass laws requiring streets and sidewalks to be passable without danger, in order that no legs may be broken, and by throwing this protection around her citizens the State does a better service than she could by erecting a hospital in which to mend broken bones. The prohibitory law makes the streets safe. Whether the State will license or prohibit temptation is the question which has been carried into politics. That question can only be settled at the ballot box, because laws are made by men elected by votes.—*Wisconsin Temperance Journal.*

WE cannot get more out of human life than we put into it.

The Home Circle.

CLOCK-TICKS AND HEART-BEATS.

THRESCORE years and ten
 Man draweth his mortal breath;
 As the flower of the grass doth he fade and pass,
 In the blight of the blast of death.
 The moments come, and the moments part,
 With silent pinions spread;
 Each tick of the clock, and each throb of the heart
 Is the knell of a moment dead.
 Hark to the clock's light tick!
 Time flies.
 Hark to the heart-beats quick!
 Man dies!

Threescore years and ten,
 That slip like grasped sands—
 Too brief, too brief for selfish grief,
 Too brief for folded hands!
 Go forth in the might of a love sublime,
 And ere thou fall as a leaf,
 Thou shalt reap from the fading fields of time
 A deathless harvest sheaf.
 Hark to the clock's light tick!
 Time flies.
 Hark to the heart-beats quick!
 Man dies! —From the Quiver.

"Luck."

"Just like his luck!" half of the boys said, when Charlie Foster won the State Scholarship.

They had made the same remark when his name had been sent in by the principal of the school to the superintendent as his best scholar. In all likelihood these same old school-fellows will keep on saying, "Just like his luck!" if Charlie ever becomes a Judge, or a Senator, or if he marries happily, or makes a fortune. Every step upward is attributed by some men and boys to that unknown quantity called "luck." And curiously enough, just as "Like his luck" is used to account for the success of one's friends, so "Just like my luck" is used to explain our own failures.

"It is just my luck? There was not a single question about anything I knew. I had crammed up the capitals of the States, square root, and the conjugations, and I was asked about mountain ranges, compound interest, and the fifth declension. I always was unlucky!"

In all this talk about "luck" is there not a good deal of inconsistency? We never employ the word to account for our own successes or somebody else's failures. When the said Charlie Foster misses a catch at base-ball, or catches a crab in a race, we do not cry, "How unlucky he is?" but, "What a muff that Charlie Foster is!" and when we ourselves manage to get on the roll of honor, we resent with virtuous indignation any congratulation on our luck. "Luck, indeed!" we growl; "there was no luck at all. It was just hard work and nothing else."

Moreover this talk about luck is, in the first place, somewhat unmanly, not to say cowardly. To trust to luck is a confession that one cannot do anything by one's own labor or one's own intellect. It is really, my boy, an acknowledgment that you have no independence of character, no strength of will, no patience, and no perseverance.

Trusting in luck is a very different thing from trusting in Providence. Providence aids those who aid themselves, and just in proportion as they do their work honestly and conscientiously. Luck is a kind of capricious spirit which is expected to set at naught all the laws of nature for our advantage, or to our disadvantage, without the slightest apparent reason why it should intervene at all. If there is such a thing, that can either make or mar us, our first duty is not to be its slave, but to make ourselves its master.

We must not stand like beggars at a street corner until luck drops a few coppers into our hats. We must be a law unto ourselves, and not mere playthings of chance. Let us be honest enough to acknowledge our own mistakes. The grumbler who laments,

"I never had a slice of bread,
 Cut nice and smooth and long and wide,
 But it fell upon the sanded floor,
 And always on the buttered side,"

Fancies himself unlucky. If he were honest, he would blame himself for not keeping good hold of his bread and butter, and if he thought about it, he would see that falling on the buttered side was a natural result of the way in which he was holding it.

This notion of luck very often arises from a mixture of conceit and jealousy. We do not like to allow that another has more talent than we have,

and has used his faculties better. He has, however, if we examine his career, been more studious, more careful, more observant. It would be much more noble of us, instead of repeating like parrots the word "luck," meaning thereby that he has got a reward which he does not deserve, to candidly say, "He has deserved all he has won; he is the better fellow."

Another evil arising from this talk about luck is that at last we actually believe in it. Once under the influence of this notion, we exercise no caution or foresight. "Luck," we say, "will bring us through." Fortunately for our future and permanent success, luck does nothing of the sort. In the long run luck is nowhere. You may have heard of games of chance—gambling games, as they are styled—and of lotteries, and the like. You have heard of people being lucky at them. The professional gambler and lottery-keeper know better than that; they know that even in throwing dice there is very little luck. The man who is lucky to-day is unlucky to-morrow; it is in reality skill or trickery, and not luck, that enables the professional gambler to pursue his career.

Lucky people, in fact, are people who have thoroughly trained themselves for the battle of life. They have eyes open to perceive a coming danger, and have learned how to avoid it; they recognize a difficulty, and know how to overcome it; they see an opportunity, and know how to make use of it; and they are ready with all their faculties alert, to seize it before it has gone forever. Their success is visible to every eye, and arrests our attention at once. What we do not see, very often what we will not see, but deliberately shut our eyes to, is the foresight they exercise, the careful training they have undergone, the long practice which has made them perfect.

There is nothing brilliant or showy about this practice and training, and therefore we have not noticed them. But they are there, nevertheless. To all of us, every day of our lives, opportunities present themselves which pass without our heeding them, or if we see them, without our having the courage and skill to avail ourselves of them. We let them fly, never to return, because we are not ready, and then we cry, "Just like our luck!" As Shakespeare says,

"The fault, dear Brutus, is not in our stars,
 But in ourselves that we are underlings."

Away with your notions of luck. Be manly and trust to work. Do your duty and let luck do its worst.—Harper's Young People.

Make Your Own Sunshine.

"Oh, dear, it always *does* rain when I want to go!" cried little Jennie Moore, "It's too bad; now I've got to stay indoors all day, and I know I shall have a wretched day."

"Perhaps so," said Uncle Jack; "but you need not have a bad day unless you choose."

"How can I help it? I wanted to go to the Park and hear the band, and take Fido and play on the grass and have a good time, and pull wild flowers, and eat sandwiches under the trees; and now there ain't goin' to be any sunshine at all; and I'll just have to stand here and see it rain, and see the water run off the duck's back all day."

"Well, let's make a little sunshine," said Uncle Jack.

"Make sunshine!" said Jennie, "why how you *do* talk!" and she smiled through her tears. "You haven't got a sunshine factory, have you!"

"Well, I'm going to start one, right off, if you'll be my partner," replied Uncle Jack. "Now let me give you three rules for making sunshine: first don't think of what might have been, if the day had been better. Second, see how many pleasant things there are left to enjoy; and, lastly, do all you can to make others happy."

"Well, I'll try the last first," and she went to work to amuse her little brother Willie, who was crying. By the time she had him riding a chair and laughing, she was laughing too.

"Well," said Uncle Jack, "I see you are a good sunshine-maker, for you have got about all you or Willie can hold just now. But let's try what we can do with the second rule."

"But I haven't anything to enjoy, because all my dolls are old, and my picture books are all torn, and—"

"Hold," said Uncle Jack, "here's an old newspaper. Now, let's get some fun out of it."

"Fun out of a newspaper! why, how you do talk!"

But Uncle Jack showed her how to make a

mask by cutting holes in the paper, and how to cut a whole family of dolls, and how to make pretty things for Willie out of the paper. Then he got the tea-tray and showed her how to roll a marble around it.

And so she found many a pleasant amusement, and when bed-time came she kissed Uncle Jack, and said:—

"Good-night, dear Uncle Jack."

"Good-night, little sunshine-maker," said Uncle Jack.

And she dreamed that night that Uncle Jack had built a great house, and put a sign over the door, which read:—

SUNSHINE FACTORY.
 UNCLE JACK AND LITTLE JENNIE.

She made Uncle Jack laugh when she told her dream; but she never forgot what you must remember: *A cheerful heart makes its own sunshine.*—The Little Folks.

A Good Plan.

A CORRESPONDENT from Connecticut to the Manchester Mirror says: When I moved from New York to my small farm, everything was new to the children. It was away from noise and bustle, and I thought they would soon get tired of farm life. I purchased a flock of hens, and as most of my time was occupied away from home, I wanted the children to take care of them. They did well for a time, but soon grew weary. The thought came to me that I could get them interested by giving them a part of the profits. We made a stock company of it. I became President, and my wife Vice-President, my son the Treasurer, and my daughter the Secretary. The book was kept in a regular business form. The meetings of the company were called to order by the President and reports submitted, and important questions discussed, such as "How to break up setting hens," and "Would the company be able to pay quarterly dividends?" We all became very much interested in our company, and it was very successful. The children purchased all the stock of myself and wife and ran the company themselves, they taking the whole management of the hens, and disposing of the eggs. It occupied their leisure hours when not at school, it gave them a start for a business education, and now that the children are grown up and away from our home, I look back and feel a satisfaction in the little trouble we were to, and the amount of pleasure it conferred on our household. And this leads me to say that it is our first duty as parents to make our homes so pleasant that our children will not want to go away until they start for themselves in the battle of life.—Republican.

Being Alone.

SECURE for yourself some regular privacy of life. As George Herbert says: "By all means use some time to be alone. God has put each soul into a separate body. We should follow the divine hint and see to it that we do not lapse again into the general flood of being. Many people cannot endure being alone; they are lost if there is not a clatter of tongues in their ears. It is not only weak, but it fosters weakness. The gregarious instinct is animal, the sheep and deer living on in us; to be alone is spiritual. We can have no clear, personal judgment of things until we are separate from them. Mr. Webster used to say of difficult questions, 'Let me sleep on it.' It was not merely for morning vigor, but to get the matter at a distance where he could measure its proportions and see its relations. So it is well at times to get away from our world—companions, actions, work—in order to measure it and ascertain our relations to it. The moral use of the night is in the isolation, it brings, shutting out the world from its scenes, that it may be realized in thought. It is very simple advice, but worth heeding. Get some moments each day to yourself; take now and then a solitary walk; get into the silence of the thick woods, or some other isolation as deep, and suffer the mysterious sense of selfhood to steal upon you, as it surely will. Pythagoras insisted upon an hour of solitude every day to meet his own mind and learn what oracle it had to impart.—T. H. Munger, in Christian Preacher.

To enjoy the pleasures of wealth, thou shouldst first experience the fatigue of labor.—Chinese Maxim.

News and Notes.

—A Danish polar expedition has been arranged to start in July.

—A mail of about 2,000 letters was burned at Madison, Wis., March 17.

—The prohibitory liquor bill passed the Massachusetts House by a vote of 15 to 8.

—The accounts of the loss by the earthquake in Costa Rica were greatly exaggerated.

—A snow slide at Genoa, Nevada, covered twenty-two persons, eighteen of whom were killed.

—Santa Ana and Orange, Los Angeles, Co., have shipped nearly 15,000 boxes of oranges this year.

—It is reported that the Union Pacific Railroad will discharge 150 conductors for alleged misconduct in office.

—A bill to establish capital punishment was defeated by a close vote in the Legislature of Wisconsin, March 16.

—Three thousand miners in the coal regions of the Cumberland, in Maryland, went on a strike March 15.

—The fishing schooner *Bellerophon* and her crew, fourteen men, were lost off Gloucester, Mass., March 16.

Very heavy floods are reported in Brazil. News to March 2 state that the rain had been falling in torrents for six weeks.

—A theater in Marseilles, France, burned recently involving a loss of 1,000,000 francs. The actors escaped with difficulty.

—Postmaster-General Howe intends to shorten the mail service between New York and San Francisco by one day and a half.

—Dr. M. M. Gibson preached in San Francisco in favor of Sunday, taking for his text Isa. 58:13, 14. Rather inappropriate.

—The Anti-Chinese bill is not receiving that ready favor in the House of Representatives which it was supposed it would receive.

—The *Alta* says the Savings Banks of San Francisco contain \$443,000,000. The deposits have increased \$18,000,000 in one year.

—The "Pond's Extract" (patent medicine) Company's works, at Williamsburg, N. Y., burned March 17. Loss reported at \$150,000.

—By a strike of the women and girls in the Pacific Mills, Lawrence, Mass., in consequence of a reduction of wages, 64,000 spindles were stopped.

—The Young Men's Hebrew Union of San Francisco has before it for discussion this question: Resolved, That the Sunday Law should be enforced.

—The Channel Tunnel has progressed 1,000 yards from the English shore, and the boring proceeds at the rate of nearly one hundred yards per week.

—Two men were recently lynched in Wasco Co., Oregon; one for the murder of two men, and the other for expressing satisfaction that it was done!

—Subscriptions are being taken for the support of the family of Sergeant Mason. He says he does not want a pardon from one who was made President by Guiteau!

—Senator Edmunds having continued to decline a position in the Supreme Court, Judge Blotchford of New York has been nominated and will doubtless be confirmed.

—The immigration into Oregon and Washington Territory by water is estimated at 20,000 per month, and the overland immigration into Eastern Oregon at 1,000 per month.

—From Lawrence, Mass., March 20: One thousand looms in the Upper Pacific Mill, and the entire Worsted Department were closed to-night, throwing 3000 persons out of employment.

—The small-pox is said to amount to a "terrible epidemic" in South Bethlehem, Northampton Co., Pa. Over one hundred cases were developed in a few days, and all business is suspended.

—The *Olympia* (W. T.) *Transcript* says that the lower Columbia will be the scene of great industry during the coming season. There are now thirty-nine salmon canneries on the river.

—It is now believed that De Long and his party died of starvation in Siberia. The North Pole will never prove of much practical benefit to people of this latitude. Better give up the search.

—It is useless to attempt to give any idea of the desolation and suffering and destruction of property by the floods in the lower Mississippi country. Nothing even approaching it in horrors has ever occurred before.

—News from Ogden, March 17, says: Nine polygamists of the eleven members composing the City Council of this city have resigned and it is said that the vacancies have been filled by others, who are not polygamists in practice.

—Fred Newburgh, late Clerk of the Board of Public Works in Ohio, who forged checks on the State Treasury to the amount of \$20,000, with 52 indictments against him was convicted on one charge and sentenced to three years in the penitentiary.

—Dr. R. H. McDonald resigned the presidency of the Home Protection Association because the officers refused to circulate his (excellent) tracts against the "twin evils," whisky and tobacco. "Cause why?" The officers use tobacco. We side with the doctor.

—The stables at Fort Leavenworth, Kas., containing thirty-five horses of troops of Company G. Seventh Cav-

alry, and Company F. Second Battery, were burned March 15. All the horses perished in the flames, together with their saddles, harness, etc. Loss \$8000.

—One hundred and thirty complaints against violators of the Sunday Law were made in Sacramento March 20. A jury trial will in all cases be demanded. Thirty-one complaints in San Jose. Eleven arrests in Los Angeles. In some places the law was not regarded at all.

—The late storm was attended with more thunder and lightning than we have known before in a residence of several years in California. All along the Coast Range, the thunder was in sharp explosive reports, followed with reverberations after the fashion of eastern storms.

—Accounts from Bodie, Cal., say that the late severe storm has occasioned many snow slides in that section. Several men were buried March 15, in Lake Canyon. Three bodies were recovered on Friday night, and left lying on the snow, when another slide buried them forty-five feet deep.

—The mail of four days came through on Sabbath, March 18; but the storm on the Sierras increased in violence, and the road was immediately blocked again. So far as eastern mail is concerned, California is not benefited by the construction of the Southern road, by which the through mail should come in the winter.

—The Fourteenth Street railroad stables, corner of Fourteenth and Peralta Streets, Oakland, were burned on the night of March 15. Twenty-seven horses were burned. The building was lost, with seventy-five tons of hay and feed, thirty-one sets of harness, and one car. Two men sleeping in the loft, narrowly escaped.

—Archbishop Alemany has purchased a lot on the corner of O'Farrell Street and Van Ness Avenue, San Francisco, 384 by 120 feet, at a cost of \$71,250, for the erection of a new Catholic Cathedral. The location of the present Cathedral on California Street is no longer desirable because of the rapid encroachments of Chinatown, and the extension of the city west and south.

—Dr. Beckwith of the Third Congregational Church in San Francisco, on Sunday, March 19, in a sermon on the Sabbath, said:—Having inherited the Sabbath from God, we have a right to it just as God made it. No man has a right to change its original character and restrict the use of it." Who has a right to change the Sabbath day from that which the Lord sanctified?

—588 complaints were entered against violators of the Sunday Law in San Francisco, on Monday, March 20. There are said to be about 4,000 places of business open on that day—perhaps over-rated. The Chief of Police, whose order was published last week, has expressed the opinion that, with the known difficulty of obtaining a jury, they may dispose of two cases a month in Court!

—The enemies of the Anti-Polygamy bill tried to defeat it, practically, by means of amendments. This caused the friends of the measure to push it through with all possible dispatch—too much, perhaps, as it is found to be defective, and further legislation will be needed. It is a good point gained, however, that our National Legislature has recorded its disapprobation of this disgrace to our country.

—A prominent broker in New York, a Spiritualist, was recently married by a spirit clergyman to a spirit bride, the woman having died some time before. The marriage was performed in order to legitimize their children. But whether such "materializations" would be recognized in a court is a question. We suggest for the benefit of Spiritualists that it would be better to marry sometime before death, and save that disgrace to their children.

—A dispatch from Truckee, March 20, says: "The great storm is over, and now a better opportunity is given to see its effects. The town of Truckee is literally buried in the snow, the smaller buildings being out of sight, so that a person can walk from the street directly on to the roofs of the houses, and the drifts are piled up almost even with the balconies of the buildings on Front street." On the western slope of the mountains it was still storming heavily at that date. The railroad officials say this is the severest storm they have ever had to contend with.

—The American ship *Gatherer* arrived at San Francisco on the night of March 14, and the captain was immediately arrested for cruel treatment of his men. According to the accounts the conduct of the captain and officers was brutal in the extreme. One of the sailors was driven to suicide to escape the harsh treatment. As several of the abused men were foreigners, the foreign Consuls are taking steps to secure the punishment of the accused. If one-half of the accounts are true they deserve as severe a punishment as the law will accord to them. Tyranny on the seas is too common, and offenders need to be taught that the law reaches them.

—A boiler in Goodwin Bros.' shoe factory in Lynn, Mass., exploded March 15, leveling the building and killing several men. The Fire Department was quickly called out and immediately went to work to remove the debris. From the end of the building near Exchange Street one poor fellow, badly mangled, was taken out. His first words were: "There are more in there." Soon after the dead body of John Moore, an engineer, terribly crushed, was recovered. Half an hour after, another body was found. Four men who usually came to work at six o'clock every morning are missing. Almost every house within 500 feet of the place was damaged.

—A terrific tornado passed over San Mateo, Cal.,

March 15, 8.30 A. M. The course of the tornado was from south to north. It first struck the residence of John Parrott, moving his hothouse about two feet on its foundation. It next struck the Episcopal Church, taking off about one-fourth of its roof. It took in its course trees and fences for the space of about 100 yards wide, crushing and twisting them in a fearful manner. No lives were lost. Fifty feet of the roof of St. Matthew's Episcopal Church at San Mateo were blown off. A furious gale prevailed for several hours throughout this county, accompanied with loud thunder and heavy rain. Several buildings were blown down at the residence of Wm. Douglass.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 23, 1882.

From Eld. Loughborough.

A note from Eld. Loughborough says:—
 "We arrived safely in Southampton January 25th, having had a prosperous voyage across the waters.
 "I find much to do after about three months absence, but hope to issue the first two pages of our department of the SIGNS in the course of three weeks. Our efforts with the SIGNS are encouraging, old subscribers are renewing, and new ones coming in most every day. Those who came with me are taking hold with good courage in the work, we hope soon to get our forces organized for systematic and persevering efforts."

Results of Ship Labor.

BRO. PALMER has handed to us a letter which he received from the sail-maker of the ship *Morayshire*, now lying at Vallejo, Cal., which we regret our inability to publish this week; it came a little too late. Those who read it will not wonder that Bro. P. is encouraged in his work. Many lovers of the good cause will rejoice with him.

Baptize—Immerse.

THE N. Y. *Independent* has done as valiant work as any paper with which we are acquainted, to prove that immersion was not the practice of the early church and that immersion is not at all necessary to the act of gospel baptism. But in an article on the action of the American Bible Society, which may be found on the fourth page of this paper (page 136), it effectually demolishes all its former work, so far as the meaning of *baptizo* is concerned. Except a few expressions, no thorough-going Baptist could do better. Indeed, the article may do better service than if it came from a Baptist author. We hope every reader of the SIGNS will give it careful attention.

Special Information About the School.

If we are to have a spring term at all it is decided that it must open as early as Tuesday, April 11th. Let this, then, be known as the date of opening, unless something unexpected occurs to change the plans. In case this happens notice will be given through the SIGNS.

The blanks promised two weeks ago have been delayed, as it was thought best to send with them a full announcement of the opening of the Academy. This circular is now in the hands of the printers, and will be ready to mail in a few days. It contains full information in regard to courses of study, charges for tuition and boarding, general character of the school, advantages, and many other items of special interest. We shall send a sufficient number of circulars and blanks to each church clerk to supply all the families of Sabbath keepers in his vicinity. We would ask every one receiving blanks to give the matter earnest thought.

In these times, if ever, parents should carefully consider their duty to their children. The enemy is trying to destroy them by means of the ungodly influences which they must meet in our public schools. It is evident that God is moving upon his people to provide a way of escape for their children and at the same time secure to them the advantages of an education. How many, in view of the shortness of time and the perils of these last days will now deny them these advantages so providentially within their reach? How much better to arm them with the spirit of truth against the coming conflict. We give such items of information below as seem most necessary to those who are making preparations to send their children.

Tuition will be charged according to the course in which pupils are classified, as follows:—

For Initial course, per month.....	\$2.50
" Grammar " " "	3.50
" Scientific " " "	5.00
" Biblical " " "	5.00
" Classical " " "	6.00

French and Music will be charged extra at the usual rates.

REMARKS ON COURSES.

The Initial Course is designed for children from five years old upward. Commencing with the simplest instruction, in which Kindergarten methods are largely

used, it leads children through the elements of the common branches. This instruction is arranged to cover four years.

The Grammar Course may be entered upon by those who have a thorough knowledge of the elements of the common branches as represented in the course just described. It is designed to give those who pursue it a thorough knowledge of the common branches, and will qualify them to teach these branches successfully.

The Biblical Course is arranged for the benefit of those who are preparing for the ministry. It gives two years in Greek, the second of which is reading the Greek Testament.

Other studies which have more or less bearing upon the Bible, and very useful to the minister, are in this course.

It extends over a period of three years, and may be entered by those having a good knowledge of the common branches.

The Academic-Scientific and Academic-Classical may both be entered by those who have pursued the Grammar Course, or its equivalent, successfully. The former embraces some of the natural sciences, and mathematics through plane trigonometry, with one year of general history. It contains neither Latin nor Greek. The latter has both Latin and Greek and extends over a period of four years. It also contains natural philosophy, botany, physiology, rhetoric, and English and American literature, algebra and geometry.

This arrangement of courses is made on the supposition that there are now among our young people such varied educational attainments as to demand instruction in all of these various branches.

We are by no means certain that there is time left our youth who are just entering upon any one of these courses to complete it.

But while the opportunity is offered let us make the most of it.

BOARDING.

Though the Academy is not to be strictly a boarding school, there will be a boarding house near the school building under the management of the Principal.

Those who wish to place their children under his immediate care in this boarding house will be charged for board and furnished room \$3.25 per week. When a student occupies a room alone at his own request, the charge will be \$3.75 per week.

Table board alone \$2.50 per week.
 Board with furnished room can be obtained in private families at \$3.00 to \$4.00 per week.

Furnished rooms in private families will cost 75 cts. to \$1.50 per week.

When two occupy such rooms, the expense to each is 50 to 75 cents. Unfurnished rooms are considered worth about half as much as if furnished complete.

Students who may prefer to do their own cooking can find furnished or unfurnished rooms in private families where they can board themselves at much less expense than to board in any other way.

Though this method may be a saving of money, the time lost and the danger to health from a careless diet, which frequently results from this manner of boarding, renders it quite objectionable. Self-boarding among ladies, however, is more common and is attended with less serious consequences.

Those living a short distance from Healdsburg, could, perhaps, supply their children with cooked food every few days, thus relieving self-boarding of some of its objectionable features.

EXPENSE OF BOOKS.

The cost of text-books and stationery in the education of children, is no small item of expense to parents. To lessen the expense for those who expect to attend but a term or two, text-books may be rented at a slight cost if kept in good condition. If seriously injured or lost, the damage will be assessed accordingly.

Stationery, text-books, and all other materials with which the student usually furnishes himself, will be kept also for sale at the school building at current prices. Books used by the students will be re-purchased by the Principal, when offered for sale, at reasonable prices.

Let all interested in the success of our school do all they can to help at this time. Send for circular if you do not receive one. All possible information will be gladly given upon inquiry in person or by letter. Address, Healdsburg Academy, Healdsburg, Cal.

S. BROWNSBERGER.

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Appointments.

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SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

Quarterly Meeting.

THE quarterly meeting of the Red Bluff District will be held at Vina, April 1 and 2. Bro. Briggs will be with us. Vina is the most accessible point for all our members.
 D. S. HEMSTREET.

Every one in this region who is interested in the Advent work ought to attend this meeting, as we anticipate an important and interesting meeting. The ordinances of the Lord's supper, and probably baptism, are to be administered. To begin with preaching at 11 A. M., Sabbath morning, at the school-house.
 E. A. BRIGGS.

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